

THE MEDIUM

AND DAYBREAK.

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

No. 82.—VOL. II.]

LONDON, OCTOBER 27, 1871.

[PRICE ONE PENNY.]

PROGRESS IN EDUCATION.

THE CHILDREN'S PROGRESSIVE LYCEUM.

An appeal is made to you on behalf of the most recent educational institution of the age, viz., "The Children's Progressive Lyceum." Though only three such organisations exist as yet in Great Britain, the experience derived therefrom has been sufficient to demonstrate the fact that the Children's Lyceum introduces a new era in the education of the young, especially in moral and religious truth, which is considered a most difficult and uninviting task to the teacher. That this grand conception has originated amongst the Spiritualists may to some minds be an argument against it; but with us it is held as one great and practical "use" which this new humanitarian, scientific, and religious movement has achieved.

The present is not an opportunity for bringing the full merits and details of this new educational agency before you, but on application we will gladly supply you with documents descriptive of its objects, and the means it employs to achieve them. In brief, however, it may be stated that the aim of the Children's Lyceum is to render education attractive, and extend its influence healthfully over the whole moral, intellectual, and physical constitution of the young, inducing pure and elevating habits, and laying the foundation of success in leading a noble, blameless, and useful life. To this end the utmost freedom is given to the child's mind in its search after truth, and to the spontaneous affections of the unsophisticated soul of youth, which the Lyceum system seeks to call forth and direct by loving counsels and acts. Physical education, science, useful knowledge, the laws of health, brotherly love, the taste for music, art, and the harmonies of nature, are taught in connection with the purest religious aspirations, unalloyed by sectarian dogmas or theological perplexities.

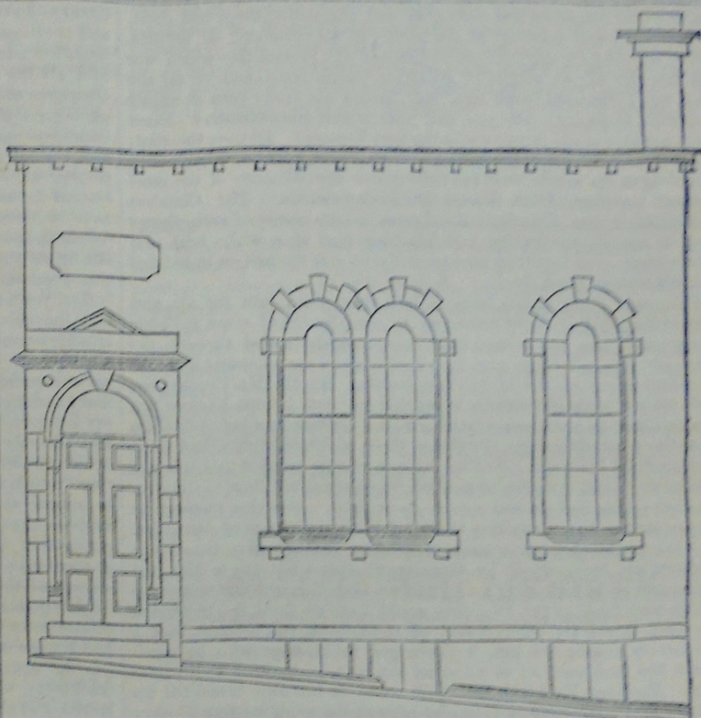
This institution being new, and consequently at variance with the spirit of existing institutions, has to fight its way into notice and general adoption. Its friends are not daunted by a consideration of these difficulties, but rather are stimulated to use every effort to bring the system before the friends of education, seeing that the Lyceum plan is applicable to general schools as well as Sunday schools.

A Children's Progressive Lyceum has been in operation for some time at Sowerby Bridge, but a building is required for the special use of the institution. As in almost every new movement, the friends of the Lyceum are not blessed with ample means or great social influence; but, as the objects contemplated by them are for the public good, they, with great confidence, appeal to the friends of education and social progress generally to aid them in their undertaking. Through the munificence of D. W. Weatherhead, Esq., of Keighley, a beautiful Lyceum building has been erected in that town; and this appeal is issued in the faith that some person or persons will do a similar kind act for Sowerby Bridge.

The above diagram represents the building at present contemplated, a site for which has already been secured, and there is about £40 cash in hand. It will cost about £500, but if this appeal meets with a generous response, the undertaking might be enlarged with great advantage. The board of trustees will be glad to communicate with you and give you detailed information as to the benefits of the Lyceum plan before you favour them with your donation.

Address:—Thomas Chadwick, Secretary, Mr. Robinson's, Causeway Head, Sowerby Bridge, Halifax.

Subscriptions received on behalf of Mr. J. H. Powell:—C. D., 2s. 6d., also 2s. 6d. for the Progressive Library; Mr. Fusedale, 5s.; Mr. Danby, 10s., and the same amount to the Progressive Library.



THE PSYCHISTS, OR NEW-FORCE MEN.

The following is abridged from an able letter in the *Spiritual Magazine* for October:—

To the Editor of the "*Spiritual Magazine*."

