



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

No. 68.—VOL. II.]

LONDON, JULY 21, 1871.

[PRICE ONE PENNY.]

EMMA HARDINGE TO HER FRIENDS IN THE RANKS OF ENGLISH SPIRITUALISM.

In the June number of *Human Nature* I see an article from the Proprietor of the Progressive Library and Spiritual Institution, Southampton Row, in which, after stating the nature and uses of that Institution, a modest but earnest appeal is made to the friends of Spiritualism for a more extended support, and a more just and equitable division of the burdens which the maintenance of the undertaking imposes on one individual.

Some of the most faithful friends of the Spiritual cause whom I have encountered in my hasty journeyings through the English provinces have solicited me to advise them as to how they could best serve the interests of Spiritualism, and it seems to me that no more favourable opportunity can present itself than the present for the exercise of their zeal. Let it be remembered that, while multitudes of Spiritualists are scattered throughout the country, no one local point exists but the Southampton Row Library for the dissemination of literature, the publication, sale, and distribution of periodicals, pamphlets, books, information, news, and for the registry of names and addresses, &c., &c.; that at this point strangers from abroad, foreigners of all nations and countries, can apply, with the certainty of gaining or rendering information on the subject of Spiritualism; that here whatever medium power exists can find a sphere of usefulness, whilst inquirers are certain to obtain at first hand all the advantages of whatever public mediumship can be made available. Pleasant rooms for circles, meetings, and business purposes are always kept ready for use, and exhibitions of phenomena, pictures, &c., are most commonly sustained during some portion of every week. When it is further remembered that all these invaluable adjuncts to the uses, benefits, and dispensation of Spiritualism have been silently, patiently, and indefatigably organised by one man, and that a poor man, one without means or any other capital than his own energy and indomitable perseverance, it seems to me that the Spiritualists of England are scarcely aware of the debt of gratitude that they owe to the proprietor of the Progressive Library, nor of the incalculable value that unpretending Institution confers upon the cause of Spiritualism.

I have only two more positions to state. The first is to call attention to Mr. Burns's own appeal, which sets forth the fact that the heavy financial responsibilities with which he commenced this undertaking, and the heavy burdens of its subsequent maintenance, are not nearly met by the scanty and insufficient support which his onerous undertaking receives. My next position is a still more momentous one, because it affects still more nearly the individual uses and convenience of those whom the maintenance of this Institution concerns—(Mr. Burns and his indefatigable and excellent little wife have given time, service, purse, and person—all they have and all they can do—to the labours attendant upon this undertaking. None but those who have opened their eyes for the express purpose can imagine how faithfully, incessantly, and patiently this couple have toiled to this end, and yet all will not do—burdened with debt and still increasing liabilities, I believe more than they say)—and that is, that the Institution in Southampton Row, with all its numbered uses and benefits, must soon cease to exist, unless a more liberal and widespread and permanent support is extended towards its proprietor.

I have no authority for making this statement—*none whatever* but my own "wilful way" for writing this article; but I am certainly advised of the truth of what I say and the results which I predicate; and now, and in brief, I beg to sum up my statement.

Is it just, is it honourable to Spiritualists to allow Mr. Burns to shoulder alone, or but half-sustained, the heavy burdens whose results prove so useful and advantageous to the whole of the Spiritual ranks, singly and collectively? Can the Spiritualists of England afford to part with the uses and benefits accruing from that Institution; and, if not, what will they do towards its further maintenance and the present relief of its over-burdened proprietor?

I know these are home questions, but they are practical ones, whose issues I expect to see tried at no very distant time. As I am entirely unauthorised in this appeal, of course I have no means of knowing what methods of relief would best apply to the case—but I can easily perceive what might be done, and that with the fairest possible chance of a permanent success. It seems to me that a steady subscription of one guinea annually from five hundred persons would afford a support which, in addition to, and inclusive of, all other means of revenue, would ensure the continuance and life of the Library and Institution. And where is the difficulty of raising this income? I can confidently assert that I myself have conversed with, at least, five hundred English Spiritualists, all well able to contribute this trifling subscription, and many capable of doing far more. Where, then, is the stumbling-block to its success? Alas! I fear the answer, if truthfully rendered, would be precisely that which would account for the absence of so many faces from my Sunday meetings who used to rally round me when I first became "a new sensation" in England—the bitter and unchristian spirit of sectarian differences of opinion. But on this point I would still kindly urge that there are uses in the maintenance of this valuable local Institution which should be regarded as wholly independent of any feelings of personal dislike or animosity that may be cherished against the proprietor. Granted that Mr. Burns does not represent all the varieties of theological beliefs that prevail amongst those who need the uses of his library and circle rooms. What of that? They are, in points of faith, as infidel to him as he is to them, and his belief or unbelief cannot affect the immense uses of his Institution.

I know there are some in whom the heat of strong opinions has produced personal antagonisms, which have given rise to sharp word-encounters, and unspiritual no less than unchristian passages of recrimination; but what of that? Let our friends remember that a man of less positivism or warmth of manner and expression than the proprietor of the Institution in question would never have thrown such a wealth of enthusiastic self-sacrifice into the work, or shouldered its heavy burdens with such zeal. We cannot have vast efforts from a phlegmatic worldling, and the smooth tongue that would not offend anybody or run counter to anyone's prejudices does not belong to the intense and impulsive nature that would stand in the gap of an unpopular cause where others would sink back in selfish dismay. Good friends, forget these petty feelings of dislike to the instrument, in recognition of the invaluable uses which its steel-tempered sharpness can effect. We are all bound for the land in which passion, prejudice, and sectarian bitterness can find no place, not even to gain an entry—but in which opportunities of doing good, lost or thrown away on earth, must be recalled and atoned for.

Thus, believing myself, however it may have pained me to see many a one who greeted me and fêted me when I first came to this country fall away from my side, from no fault of mine, but because some selfish end or sectarian prejudice could not be gratified through my instrumentality,—yet I can confidently say my heart is as warm to them all, and my best service as ready at their command, as when they first made me the lion of the Harley Street Meetings; but this feeling is the necessity of my belief. Dear friends, it will yet prove itself the necessity of everyone's belief and everyone's practice in the life hereafter. Can you not all begin to practise it here? And may not the very occasion I point to be the opportunity of commencing the exercise of this broad spirit of charity and fraternal toleration?

Mr. Burns's paper fills up one niche in the ranks of Spiritual belief. Mr. Young's, Mr. Harrison's, and the *Spiritual Magazine*, each occupy points of interest which the MEDIUM could not do; yet are each necessarily the other's enemy because they represent different stand-points of belief and modes of expression?

Mr. Burns's theology, like his paper, may differ from that of many a one who could not dispense with the books he sells, the flood of information dispensed in his shop, or the invaluable benefit

of a local point around which the scattered ranks of the believers may rally. Support the Institution, then, you who feel that the faithful and indefatigable worker is of more value than smooth words or hollow professions.

And now, and in fine, there are a few zealots in England who have been over-earnest enough to suppose I did not understand how warmly they appreciated my services amongst them, and who have been agitating even to myself the plan of undertaking some costly gathering for the purpose of saying a few more kind things to me at parting from them. To these I beg emphatically to say, I do believe that you, my friends, severally and singly love and appreciate me beyond my deserts; but if you want some opportunity of testifying these sentiments of regard to me, I open it up to you now by asking that you will make a testimonial for yourselves for Spiritualism, and therefore for your absent friend and fellow-labourer, in the firm, consistent, and liberal support of the Institution in Southampton Row; that, forgetting your predilections for or against the persons who conduct it, you will remember only their faithful service, the justice due to them for that service, and the injury which the name, no less than the cause of truth, Spiritual light, and Progress will sustain, if that Institution be allowed to sink because five hundred persons cannot be found in England with one guinea's worth apiece of justice and liberality enough to maintain it.

EMMA HARDINGE.

Vassall Terrace, Kensington, W., June, 1871.

I would kindly ask of all the Spiritual periodicals to copy this article into their pages, as it is written solely on my own responsibility.

E. H.

EXPERIMENTAL INVESTIGATION OF A NEW FORCE.

By WILLIAM CROOKES, F.R.S., &c.

(Extracted from the "Quarterly Journal of Science.")

(Continued from No. 67, page 227.)

In another part of the room an apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by 9½ inches wide and 1 inch thick. At each end a strip of mahogany 1½ inch wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was 3 lbs., as marked by the pointer of the balance.

Before Mr. Home entered the room the apparatus had been arranged in position, and he had not even had the object of some of it explained before sitting down. It may, perhaps, be worth while to add, for the purpose of anticipating some critical remarks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments, and when there he suggested that as he had to change his dress, perhaps I should not object to continue our conversation in his bedroom. I am, therefore, enabled to state positively that no machinery, apparatus, or contrivance of any sort was secreted about his person.

The investigators present on the test occasion were an eminent physicist, high in the ranks of the Royal Society, whom I will call Dr. A. B.; a well-known Sergeant-at-Law, whom I will call Sergeant C. D.; my brother; and my chemical assistant.*

Mr. Home sat in a low easy chair at the side of the table. Close in front under the table was the aforesaid cage, one of his legs being on each side of it. I sat close to him on his left, and another observer sat close on his right, the rest of the party being seated at convenient distances round the table.

For the greater part of the evening, particularly when anything of importance was going forward, the observers on each side of Mr. Home kept their feet respectively on his feet, so as to be able to detect his least movement.

The temperature of the room varied from 68 deg. to 73 deg. F.

Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end to the keys. Having previously opened the bass key myself, and the cage having been drawn from under the table so as just to allow the accordion to be passed in keys downwards, it was pushed back as close as Mr. Home's arm would permit, but without hiding his hand from those next to him. Very soon the accordion was seen by those on each side to be waving about in a somewhat curious manner; then sounds came from it, and finally several notes were played in succession. Whilst this was going on, my assistant got under the table, and reported that the accordion was expanding and contracting; at the same time it was seen that Mr. Home's hand which held it was quite still, his other hand resting on the table.

Presently the accordion was seen by those on either side of Mr. Home to move about, oscillating and going round and round the cage, and playing at the same time. Dr. A. B. now looked under the table, and said that Mr. Home's hand appeared quite still whilst the accordion was moving about emitting distinct sounds.

Mr. Home still holding the accordion in the usual manner in the cage, his feet being held by those next him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As such a result could only have been produced by the various keys of the instrument being acted upon in harmonious succession, this was considered by those present to be a crucial experiment. But the sequel was still more striking, for Mr. Home then actually let go the accordion, removed his hand quite out

of the cage, and placed it in the hand of the person next to him, the instrument then continuing to play whilst no one was touching it.

I was now desirous of trying what would be the effect of passing the bare current round the insulated wire of the cage, and my assistant accordingly made the connection with the wires from the two Grove's cells. Mr. Home again held the instrument inside the cage in the same manner as before, when it immediately sounded and moved about vigorously. But whether the electric current passing round the wire manifested the force inside, it is impossible to say.

The accordion was now again taken without any visible touch from Mr. Home's hand, which he removed from it entirely; I and two of the others present not only seeing his released hand, but the accordion also floating about with no visible support inside the cage. This was repeated a second time, after a short interval. Mr. Home presently re-inserted his hand in the cage and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well-known sweet and plaintive melody, which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I took hold of Mr. Home's arm, below the elbow, and gently said, 'I took hold of it until I touched the top of the accordion.' He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him.

Having met with such striking results in the experiments with the accordion in the cage, we turned to the balance apparatus already described. Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching the any effect that might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the Psychic Force. The end of the board was observed to oscillate slowly up and down during the time.

Mr. Home now of his own accord took a small hand-bell and a little card match-box, which happened to be near, and placed one under each hand, to satisfy us, as he said, that he was not producing the downward pressure. The very slow oscillation of the spring balance became more marked, and Dr. A. B., on watching the index, said that he saw it descend to 6½ lbs. The normal weight of the board as so suspended being 3 lbs., the additional downward pull was therefore 3½ lbs. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended as low as 9 lbs., showing a maximum pull of 6 lbs.

In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance, said that the whole weight of my body (140 lbs) so applied only sunk the index 1½ lb or 2 lbs when I jerked up and down. Mr. Home had been sitting in a low easy-chair, and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet as well as his hands were closely watched by all in the room.

This experiment to me appears, if possible, more striking than the one with the accordion. The board was arranged perfectly horizontally, and it was particularly noticed that Mr. Home's fingers were not at any time advanced more than 1½ inch from the extreme end, as shown by a pencil-mark, which, with Dr. A. B.'s acquiescence, I made at the time. Now, the wooden foot being also 1½ inch wide, and resting flat on the table, it is evident that no amount of pressure exerted within this space of 1½ inch could produce any action on the balance. Again, it is so evident that when the end furthest from Mr. Home sank, the board would turn on the further edge of this foot as on a fulcrum. The arrangement was consequently that of a see-saw 36 inches in length, the fulcrum being 1½ inch from one end; were he therefore to have exerted a downward pressure, it would have been in opposition to the force which was causing the other end of the board to move down.

The slight downward pressure shown by the balance when I stood on the board was owing probably to my foot extending beyond this fulcrum.

I have now given a plain unvarnished statement of the facts from copious notes written at the time the occurrences were taking place, and copied out in full immediately after. Indeed, it would be fatal to the object I have in view—that of urging the scientific investigation of the phenomena—were I to exaggerate even so little; for although to my readers Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator.

I confess I am surprised and pained at the timidity or apathy shown by scientific men in reference to this subject. Some little time ago, when an opportunity was first presented to me of examining into the subject, I invited the co-operation of some scientific friends in a systematic investigation; but I soon found out that to obtain a scientific committee for the investigation of this class of facts was out of the question, and that I must be content to rely on my own endeavours, aided by the co-operation from time to time of the few scientific and learned friends who were willing to join in the inquiry. I still feel that it would be better were such a committee of known men to be formed, who would meet Mr. Home in a fair and unbiased manner, and I would gladly assist in its formation; but the difficulties in the way are great.

A committee of scientific men met Mr. Home some months ago at St. Petersburg. They had one meeting only, which was attended with negative results; and on the strength of this they published a report highly unfavourable to Mr. Home. The explanation of this failure, which is all they have accused him of, appears to me quite simple. Whatever the nature of Mr. Home's power, it is very variable, and at times entirely absent. It is obvious that the Russian experiment was tried when this force was at a minimum. The same thing has frequently happened within my own experience. A party of scientific men met Mr. Home at my house, and the results were as negative as those at St. Petersburg. Instead, however, of throwing up the inquiry, we patiently repeated the trial a second and a third time, when we met with results which were positive.

These conclusions have not been arrived at hastily or on insufficient evidence. Although space will allow only the publication of the details of one trial, it must be clearly understood that for some time past I have

* It argues ill for the boasted freedom of opinion amongst scientific men, that they have so long refused to institute a scientific investigation into the existence and nature of facts asserted by so many competent and credible witnesses, and which they are freely willing to examine when and where they please. For my own part, I too much value the pursuit of truth, and the discovery of any new fact in nature, to avoid inquiry because it appears to clash with prevailing opinions. But as I have no right to assume that others are equally willing to do this, I refrain from mentioning the names of my friends without their permission.

been making similar experiments and with like results. The meeting on the occasion here described was for the purpose of confirming previous observations by the application of crucial tests, with carefully arranged apparatus, and in the presence of irreproachable witnesses.

Respecting the cause of these phenomena, the nature of the force to which, to avoid periphrasis, I have ventured to give the name of *Psychic*, and the correlation existing between that and the other forces of nature, it would be wrong to hazard the most vague hypothesis. Indeed, in inquiries connected so intimately with rare physiological and psychological conditions, it is the duty of the inquirer to abstain altogether from framing theories until he has accumulated a sufficient number of facts to form a substantial basis upon which to reason. In the presence of strange phenomena as yet unexplored and unexplained following each other in such rapid succession, I confess it is difficult to avoid clothing their record in language of a sensational character. But to be successful, an inquiry of this kind must be undertaken by the philosopher without prejudice and without sentiment. Romantic and superstitious ideas should be entirely banished, and the steps of his investigation should be guided by intellect as cold and passionless as the instruments he uses. Having once satisfied himself that he is on the track of a new truth, that single object should animate him to pursue it, without regarding whether the facts which occur before his eyes are "naturally possible or impossible."

Since this article was in type, the author has been favoured with the following letters from Dr. Huggins and Mr. Serjeant Cox—the Dr. A. B. and Serjeant C. D. therein referred to:—

Upper Tulse Hill, S.W., June 9, 1871.

DEAR MR. CROOKES.—Your proof appears to me to contain a correct statement of what took place in my presence at your house. My position at the table did not permit me to be a witness to the withdrawal of Mr. Home's hand from the accordion, but such was stated to be the case at the time by yourself and by the person sitting on the other side of Mr. Home.

The experiments appear to me to show the importance of further investigation, but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place.

Yours very truly,

WILLIAM HUGGINS.

Wm. Crookes, Esq., F.R.S.

36, Russell Square, June 8, 1871.

MY DEAR SIR,—Having been present, for the purpose of scrutiny, at the trial of the experiments reported in this paper, I readily bear my testimony to the perfect accuracy of your description of them, and to the care and caution with which the various crucial tests were applied.

The results appear to me conclusively to establish the important fact, that there is a force proceeding from the nerve-system capable of imparting motion and weight to solid bodies within the sphere of its influence.

I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady continuous pressure, the indicator moving and falling incessantly throughout the experiment. This fact seems to me of great significance as tending to confirm the opinion that assigns its source to the nerve organisation, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human structure.

Your experiments completely confirm the conclusion at which the Investigation Committee of the Dialectical Society arrived, after more than forty meetings for trial and test.