MY DEAR SIR,—I am very glad to see that Thomas Brevior has come out in an excellent paper on these Men of Gotham, who in solemn conclave have been busying themselves to make a new force out of the oldest force in the world. But there are two or three things which I think he might very well have added to his article.

Some years ago, when this class of dim-visioned persons were endeavouring to show that Od was the thing which performed all the wonders attributed to Spiritualism, Mr. Brevior put to them this most pertinent question, "Does Od lie?" For this power, which they would fain recognise as Od, he justly observed, declared uniformly and positively, and all over the world, that it was neither more nor less than the agency of spirits. Here, again, Mr. Brevior might have put his question to the new-force advocates, "Does the new force lie?" for the power which we call Spiritualism, and which they would christen by some other name, because they are really ignorant of Spiritualism, still persists everywhere, in all countries of Europe, in India, America, Australia, the Cape of Good Hope, and New Zealand, "Our agency is the agency of spirits." Well, if this be a force, shall it not be admitted to testify to its own nature? Will those who contend that it is a force, and think it worthy of having a society erected in favour of it, commence with calling it a lying force? Do they imagine that those who have really studied the history and characteristics of Spiritualism through many years—many of them men of the highest intelligence and science—will ignore the world-wide testimony of similar men, and rather believe those who admit that they cannot see very far into millstones? Do they expect that the many millions in every quarter of the globe who have been compelled to believe this an agency of spirits, will rather believe a little knot of men in a corner, who wilfully shut their eyes to the multiplicity of facts, any half-dozen of which would knock the life out of their pet theory? Here is an agency, an intelligence, which reasons, prophesies, teaches drawing, music, poetry; which shows itself in the form of spirits, making itself seen, felt, and in a score of ways understood, and yet these gentlemen declare in print that through years of observation they have been unable to see in

it anything beyond a force! Why will these persons take so much pains to make themselves appear so pre-eminently stupid? If their mental vision be so feeble, why should that of millions of others be equally so? The idiot, of course, cannot see intellectually and draw conclusions like the man in his full senses; and is he on that account to be deemed more clever than the cleverest of those who do see clearly and profoundly? That is a demand that can only be heard with an honest burst of laughter. Mr. Brevior has properly shown that this very funny school, the Psychists, steadfastly shut their eyes to all the palpable, prominent, and legion-fold facts that don't square with their rickety theory.

To those who really are familiar with the history and phenomena of Spiritualism, and who have brought robust intellects and acute powers of analysis to its examination, what moonstruck madness must this dubbing of it a new force appear! Spiritualism has now a large literature, and a great mass of well-attested facts, of such a character and from such writers as ought to make any man of the slightest pretensions to common sense blush up to the roots of his hair at the possibility of being supposed to see in it only a mere force, and of all things a new one. The *Spiritual Magazine* is a most complete chronicle of these facts, and all the reasonings regarding them. Any man who could carefully read these records, amounting to ten or more solid volumes; who could add to them the perusal of the able digest of them by Mr. Epes Sargent in *The Planchette*, the works of Robert Dale Owen, the *History of American Spiritualism*, by Mrs. Hardinge, to say nothing of scores of others, and could still dwell about a new force, would well deserve the charge of being one of Huxley's and Darwin's anthropologic monsters, namely, the son of a monkey.

Why, it is the oldest force in creation, and no doubt was fully employed in designing, and projecting, and completing the world itself. It is this, on the authority of the history of all times and all nations. There is scarcely a spiritual phenomenon of the present day which was not familiar to the people of Palestine, China, India, and of all the East, many thousand years ago. Mr. Home has lately been handling fire with impunity. Do you call that a new phenomenon? Then what was that of the three men in the fiery furnace? All over the East, for thousands of years, the Fakirs and Dervishes have been doing that, according to the assertions of the natives and the testimony of the most eminent travellers from Marco Polo downwards. The Countess Belgiojoso, in her *Travels in the Levant*, relates plenty of such things seen by herself—the licking and handling iron at a white heat, and others assure you that they have seen Fakirs seat themselves in red-hot braziers without harm.

Tables and other bodies have of late years risen into the air, and been made light or heavy according to the pleasure of some invisible power; and men and women have been recently carried through the air. Do you call those new facts? Then you are piteously ignorant of history as regards the levitation of bodies. Worthy Mr. Crookes has been testing such phenomena by machinery; but I hope he does not imagine that he has done anything new. Brevior has just told him that the great electrician, Professor Hare, of Philadelphia, had done that carefully years ago. And he did not remain satisfied that this was a force and nothing more; he went on, like a sensible fellow, to discover whether spirits had or had not to do with it. For this purpose he sent a message from Cape May to Philadelphia, a distance of 140 miles, by what professed to be a spirit, to ascertain through Mrs. Gourlay, a medium, and her husband, Dr. Gourlay, whether a bill due to him had been taken up at his banker's. In half an hour this invisible messenger—this mere force, as the Psychists would have us think it—transacted the business, saw Dr. Gourlay sent off to the bank, and brought back a satisfactory answer; in fact, it discharged its message with as much talent, tact, and exercise of mind as any man of business could have done. Professor Hare kept the affair secret in his own breast till his return to Philadelphia a fortnight afterwards, when he found every particular confirmed. Professor Hare, who was not only a genuine but an eminent man of science, did not mander any more about a new force, but was satisfied that the spirit-theory was the only one which could cover all these demonstrations.