Allow me to add that I can find no evidence even tending to prove that this force is other than a force proceeding from, or directly dependent upon, the human organisation, and therefore, like all other forces of nature, wholly within the province of that strictly scientific investigation to which you have been the first to subject it.

Psychology is a branch of science as yet almost entirely unexplored, and to the neglect of it is probably to be attributed the seemingly strange fact that the existence of this nerve-force should have so long remained untested, unexamined, and almost unrecognised.

Now that it is proved by mechanical tests to be a fact in nature (and if a fact, it is impossible to exaggerate its importance to physiology and the light it must throw upon the obscure laws of life, of mind, and the science of medicine) it cannot fail to command the immediate and most earnest examination and discussion by physiologists and by all who take an interest in that knowledge of "man" which has been truly termed "the noblest study of mankind." To avoid the appearance of any foregone conclusion, I would recommend the adoption of some appropriate name, and I venture to suggest that the force be termed the *Psychic Force*; the persons in whom it is manifested in extraordinary power, *Psychics*; and the science relating to it, *Psychism*, as being a branch of *Psychology*.

Permit me, also, to propose the early formation of a *Psychological Society*, purposely for the promotion of the study by means of experiment, papers, and discussion, of that hitherto neglected science.—I am, &c.,

EDWD. WM. COX.

To W. Crookes, Esq., F.R.S.

[Our readers will observe with pleasure that in this paper Mr. Crookes avoids any insinuations against the experiments or facts recorded by Spiritualists. The opposite course adopted by him twelve months ago was a matter for regret. Whatever use Mr. Crookes's experiments may be to scientific men, it cannot be said that they afford the slightest assistance to Spiritualists, or in the faintest degree explain the nature of the power which produces the phenomena. That it is no "new force" is proved by the whole experience of Mr. Home and every other medium. Nor is Serjeant Cox correct in stating that this is the first time that it has been subjected to scientific investigation. This can scarcely be called scientific investigation, as it differs in no essential respect from the ordinary procedure at seances, and no new result is obtained. The accordion played in a basket—but at many other seances it has done the same thing without such intervention, and even while suspended in the air without any apparent means of support. On other occasions the spirit-hands have been seen manipulating the keys, and the keys in certain instances have been seen moving up and down. The levitation and suspension of

objects without contact must be quite as certain as the almost inappreciable deflection of Mr. Crookes's board. We are rather disappointed that science can teach us so little on this subject, but encouraged to see some attempt being made to follow in the wake of the Spiritualists. Mr. Crookes deserves the sincere thanks of the men of science for his endeavours to enlighten them.—Ed. M.]

A "GRUFF" VOICE.

To the Editor of the Medium and Daybreak.

SIR,—With regard to the question mooted in the MEDIUM of July 7, whether the voice of the same spirit can be heard at two or three seances as the same time, with an especial reference to the spirit, "John King," and the further suggestion that Mrs. Hardinge's opinion would be gratifying, I would, while entirely concurring in the latter opinion, suggest, at the same time, that perhaps the shortest method to solve the difficulty would be to ask John King himself. I think he will tell you that he cannot be at two seances at the same moment, or perhaps, I should say, fraction of a moment; but that, as far as this planet is concerned, at any rate, he is not confined to space—that he has the force of the electric telegraph without the disadvantage of being confined to any particular line; and that, therefore, he may be able to attend more than one seance during the same hours, say, for example, two or three in America and the same number in England. This, combined with a natural preference for agreeable conditions to the contrary, with a taste for a small sympathetic company rather than a mixed and crowded one, often full of hostile feelings, where he finds it necessary to be "gruff" when he would rather be kind—to say nothing of the atmosphere in hot, muggy weather—may account for his occasional very short visits to a particular seance, as well as for the pauses which sometimes occur in many. He is thought to be gone, when he suddenly returns with precisely the same mode of utterance as before, which so unmistakably manifests his idiosyncrasy, and which was entirely the same when those esteemed mediums, Messrs. Herne and Williams, were at school, and when even some of our own poor human voices were stronger than they are now, while some are heard no more. Indeed, no individual among ourselves is more recognisable by his voice than is the spirit John King, and the same may be said of other spirit-voices. Each has its essential peculiarity, and, unlike many of us in the flesh, the voice of each spirit, whoever may be the medium, once heard, could scarcely be mistaken when heard again.

If your correspondent's experience in this wonderful phenomenon of audible voices from spirits—unnecessary for themselves, but brought out by the instrumentality of mediums in the flesh for man's improvement—is confined to "the same gruff retorts," others have heard quite the reverse from the same source, as well as several separate voices at the same seance, each with its own style and quality—some, indeed, very far from "gruff," and others, or another, perhaps, even gruffer than the gruffest here. John King can modulate his voice when he pleases, like "any other fellow," and I do not think he is in the habit of giving "gruff retorts" to any kind or to any sensible question; while he can also talk to some without the use of his trumpet, which he will, on some occasions, use as a *baton* as tenderly for a good and healing purpose as he can wield it heavily for the chastisement of impertinence.

W. R. T.

A GENERAL ELECTION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—No doubt many of your readers have heard some strange tales about the Nottingham Parliamentary elections, which are so noted for ruffianism and bribery, and at which the lowest and most sensual part of man's nature is exercised in a general way; but it is not an election of that kind that I would at the present time describe; on the contrary, it is one which brings out and develops the highest part of our nature, as you will perceive by my little programme. On Sunday, July 2, we assembled at 2 p.m., and, after singing, we "silver-chained" a beautiful piece from the *Spiritual Harp*, called "Sweet thoughts of Heaven." The conductor then made all present aware that it was our half-yearly election of leaders and officers. Mr. Morton was then placed in the chair to conduct the business of the election, and a very pleasant hour was passed listening to the short speeches of the retiring leaders and officers. Mrs. Hitchcock said that the past half-year was the best she had ever witnessed since the commencement of the Lyceum. The attention and attendance were very good; there had not been even one child brought before the Lyceum for correction; therefore, we were really what we professed, a Progressive Lyceum.

Miss Gamble was very pleased with the manner in which the members had conducted themselves in the singing department, and good behaviour in general. Mr. Morton, Mr. Herod, and several other friends spoke to the effect that it was the principle of love that was cultivated in the Lyceum instead of fear which had ensured its success. The election then commenced in good earnest, the members canvassing the groups for such leaders and officers as they thought most fit to fulfil the various positions. The retiring officers were re-elected unanimously, some slight changes occurring amongst the leaders of the groups. So ended one of the most happy and agreeable elections ever witnessed since the opening of the Lyceum, which has now been established five years.

We have universal suffrage; members from four years and upwards vote with equal liberty; and it is a most pleasing sight to see the children bring up as many members as possible, so as to get a majority of votes for a certain leader. All this is done without policemen, a regiment of soldiers, or a riot act. We are the nucleus of a grand republic. Hoping many will follow our fashion,—I remain, Sir, yours sincerely,

THOMAS S. STRETTON.

14, Comyn Street, Great Freeman Street, Nottingham,
July 10, 1871.

WE UNDERSTAND that the greater part of the Astrological Almanac by "Zurriel" for 1872, is already prepared for the press. The issue for the present year—the first of the series—though an unpretending work, has furnished some striking testimonies to the truth of this science. Those of our readers who have not read it should do so at once. It may be obtained at the office of the MEDIUM.

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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.

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Mrs. Hardinge's Concluding Sunday Service in Cleveland Hall—Mrs. Hardinge's Testimonial—The Sunday Services—The Countess Pomar and Mrs. Hardinge—A Grateful Acknowledgment—The Spirit Messenger—A Seance at Mrs. Makkdougall Gregory's—Spiritualism and the Newspapers—"The End of a Miracle Worker"—Experimental Investigation of a New Force—A Psychological Experience—Astrology and Mediumship, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JULY 21, 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, Maid Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.

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MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

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

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GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

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THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 21, 1871.

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One word to those who are desirous of securing places in the reserved seats. These tickets are being taken up eagerly, and as we are aware that many of our friends desire to sit in that part of the hall, we recommend them to secure places at once. This part of the business is transacted at 15, Southampton Row, and all instructions received there will meet with prompt attention.

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J. N. T. Martheze, Esq.....	5	0	0	S. Hocking, Esq.....	1	0	0
H. Bielfield, Esq.....	5	0	0	Sir C. Isham.....	1	0	0
S. C. Hall, Esq.....	2	2	0	Mr. Whitty.....	0	10	0
Signor Damiani.....	1	1	0	Mr. Pearson.....	0	10	0
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THE MEETING.

We are now able to give some additional particulars as to the proceedings at the *conversazione*. The chair will be taken at eight o'clock, not seven as intimated last week, by Mr. Gerald Massey, the well-known poet. Many will be glad to see him and hear him. Mr. Peebles has some interesting matter to lay before his numerous friends, with kindly messages from our brethren in America. Much interest centres round Mr. Peebles, as it will be his reappearance amongst English Spiritualists, with whom he is a great favourite. Mr. Daw will in all probability present Mrs. Hardinge with the address from the Spiritualists of England, as he has been most intimately connected with her Orations in London. Mrs. Hardinge's reply will be anticipated with great eagerness—the message of the spirits, as well as herself, to those who identify themselves with this great movement. Elder Evans is also expected to take part, and, if time permits, eminent friends of the movement will be heard. It is not desirable that there should be much speaking, and a dreary, wearisome programme. On the contrary, the arrangements indicate short appropriate addresses, interspersed with musical performances of a fitting kind. It has been suggested that only spiritual songs be sung, and those who are fortunate enough to be present will hear some of the compositions emanating from the Minstrels of Spiritualism, which will be a treat and a novelty to many. A request has been made that some of Mrs. Hardinge's own compositions be performed. We are authorised to state this much, that an original song with music has been written for the occasion, and we have no doubt that the "Spiritualists' Parting Song" will be heard at many other such occasions in the future.

We need not add another word to induce the friends of Spiritualism to be present at this agreeable gathering. The formal proceedings will be made as short and entertaining as possible, after which for an hour or more many hands will be eager to grasp with cordial good wishes the hand of one who is so deeply respected and universally beloved. Besides the guest of the evening, friends will

meet friends for the first time, but it may not be for the last. We hope to secure for ourselves a full share of this social pleasure, and we strongly recommend all who can be present to do the same. Till then, dear Reader, with the hope of meeting you on Friday evening, Farewell!

J. M. PEEBLES.

The Spiritualists of this country will learn with sincere pleasure that their much-esteemed friend J. M. Peebles is again amongst them for a few weeks. Had it not been that a farewell meeting for Mrs. Hardinge was already in hand, the occasion of Mr. Peebles's visit would have demanded a special meeting to give him a hearty reception. As it is, both objects will be secured on Friday evening next, when Mr. Peebles will meet many of his old friends for whom he entertains so much cordial regard. We are in a position to state that our visitor has some words of interest to convey to those who may be at the *conversazione*. In reply to the inquiries of correspondents Mr. Peebles desires it to be known that he has not visited Europe on the present occasion on purpose to lecture, but more particularly on publishing business, and to collect facts for the forthcoming Year Book of Spiritualism for 1872. It will very much facilitate his labours if our readers will have the goodness to reply *immediately* to the following questions as to the state of Spiritualism in their respective districts:—

1. Give the names and addresses of any mediums you may be acquainted with; also a statement of the peculiar phases of phenomena presented through their mediumship.
2. Give the probable number of Spiritualists in your district, and in doing so, define the limits within which they reside.
3. Give particulars of any circles, associations, societies, or Lyceums you may be acquainted with; also the names of their officers.

The secretaries of all such societies, and the presidents of all circles sitting regularly, are kindly desired to respond.

It would be possible for Mr. Peebles to print a letter and address it to a few hundred well-known Spiritualists, but this would involve much labour and expense, which we are sure the friends of Spiritualism would be sorry to see incurred. We take the liberty of suggesting that some of the leading centres of Spiritualism arrange an evening for Mr. Peebles to visit them, and enable him to make a short tour on his way back. He could spend an evening or two in each place, address a public meeting, have a private meeting with the friends, and get up all the facts he desires for his book. Will our Yorkshire friends not take notice of this, and see if they cannot do themselves the pleasure of having a nice genial interview with Mr. Peebles? We write without any instruction from him, and solely in the interest of our friends in the provinces.

A LECTURE BY A SHAKER ELDER.

The readers of Mr. Hepworth Dixon's very popular book of travels, entitled "New America," will remember his description of "The Shakers," and of his host when there, Elder F. W. Evans, the preacher and leading Elder of the Order. This venerable gentleman is now in London, and, in accordance with the wishes of a large number of inquiring minds, will deliver a Lecture on the "Principles and Practices of Shaker Communism," in Cleveland Hall, Cleveland Street, Fitzroy Square, on Sunday evening, July 23, at seven o'clock. Elder Evans wears the peculiar costume of his order. He will explain a form of communism which has established itself as a permanent reality. This fact, mingled with a freethought philosophy, of which Spiritualism is the most prominent element, will interest "reformers" of many shades of opinion. The admission on Sunday evening will be free, but a collection will be made to defray expenses. Mr. J. M. Peebles will also occupy a place on the platform.

HISTORY OF MODERN SPIRITUALISM.—No. IX.

By MRS. HARDINGE.

This number contains the wonderful descriptions of the spirit-spheres read by Mrs. Hardinge in her recent oration on the Spirit-World, and referred to in our report in the MEDIUM, No. 65. An account of the first dark circles, and the phenomena evolved thereat, will prove of deep interest to those who desire to become acquainted with impressive manifestations. Much insight is gained as to the peculiar social arrangements of the spirit-world from the communications received at some of these circles. A sense of awe creeps over the mind when the descriptions of the spirit-rooms in the woods are read, but what must it have been to be present, especially at that early age of the movement when such manifestations were entirely unprecedented? It would appear that we are only now faintly realising phases of phenomena which have occurred in America many years ago. The portrait of Dr. Franklin, entitled "the Lightning Philosopher," illustrates this number. It is stated that this philosopher in the spirit-world instituted the present influx of spiritual manifestations.

MRS. HARDINGE'S WORK FOR THE LIBRARIES.

The first hundred copies have been received from the binder, and are being sent out to those who have secured their introduction to libraries. It is handsomely and substantially bound. As soon as the great interest consequent upon Mrs. Hardinge's departure subsides, we shall continue the agitation for the introduction of this work into more libraries.

A PORTRAIT OF MRS. HARDINGE.

An artist, well known for his faithful delineations of portraiture, has just finished a beautiful and truthful portrait in oil of Mrs. Hardinge. It has often been observed that photography fails to catch the fleeting and ever-varying expression of Mrs. Hardinge's countenance; but we think the same remark cannot be made in respect to Mr. Evans's carefully executed painting. It will be exhibited at the St. George's Hall on the 28th instant, and we understand it is destined to adorn the walls of the seance-room at the Progressive Library. Our readers in the north of London will recognise in Mr. Evans, the artist, a neighbour and an earnest Spiritualist.

THE TEN SPIRITUAL COMMANDMENTS.

Spiritualists will be pleased to know that an eminent artist (H. Bielfield, Esq.) is engaged on a beautiful work to illustrate the Ten Commandments given by the spirits through Mrs. Hardinge. It is to be reproduced by lithography, and when carefully coloured, will have all the effect of the original. On a scroll in the centre of the picture will be inscribed the Ten Commandments, Ten Rules of Right, and the Creed of the Spirits. It will be exhibited at the forthcoming *conversazione*.

MR. MORSE'S SEANCE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As the farewell meeting of our esteemed friend Mrs. Hardinge is announced for Friday evening next, 28th inst., I beg to state that my usual weekly seance will be suspended upon that evening. —I am, dear Sir, yours fraternally, J. J. MORSE, Medium.

MR. COGMAN'S SEANCE.

To the Editor of the Medium and Daybreak.

SIR,—With kind permission I beg to testify to having listened to a few able and thoughtful addresses, in prose and poetry, through Mr. Cogman, trance and speaking medium, on Sunday evenings, at seven, at 22, New North-road, Commercial-road, E.

I wish some of our religious and other savants had heard the address of last evening.—I am, Sir, yours, &c., T. BLACKBURN.

July 17, 1871.

PYTHAGORAS stood on the higher plane of intuition, his doctrines being direct revelations of inspired truth, rather than the doubtful results of laboured exogitation. He taught the unity, spirituality, self-consciousness, omniscience, and omnipotence of God, the immortality of the soul, and its progressive advance from the outer or lower to the inner and higher spheres of being. He symbolised the order and beauty of the moral and physical creation by the mathematical proportion of numbers and the musical notes of the harmonic scale. He believed in a hierarchy of spirits, and, as a consequence, in the adaptation of some and the inadaptation of other human beings to the reception of great and God-given truths. Hence his pupils were a carefully selected band, and could only be admitted to a knowledge of his deeper esoteric doctrines after a prolonged initiation intended to try their courage, worth, probity, and purity. He imposed restrictions on diet, and was careful of the moral as well as physical health of his disciples.—"Eestatics of Genius," by J. W. Jackson.

On Saturday afternoon a very pleasant company met at the hospitable residence of Mr. and Mrs. Edmiston, Beckenham. After enjoying the beautiful weather in the nice grounds, a meeting was held, presided over by Mr. Alsop. J. M. Peebles, from America, read a portion of Scripture. J. Burns delivered a suitable address. J. J. Morse was entranced by "Tien," who spoke very appropriately. After which the "Strolling Player" recited with much effect Marc Antony's oration on the death of Caesar. Later in the evening a dark seance was held—mediums, Mrs. Guppy, Miss Cook, Mr. Herne, and Mr. Williams. We would be glad to see more such pleasant reunions amongst Spiritualists.

JACOB THE HEALER, otherwise known as the "Zouave," has recently returned to Paris. During his stay in London many persons have been benefited by his healing power, and some of his patients intend following him to Paris to continue the treatment.

AUSTRALIA.—The Pleasant Creek Chronicle says:—"Spiritualism seems to be gaining rapid hold upon a large number of our thinking folks in this neighbourhood; what between lectures and circles, a new philosophy, we are rapidly drifting into a new state of spiritual belief. Mrs. Banford, of Castlemaine, who has recently caused such a sensation in Melbourne whilst in a trance state, has just completed an engagement at Pleasant Creek, where she has eloquently addressed several mixed audiences, under spiritual influence. To say the least of the whole phenomenon, it is most wonderful."

A CORRESPONDENT in the Eastern Counties finds an insurmountable obstacle to the progress of Spiritualism in the low state of mentality of the people. The place is a hotbed of sectarian dissent. He says, "I find it waste of time to introduce Spiritualism to a Creedist over fifty years of age—

The task is very hard indeed
To work one's way through crust of creed."

We have no doubt many of our readers could tell the same tale.

A REPORT OF THE CONVERSATION will be given in the MEDIUM of the week after next, for the benefit of those who cannot be present. We will give a full and comprehensive account of all that takes place, and to meet the requirements of those who desire to distribute them, they are offered at 5s. per 100. Orders should be sent in as early as possible. We hope our friends will not neglect to take advantage of this offer, as it is the last we may make for some time hence.

MESSRS. HERNE AND WILLIAMS are still in the country. There will be no seance at 15, Southampton Row, on Monday evening.

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, - - - - -	1jd.
Two Copies Weekly, " - - - - -	2jd.
Five Copies Weekly, " - - - - -	5d.

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

Wholesale Agents:—F. Pitman, 20, Paternoster Row, London, E. C.; and Curties & Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 59, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Mrs. Hardinge's Concluding Sunday Service in Cleveland Hall—Mrs. Hardinge's Testimonial—The Sunday Services—The Countess Pomar and Mrs. Hardinge—A Grateful Acknowledgment—The Spirit Messenger—A Seance at Mrs. Makdough Gregory's—Spiritualism and the Newspapers—"The End of a Miracle Worker"—Experimental Investigation of a New Force—A Psychological Experience—Astrology and Mediumship, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

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The position which this testimonial is taking shows that the above arguments are scarcely necessary, but they are what we feel on the subject, and can do harm to no one. We hope, on the other hand, they will stimulate many to unite for once in one grand effort to promote a common object.

THE MEETING.

We are now able to give some additional particulars as to the proceedings at the *conversations*. The chair will be taken at eight o'clock, not seven as intimated last week, by Mr. Gerald Massey, the well-known poet. Many will be glad to see him and hear him. Mr. Peebles has some interesting matter to lay before his numerous friends, with kindly messages from our brethren in America. Much interest centres round Mr. Peebles, as it will be his reappearance amongst English Spiritualists, with whom he is a great favourite. Mr. Daw will in all probability present Mrs. Hardinge with the address from the Spiritualists of England, as he has been most intimately connected with her Orations in London. Mrs. Hardinge's reply will be anticipated with great eagerness—the message of the spirits, as well as herself, to those who identify themselves with this great movement. Elder Evans is also expected to take part, and, if time permits, eminent friends of the movement will be heard. It is not desirable that there should be much speaking, and a dreary, wearisome programme. On the contrary, the arrangements indicate short appropriate addresses interspersed with musical performances of a fitting kind. It has been suggested that only spiritual songs be sung, and those who are fortunate enough to be present will hear some of the compositions emanating from the Minstrels of Spiritualism, which will be a treat and a novelty to many. A request has been made that some of Mrs. Hardinge's own compositions be performed. We are authorised to state this much, that an original song with music has been written for the occasion, and we have no doubt that the "Spiritualists' Parting Song" will be heard at many other such occasions in the future.

We need not add another word to induce the friends of Spiritualism to be present at this agreeable gathering. The formal proceedings will be made as short and entertaining as possible, and which for an hour or more many hands will be eager to grasp with cordial good wishes the hand of one who is so deeply respected and universally beloved. Besides the guest of the evening, friends will

meet friends for the first time, but it may not be for the last. We hope to secure for ourselves a full share of this social pleasure, and we strongly recommend all who can be present to do the same. Till then, dear Reader, with the hope of meeting you on Friday evening, Farewell!

J. M. PEEBLES.

The Spiritualists of this country will learn with sincere pleasure that their much-esteemed friend J. M. Peebles is again amongst them for a few weeks. Had it not been that a farewell meeting for Mrs. Hardinge was already in hand, the occasion of Mr. Peebles's visit would have demanded a special meeting to give him a hearty reception. As it is, both objects will be secured on Friday evening next, when Mr. Peebles will meet many of his old friends for whom he entertains so much cordial regard. We are in a position to state that our visitor has some words of interest to convey to those who may be at the *conversazione*. In reply to the inquiries of correspondents Mr. Peebles desires it to be known that he has not visited Europe on the present occasion on purpose to lecture, but more particularly on publishing business, and to collect facts for the forthcoming Year Book of Spiritualism for 1872. It will very much facilitate his labours if our readers will have the goodness to reply *immediately* to the following questions as to the state of Spiritualism in their respective districts:—

1. Give the names and addresses of any mediums you may be acquainted with; also a statement of the peculiar phases of phenomena presented through their mediumship.
2. Give the probable number of Spiritualists in your district, and in doing so, define the limits within which they reside.
3. Give particulars of any circles, associations, societies, or Lyceums you may be acquainted with; also the names of their officers.

The secretaries of all such societies, and the presidents of all circles sitting regularly, are kindly desired to respond.

It would be possible for Mr. Peebles to print a letter and address it to a few hundred well-known Spiritualists, but this would involve much labour and expense, which we are sure the friends of Spiritualism would be sorry to see incurred. We take the liberty of suggesting that some of the leading centres of Spiritualism arrange an evening for Mr. Peebles to visit them, and enable him to make a short tour on his way back. He could spend an evening or two in each place, address a public meeting, have a private meeting with the friends, and get up all the facts he desires for his book. Will our Yorkshire friends not take notice of this, and see if they cannot do themselves the pleasure of having a nice genial interview with Mr. Peebles? We write without any instruction from him, and solely in the interest of our friends in the provinces.

A LECTURE BY A SHAKER ELDER.

The readers of Mr. Hepworth Dixon's very popular book of travels, entitled "New America," will remember his description of "The Shakers," and of his host when there, Elder F. W. Evans, the preacher and leading Elder of the Order. This venerable gentleman is now in London, and, in accordance with the wishes of a large number of inquiring minds, will deliver a Lecture on the "Principles and Practices of Shaker Communism," in Cleveland Hall, Cleveland Street, Fitzroy Square, on Sunday evening, July 23, at seven o'clock. Elder Evans wears the peculiar costume of his order. He will explain a form of communism which has established itself as a permanent reality. This fact, mingled with a freethought philosophy, of which Spiritualism is the most prominent element, will interest "reformers" of many shades of opinion. The admission on Sunday evening will be free, but a collection will be made to defray expenses. Mr. J. M. Peebles will also occupy a place on the platform.

HISTORY OF MODERN SPIRITUALISM.—No. IX.

By MRS. HARDINGE.

This number contains the wonderful descriptions of the spirit-spheres read by Mrs. Hardinge in her recent oration on the Spirit-World, and referred to in our report in the MEDIUM, No. 65. An account of the first dark circles, and the phenomena evolved thereat, will prove of deep interest to those who desire to become acquainted with impressive manifestations. Much insight is gained as to the peculiar social arrangements of the spirit-world from the communications received at some of these circles. A sense of awe creeps over the mind when the descriptions of the spirit-rooms in the woods are read, but what must it have been to be present, especially at that early age of the movement when such manifestations were entirely unprecedented? It would appear that we are only now faintly realising phases of phenomena which have occurred in America many years ago. The portrait of Dr. Franklin, entitled "the Lightning Philosopher," illustrates this number. It is stated that this philosopher in the spirit-world instituted the present influx of spiritual manifestations.

MRS. HARDINGE'S WORK FOR THE LIBRARIES.

The first hundred copies have been received from the binder, and are being sent out to those who have secured their introduction to libraries. It is handsomely and substantially bound. As soon as the great interest consequent upon Mrs. Hardinge's departure subsides, we shall continue the agitation for the introduction of this work into more libraries.

A PORTRAIT OF MRS. HARDINGE.

An artist, well known for his faithful delineations of portraiture, has just finished a beautiful and truthful portrait in oil of Mrs. Hardinge. It has often been observed that photography fails to catch the fleeting and ever-varying expression of Mrs. Hardinge's countenance; but we think the same remark cannot be made in respect to Mr. Evans's carefully executed painting. It will be exhibited at the St. George's Hall on the 28th instant, and we understand it is destined to adorn the walls of the seance-room at the Progressive Library. Our readers in the north of London will recognise in Mr. Evans, the artist, a neighbour and an earnest Spiritualist.

THE TEN SPIRITUAL COMMANDMENTS.

Spiritualists will be pleased to know that an eminent artist (H. Bielefeld, Esq.) is engaged on a beautiful work to illustrate the Ten Commandments given by the spirits through Mrs. Hardinge. It is to be reproduced by lithography, and when carefully coloured, will have all the effect of the original. On a scroll in the centre of the picture will be inscribed the Ten Commandments, Ten Rules of Right, and the Creed of the Spirits. It will be exhibited at the forthcoming *conversazione*.

MR. MORSE'S SEANCE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As the farewell meeting of our esteemed friend Mrs. Hardinge is announced for Friday evening next, 28th inst., I beg to state that my usual weekly seance will be suspended upon that evening.—I am, dear Sir, yours fraternally,
J. J. MORSE, Medium.

MR. COGMAN'S SEANCE.

To the Editor of the Medium and Daybreak.

SIR,—With kind permission I beg to testify to having listened to a few able and thoughtful addresses, in prose and poetry, through Mr. Cogman, trance and speaking medium, on Sunday evenings, at seven, at 22, New North-road, Commercial-road, E.

I wish some of our religious and other *savants* had heard the address of last evening.—I am, Sir, yours, &c.,
T. BLACKBURN.
July 17, 1871.

PYTHAGORAS stood on the higher plane of intuition, his doctrines being direct revelations of inspired truth, rather than the doubtful results of laboured exegesis. He taught the unity, spirituality, self-consciousness, omniscience, and omnipotence of God, the immortality of the soul, and its progressive advance from the outer or lower to the inner and higher spheres of being. He symbolised the order and beauty of the moral and physical creation by the mathematical proportion of numbers and the musical notes of the harmonic scale. He believed in a hierarchy of spirits, and, as a consequence, in the adaptation of some and the inadaptation of other human beings to the reception of great and God-given truths. Hence his pupils were a carefully selected band, and could only be admitted to a knowledge of his deeper esoteric doctrines after a prolonged initiation intended to try their courage, worth, probity, and purity. He imposed restrictions on diet, and was careful of the moral as well as physical health of his disciples.—"*Ecstasies of Genius*," by J. W. Jackson.

On Saturday afternoon a very pleasant company met at the hospitable residence of Mr. and Mrs. Edmiston, Beckenham. After enjoying the beautiful weather in the nice grounds, a meeting was held, presided over by Mr. Alsop. J. M. Peebles, from America, read a portion of Scripture. J. Burns delivered a suitable address. J. J. Morse was entranced by "Tien," who spoke very appropriately. After which the "Strolling Player" recited with much effect Marc Antony's oration on the death of Cæsar. Later in the evening a dark seance was held—mediums, Mrs. Guppy, Miss Cook, Mr. Herne, and Mr. Williams. We would be glad to see more such pleasant reunions amongst Spiritualists.

JACOB THE HEALER, otherwise known as the "Zouave," has recently returned to Paris. During his stay in London many persons have been benefited by his healing power, and some of his patients intend following him to Paris to continue the treatment.

AUSTRALIA.—The *Pleasant Creek Chronicle* says:—"Spiritualism seems to be gaining rapid hold upon a large number of our thinking folks in this neighbourhood; what between lectures and circles, a new philosophy, we are rapidly drifting into a new state of spiritual belief. Mrs. Bamford, of Castlemaine, who has recently caused such a sensation in Melbourne whilst in a trance state, has just completed an engagement at Pleasant Creek, where she has eloquently addressed several mixed audiences, under spiritual influence. To say the least of the whole phenomenon, it is most wonderful."

A CORRESPONDENT in the Eastern Counties finds an insurmountable obstacle to the progress of Spiritualism in the low state of mentality of the people. The place is a hotbed of sectarian dissent. He says, "I find it waste of time to introduce Spiritualism to a Creedist over fifty years of age—

The task is very hard indeed
To work one's way through crust of creed."

We have no doubt many of our readers could tell the same tale.

A REPORT OF THE CONVERSAZIONE will be given in the MEDIUM of the week after next, for the benefit of those who cannot be present. We will give a full and comprehensive account of all that takes place, and to meet the requirements of those who desire to distribute them, they are offered at 5s. per 100. Orders should be sent in as early as possible. We hope our friends will not neglect to take advantage of this offer, as it is the last we may make for some time hence.

MESSRS. HERNE AND WILLIAMS are still in the country. There will be no seance at 15, Southampton Row, on Monday evening.

The Spirit Messenger.

[A service is held every Friday evening, at eight o'clock, at the office of the *Messenger*; J. J. Morse, Trance-Medium. By our reports of these or other articles 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.]

July 18.

(The questions were answered by Tim-Sen-Tie, the guide of the Medium.)

Q. What are the conditions necessary for the manifestation of the spirit-voice, and the moving of objects by spirits?—A. After acquiring a certain amount of knowledge, some spirits have the power of clothing themselves with a magnetism more refined to earth than their own. This necessary magnetism is emitted by certain mediums and others. By this means the spirits so far materialize their organisms, that they cause vibrations in the atmosphere, and thus speak as men do who are still in the flesh. When objects require to be moved by spirits, they envelope the article with this aura, and operate through the means of communication thus formed.

Q. It has been observed that the spirit-voice sometimes resembles the voice of the medium, and this circumstance has been a source of suspicion with some investigators. Can you explain this curious coincidence?—A. We may call attention to the fact that many trance communications partake largely of the mental characteristics of the medium. Indeed, the spirit is in all instances limited by the organism of the medium, or the products of that organism. The aura evolved by mediums for the spirit-voice is laden with the physical and mental peculiarities of that medium which will necessarily show themselves, unless the will-power of the spirit be sufficiently strong to overcome them.

A great number of very interesting questions were answered, and the "Striding Player" held conversation during the remainder of the evening, much to the amusement of visitors.

THREE DAYS AMONG THE SPIRITUALISTS.

[The following narrative descriptive of an inquirer's search after truth has been forwarded for publication.]

The facts I am about to relate will perhaps prove of but little interest to the confirmed believer in spiritual phenomena, but to many who like myself are yet young in a knowledge of the strange phenomena which are said to be continually occurring, what I have to report may not prove unacceptible.

Know then, reader, in the first place, that I am fully possessed of my five senses, and enjoy a reputation for one. My position on the public press for a period of twelve years entitles me to a patient hearing.

During the last few months, spiritual publications containing accounts of the phenomena as observed by men in my own profession had been put into my hands, and though I found it hard to accept all I read, still I knew it would be illogical and unfair to declare that all of the many writers on the subject were the victims of imposition.

Having arrived at the conclusion that "there must be something in it," I left my home in a North Lancashire town with the full intention to satisfy myself of the truth or falsehood of the so-called spirit-manifestations.

Accordingly, Sunday morning, the 6th of July, found me knocking at the door of the Spiritual Institution (15, Southampton Row), having been preceded by a letter of introduction to Mr. Burns. At the Institution I met with a cordial reception. Mr. Burns showed me many of the results of spirit-communication, such as paintings, drawings, photographs, and direct writing. In the library of the Institution I found books by scores of different authors bearing on the subject, and I finally left, after a friendly chat with Mr. Burns, at least astonished at what I had seen. Before quitting the Institution, Mr. Burns put me in the way of satisfying my curiosity with regard to the actual manifestations by informing me that on Monday evening a public seance would be held at the Institution, and that if I would look in again next day he would introduce me to Mr. Morse, and through him to the "Striding Player," of whom I had previously read.

In the evening I found my way to the Cleveland Rooms, at which place Mrs. Hardinge, the high-priestess of Spiritualism, was announced to speak. It was a strange assemblage, and the proceedings were very peculiar, especially to one brought up to spend the Sabbath in the orthodox go-to-church manner. However, I have to describe what took place, and not to moralize on myself. A chair was placed on the platform, which was taken by a gentleman who announced that Mrs. Hardinge was prepared to speak on any subject of a moral or religious character which the meeting should choose to select. A committee of "selectors" was appointed, and then out of five or six topics named they chose "What individual has most impressed humanity?" This discourse (reported so aptly in the last number of the *Messenger*) lasted for nearly an hour, and gave immense delight to the listeners, who frequently showed their appreciation by hearty applause. Fancy a congregation clapping hands after an eloquent peroration by Mr. Spurgeon, or a philosophical explanation of the Divine principle by Dr. Cumming. At the close of the address Mrs. Hardinge spoke briefly on six or seven other subjects, and then the proceedings were brought to a close by singing an appropriate hymn. The conclusion I arrived at was, that if what I had heard was a fair specimen of inspirational speaking, then Spiritualism had no need to be ashamed of its advocates. If there was no inspiration about it, but Mrs. Hardinge was simply a clever—very clever—woman, then there is no public orator living who could stand beside her. I have heard Goldstones and Bright, Ernest Jones and Henry Vincent, Mason Jones, George Dawson, and other public men—I have heard parsons by the score, and lawyers by the dozen—but not one could ever approach the body orator I had been listening to.

Next morning, having picked up a friend from my own town, I proceeded on him to accompany me to the Spiritual Institution, where I had been promised a seance with Mr. Morse. When we arrived we were introduced into the editorial anteroom, and Mr. Morse was called in. In his normal condition he is, I may just state, a person of only ordinary

attainments, and quite incapable of what I afterwards saw and heard. Mr. Morse sat down in a chair, and in about five minutes passed into a state of sleep. This sleep deepened into a trance. Mr. Burns said: "Good morning; I beg to introduce to you some friends from the Lake District—a knight of the garter-yet and women, Mr. Burns—Mr. T—". There was no response for some seconds, and then the medium, assuming the appearance of a man rather above the middle age, and speaking with great deliberation and force, remarked: "I have been told that two negatives makes positive; will you 'knights' make something? I told the 'Striding Player' for such I desired the Intelligence to assume; he said, 'Yes,' I replied, I remarked to my 'knights'—'This is very peculiar.' 'Is very peculiarities, the Striding Player' chimed in, 'are the greatest diabolism.' I asked whether the Intelligence knew he was wanted directly we entered the room. 'We were wanted,' he replied, 'by a crowd of sympathy with the brain of the medium. Mental emotions travel along that cord and finally reach us, so that we find we are wanted. Desiring it to go, we sometimes find ourselves in engagements, travel through the realms of space, and pass into the houses made by mortal hands.' The word 'love' having been said, we, of the Striding Player, gave us a bow on that particular subject, and finally summing up by saying that "it was rather a long way of saying of a noble person." I asked the Intelligence what he was doing when we entered the apartment. He said, "The business I was engaged in had relation to earth-life. To do good in the earthly sphere, I first know how, and to know necessitates study, investigation." "Is it difficult to control the medium?" I asked. "That depends entirely on the condition of the medium, on his mental condition, on his surroundings, and finally on atmospheric conditions." My friend, who is an artist and who had evidently been engrossing on the spirit-paintings he had seen upstairs in the large room of the Institution, said, "Would it be possible for a painter, or one who is not a painter, to produce a picture without a state?"—The Striding Player: Let us remember that question. "Will it be possible for a controlling power who is ignorant of the art of painting to produce a picture in a state of trance? Provided the controlling power had perfect control, and was acquainted with painting, the efforts are often limited by our own experience. Mr. T—: Is it possible to produce pictures without the organism of the medium?"—The Striding Player: Directly? Mr. T—: Yes.—The Striding Player: That depends on circumstances.

The Intelligence explained at great length under what circumstances this could be done. It appeared that the result depended in a great measure upon the quality or degree of refinement of the aura emanating from the medium's body. My friend asked the Intelligence if paintings could be produced without material pigment being applied, and the reply was that the colours could often be gathered from the elements in the atmosphere. The process was simple enough when once understood. I asked the Intelligence whether it was possible for him, he being an actor, to control the medium so that the medium could give us an exhibit of the ability of the controlling Intelligence. He said it was, and in reply to another question stated that before he left he would show us his power in this respect. Mr. T—: Will whether, in the trance-state, the medium had a knowledge which he otherwise did not possess.—The Striding Player: We hold the trance-state to be the natural state. I myself don't profess to be in the trance condition; I am simply controlling the organism of another.—Mr. T—: You, therefore, cannot see us? The Striding Player: Not being clairvoyant, I cannot.—Mr. T—: Is the Intelligence acquainted with Turner, the painter? The Striding Player: Yes, we know him. He was a peculiar kind of painter—Turner's (turn-a-dick), not characteristic. We know him. Indeed, who does not know that beaver of wood—I beg his pardon—of paint?—Subsequently the Intelligence hinted that Turner was a painter, there being a variety of doubts—the doubt of art and the doubt of cowardly. I asked him if he thought he was competent to be a critic in matters of painting, and he replied that it was only a question of opinion. My friend asked: What kind of pictures did Turner paint? The Intelligence: Landscapes and figures—Which more particularly? I should say about equally divided.—Is it possible for a spirit to be mistaken in anything whatsoever? Certainly.—Did the spirit we are now conversing with, during the term of Turner's life? I had the honour, but I was ignorant of his existence till spiritual existence made me acquainted with the fact.—Then you don't know him personally? My acquaintance with Turner is not personal; I only know him by his works.—After the conversation about Turner, I pressed the Intelligence to give us a dramatic selection. He consented, but said before he did this he must acquire a more perfect control over the medium. Efforts to do this were simply acting on the medium's mind—now, however, in order to control his limits, the medium's spirit would have to leave the body entirely. He ordered the door to be kept shut while he put the medium through this operation.

The medium now became a really shocking spectacle. His features turned livid, and every muscle in his body was in convulsions. Finally death appeared to set in, the arms fell listless by the medium's side, and all seemed over. Presently, however, there were signs of returning animation, and the Intelligence spoke out, "Now I will give you a selection. I cannot say that it will be better-perfect or continuous, but I will give you enough to let you see our humble efforts. I am glad of this opportunity for one reason—it affords me the privilege of a rehearsal, as I intend to deliver it in extenso on a future occasion. It is the funeral oration on the death of Caesar. Don't know it?" I said I did. The Striding Player now gave this long and difficult selection in excellent style, and we complimented him on the ability displayed, remarking that the only thing wanting was the expression of the eyes, of necessity an adjunct in all dramatic performances. In this case the medium's eyes were closed. I now asked the Intelligence whether he preferred comedy or tragedy. He said tragedy, but he would rather that tragedies should terminate with mutual reconciliations instead of murders and assassinations, as they generally do at present. I had now informed my friend that the Striding Player was now within the body of the medium, when the Intelligence checked me, saying that that was a vulgar and mistaken idea. He was not in the habit of getting two dead men's shoes—they were apt to strike still. He controlled the medium's body whilst standing outside. Besides, his spiritual light

was six feet. He would be a compressed spirit if he had to get into Mr. Morse's frame. The conversation now began to drag, and the Intelligence, after one of the pauses, said, "Well, we had better take the paste-pot and label it 'Used Up.' By-the-bye, I have an idea for a coat of arms for you—a paste-pot inverted, a pair of open scissors across, the brush stuck through the middle, and a wreath of laurels—no, not laurels, holly—round, for an editor's life you know is a prickly one." Addressing Mr. Burns, he said, "Do you know what your carriage ought to be?" "No."—"I will tell you—a galley on wheels." "Why?"—"Because you could row in it down the stream of time, and eat your own 'pie' on the way!" I remarked that the Intelligence seemed to be well acquainted with the terms used in a printing-office. He said, "What the steam-engine has done for physical life, the printing press has done for intellectual life." I said that was something in accordance with what Mrs. Hardings had stated the previous evening in reference to Gutenberg. "Ah, Gutenberg was essentially a typical man," he remarked. "He made an impression on the mind of the age, and when he went down to the grave he was wrapped in his own winding sheets." I told the Intelligence that I thought the medium was in great pain when he was being controlled—was not death a painful process? The Intelligence said, physically speaking, death was not painful. It was what came after death. Virtue was its own reward, vice its own punishment. Speaking of a conscience, he remarked, "Everybody has a bulldog at his heels, but some people have kicked the teeth out of it till it fails to bite." "Really," said I, "you are such an inveterate punster that your services ought to be retained for *Punch*." "Yes," he answered, "considering that they have squeezed all the water out of the *Lemon*." After one or two jokes on my friend's name, the Intelligence intimated that it was time to shake hands. We accordingly bade him good-bye. He gradually brought the medium back to his normal state. We asked Mr. Morse if he knew anything that had transpired. He said he had been away somewhere, he thought, but could not recollect.

So ended my visit to a trance-medium. In my next communication I will tell your readers what took place at two sances with rapping media, where I heard the spirit-voice, and afterwards I will narrate my experiences of "an inspirational speaker and pure clairvoyante," as the lady described herself.

(To be continued.)

SPIRIT VOICES, MUSIC, &c.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I wish to inform you of a seance at our private residence, East Dulwich, on Sunday, June 25. Our company consisted of Henry Smith, Esq., and his daughter, J. Edmiston, Esq., and Mrs. Edmiston, Mr. Neyland, Mr. Williams, Mr. and Mrs. Whithy, Miss Hagger, Miss Reeves, my wife, self, and two daughters. The lights being put out and prayer offered, our spirit-friends brought my large musical box and placed it on the table around which we sat. The box was playing while it was being carried to the table by the spirits. "John King," in the audible spirit-voice, entered freely into conversation during the evening, creating much amusement, joining in with us in singing. The accordion was floated over our heads and played by spirit-hands for full half an hour without stopping; this was also done whilst they were singing—"There is a better world, they say, oh so bright." The accordion would at times play by itself, and again join in with us while we sang. Our spirit-friends brought a carte-de-visite of myself that had been missing for some months; it was put in my daughter's hand. Mr. Smith had a carte-de-visite of his daughter given to him, which had been missing for some weeks. Mrs. Edmiston had a small oil painting of a dead bird put in her hand by the spirits, and this just reminds me of my poor little linnet, which was found dead in his cage last week. You cannot wonder at us feeling grieved over the bird, as it was a present from the spirit James Achanna, given last winter. The spirits also brought flowers from the room upstairs. "Katie" said, "What shall I fetch you?" and my daughter said, "Fetch me the key from the front room upstairs." I wish to say that the key named had been placed purposely in paper underneath Mr. Whithy's hat on the sideboard; this was put away by Mrs. Edmiston and my daughter Agnes, no one else knowing of its whereabouts. Immediately the key was asked for, it dropped on to the table as though it had come right through the ceiling. We were interested the whole of the evening by spirit-lights, spirit-forms, spirit-singing and praying, and playing of the accordion, which was very gratifying to us all. I am happy to say our meeting was a complete success, and our friends went home well satisfied with what they witnessed at our seance.—Yours faithfully, C. P. B. ALSOP.

2, Great Turnstile, Holborn, July 10, 1871.

SPIRITUALISM IN MERTHYR.

To the Editor of the Medium and Daybreak.

DEAR SIR,—We wish to state a few details concerning our circle. In the spring of 1870 the first seance was held. For about two months we sat asking no questions, producing only nerve movements. Then a trance-speaker paid the circle a visit, and through him, a near relative that passed away February, 1870, shook hands and spoke. Another spirit, giving the name of "James Oliver," then spoke as follows to "Alcw":—"About ten years ago I endeavoured to make you a medium, but you refused. Now I will take this one (meaning Ab Alcw). Take great care of him," &c. Then one that gave the name of "John Wesley," guide of our visitor, controlled the medium, and addressed us thus:—"Associate more together, never mind the Creeds, do good in your own way." He also made passes over Alcw to improve his health, and informed us that "James Oliver" was healing his medium now. When Ab Alcw left the circle he was well. We regret to state that the pulpit screw has silenced our visitor since. Our medium is young, fourteen next birthday, and as yet only physical. We labour to develop him to the trance-speaking point. Our healer has healed us several times. With thanks we acknowledge the receipt of your letter and gift. We send you our gift, viz., £1.—Yours truly, ALCW.

Mertbyr, July 8, 1871.

[We thank our correspondent for his kind aid to the "MEDIUM" fund.]

SPIRITUALISM IN A YORKSHIRE VILLAGE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I again crave permission to inform your numerous readers of the progress Spiritualism is making in and around our little village. Up to November last we had our meetings in a private house, but at that date we opened a "Spiritual Meeting Room," to which the inquiring public have been admitted. Consequently we have been visited by a large number of persons—some to satisfy their curiosity; others to uproot Spiritualism, and do away with that which has been causing so much stir in the neighbourhood. But I am happy to inform you that although our mediums have been surrounded by persons whose minds have been opposed to Spiritualism, and who have been on the alert to entrap and confound them if possible, hitherto we have stood our ground, and not all the sophistry our opponents have been able to bring to bear upon the matter has as yet done us any harm, but good, for some minds have been enlightened; the truth has made itself clear; so that many who came to destroy, are now investigating for themselves. Others have come to try the healing powers possessed by our mediums, and many there are who thank Spiritualism for the good they have received. Again, others have visited us to hear our spirit-friends lecture, and in this department our progress is very marked, for I can assure you that we have lectures of a high order—soul-thrilling words, carrying the minds of listeners to "heights sublime" and melting the heart into gushing tenderness, enforcing truths upon the mind with a power that cannot be withstood; thus many have been led to leave theological teachings, and seek after those things that will elevate and ennoble not only them, but all who honestly seek after truth. And now, dear Sir, I must bring my letter to a close, hoping that these few lines will give encouragement to others seeking after truth.—I am, Sir, yours fraternally, JOHN KITSON.

Gawthorpe, near Wakefield, Yorkshire, July 6, 1871.

A GENTLEMAN engaged on the geological survey in the North of England, near the Scottish border, writes:—"This is a wonderful place for mediums, cures, charmers, &c. Everybody knows something of the phenomena of Spiritualism."

We have just seen a portfolio of direct spirit-writings through the mediumship of Mrs. Everitt. They are in a beautiful, regular style of calligraphy, and some of them were done in an incredibly short space of time—as many as 150 words being done in one second. They embrace a series of papers on the evidences of the Christian religion. The spirits desire that the publication of these writings be withheld for the present.

A LETTER from our esteemed friend, Mr. W. D. Meers, of Dunedin, New Zealand, informs us of the progress of Spiritualism in that colony. He states that the week before he wrote a neighbour had received a box from America containing £90 worth of Spiritual literature. Our various publications are well known in the colony, and are freely circulated. Inquirers are on the increase; and several fresh circles have lately been formed.

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This very complete publication is valuable for distribution, for which purpose it may be obtained at nominal prices.

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Spiritual Institution,

15, SOUTHAMPTON ROW, LONDON, W.C., July 10, 1871.

LADY PATRONESSES:

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 Mrs. KILBURN, Bishop Auckland.

Additional names will be announced in the public journals.

At a public meeting of the Spiritualists of London, held here on Tuesday evening, the 4th inst., a Committee was appointed to undertake the arrangements for giving Mrs. Hardinge a grand farewell meeting previous to her departure for America, and present her at the same time with a testimonial and purse.

It has been decided that the affair shall assume the form of a *CONVERSAZIONE*, and take place on Friday, July 28th, in St. George's Hall, Langham Place, Regent Street, London, the proceedings to commence at 8 o'clock in the evening. These will consist, in the first place, of short addresses from eminent Spiritualists, varied with the musical efforts of a party of vocalists. The principal feature of the evening will, doubtless, be the valedictory address of the lady in whose honour the meeting is held. The presentation of the purse and inscribed address from the Spiritualists of England will also be an incident of much interest. It will afford an additional pleasure to many to know that Mr. J. M. Peebles, now on his voyage to England, will be present and take part in the proceedings. The remainder of the evening can be pleasantly and profitably spent in introductions, the mutual exchange of ideas, experiences, and good feelings; also in inspecting the various objects of interest, such as spirit-drawings, writings, paintings, &c., which are being kindly lent for that purpose. (Spiritualists possessing such objects will confer a favour by kindly allowing the Committee the use of them for the evening.) This part of the arrangements will afford opportunity to Mrs. Hardinge's numerous friends and well-wishers to bid her an affectionate farewell, a courtesy which all will feel pleased to tender in person.

To make this demonstration worthy of the occasion and of the Committee's arrangements, the cordial aid of all Spiritualists, both of London and the provinces, is earnestly and kindly solicited. It is expected to be the grandest union of kindred and sympathetic minds which has yet occurred in the history of Spiritualism in this country. To become personally acquainted with eminent Spiritualists and mediums will be to hundreds the fruition of many an earnest wish, added to which, the opportunity of seeing and hearing our distinguished guest for the last time during her present visit will, no doubt, draw together a truly representative assemblage of English Spiritualists.

To promote the success of this great and desirable undertaking, the aid of several ladies has been obtained, who have kindly allowed their names to be used as lady patronesses.

You are cordially invited to bestow your aid and influence in bringing to a successful issue the object which the Committee has in view. You may do so in various ways:

First—By doing what lies in your power to get the printed Form* appended herewith, filled with the names of subscribers to the purse, and thereby accord to Mrs. Hardinge a substantial expression of the high value entertained by yourself and friends of her eminent services in the cause of Spiritualism, and of the sacrifices made by her in undertaking the present visit to this country.

Secondly—By securing the attendance of as many of your friends as possible at the *conversazione*. This gathering will in a fitting manner conclude a most successful series of meetings, and the social intercourse afforded will tend to consolidate the movement and encourage those who take part therein.

The Secretary will consider it a great kindness if you will favour him with the names of any ladies or gentlemen to whom this announcement may be sent, for the purpose of collecting subscriptions, or otherwise.

You will oblige by remitting the amount collected by you not later than Tuesday, July 25. You are earnestly requested to obtain a supply of tickets and get them circulated amongst your friends. The price is 1s.; a few seats being reserved at 2s. 6d.

Communications should be addressed to the Secretary of the Committee of Management, Mr. N. F. DAW, 15, Southampton Row, London, W.C. Tickets may also be obtained at the Progressive Library, 15, Southampton Row.

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MESSRS. HERNE AND WILLIAMS, SPIRIT-MEDIUMS.

Begin to inform investigators that they are at home daily to give private sances from 10 a.m. to 5 o'clock p.m. They are also open to receive engagements for private sances in the evening, either at home or at the residences of investigators. Address, 61, Lamb's Conduit Street, Foundling, W.C.

Inquirers into the Philosophy and Phenomena of Spiritualism should procure admission to

Mr. MORSE'S SEANCES,

AT 15, SOUTHAMPTON ROW, HOLBORN, LONDON,

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J. H. POWELL'S Address is 4, CRESCENT PLACE, BURY. J. H. TON CRESCENT, W.C. His health is at present somewhat taxed, yet he will be glad to correspond with friends of Spiritualism and Progress, with the view of Lecturing. He has been appointed the English correspondent of the *Banner of Light*.