But 2,764 years ago, or 893 years before Christ, a certain old Spiritualist, one Elisha, had tested the fact of the levitation of material bodies by a much more simple and instant mode than either Professor Hare or Mr. Crookes. One of the young men of this school of prophets, cutting timber on the banks of the Jordan, had the misfortune to have the head of the axe which he had borrowed fall into the water. But the old sage taking a stick, no doubt well charged with what the Psychists so ludicrously term a new force, dropped it into the water, and the iron at once rose to the surface and was recovered.

Clairvoyance is a property of this very ancient new force. The King of Syria, in Elisha's time, laid many ambushes for the Israelites, but found they were always discovered to them. Demanding who of his courtiers was the traitor; "None of us," they replied, "but Elisha, in Samaria, tells the King of Israel the words thou speakest in thy chamber." Do you call clairvoyance a new force! Then 2,000 years ago it was already a very old force.

As to men and women being carried through the air, like Mr. Home and Mrs. Guppy, the one out of a window eighty feet from the ground and back again, in presence of Lords Lindsay and Adair, and of others, and Mrs. Guppy from Highbury to the heart of London; I am sure neither Mr. Home nor Mrs. Guppy would call these new facts, whilst Philip the Evangelist was carried from Gaza, where he was baptising the Ethiopian, to Azotus; and whilst Ezekiel was carried by the spirit of the Lord from Jerusalem to Chaldea, 2,465 years ago. New force indeed! I see that some one in the *Spiritual Magazine* says there are fifty cases of levitation on record. I have no doubt that, instead of fifty, there are 500, if anyone would take the trouble to hunt them out. The Catholics alone could produce records of hundreds in the histories of the saints in *Grotes' Christliche Mystik*, besides such as have occurred in ancient Greece, in old Rome, and in Hindostan.

Spirit-hands have been seen frequently of late. I have seen them and felt them repeatedly, and direct spirit-writing has been given in thousands of cases. Baron Guldenstube has a catalogue of, I believe, more than a thousand such in his own experience. But do you call these new? There was a hand which made itself visible to a whole royal court in Babylon 2,400 years ago, and wrote on the palace wall a

prophecy of a great revolution, which was immediately afterwards fulfilled. And still farther back, direct writing and drawings were given to King David, with all the designs and measurements for the Temple, given, says David, by the hand of the Lord had upon him. (1 Chron. xxviii. 19.) Read, ye Psychists, read, and don't expose your ignorance of history so lamentably.

We have had flowers and fruit brought mysteriously to someone. Mr. Livermore, the banker, of New York, had frequently spiritual flowers brought to him by his deceased but visible wife. Yet do you call that new? Aaron had flowers bloom out of his rod more than 2,000 years ago; and we know from their own traditions, and from travellers from Marco Polo down to our own time, that the natives of Hindostan produce flowers and fruit in a few minutes from the bare soil, and friends of our own have seen and tasted these. Do you call these phenomena a new force? Read—read, ye Psychists, and don't expose such fools of yourselves!

Finally, I have long entreated Spiritualists not to trouble themselves about men with evidently but a portion of mind, who may be great geniuses in physical science, but who are not even popguns in spiritual science, and whose true wisdom would be to keep to what they do know and are capable of. These, believe me, are not the men to throw any new light on Spiritualism. Their prejudices, tough as bull-hides, in which they are irredeemably bound up, render them utterly unfit for spiritual researches. We don't need their instructions. We know, millions of us, what Spiritualism really is. When Christ was on the earth he did not choose philosophers to test or explain his miracles, but simple men of plain sound sense, who saw and judged of facts better than the Nicodemuses and Scribes and Pharisees could.

When I went out to Australia some years ago, I had a vision at 5,000 miles from Melbourne, in which I clearly saw my brother's house and premises and the landscape around it; and also saw things in direct opposition to the news received before leaving England. Now, it was said all the men had gone off to the gold-fields, and that even the Governor and Chief Justice had no men-servants left. But I saw an abundance of men in the streets of Melbourne, and many sitting on doorsteps asking for employment. I related these things to my wife and several gentlemen next morning on deck. On landing, though I neither knew where my brother's house stood, nor anything about it, I steered across the country by the sight of the landscape which I had seen in vision, and conducted those gentlemen directly to the house. When in the street before it, we saw swarms of men, and some actually sitting on steps seeking work. All was so exactly as I had described it that great was the astonishment of my companions.

Ten years ago, when Napoleon was threatening to invade England, and the volunteers were raised, the spirits told me that we need not trouble ourselves about Napoleon, who would never come to England, as a conqueror, but, after a while, would be taken away in a manner that no one could possibly have any idea of. That statement stands in my diary in its proper place and under its proper date, now locked up at my house at Esher. Could your new-force men have told me as much and as truly? Not a bit of it; and if it were merely a new force, it could not have told me these things either. But the infatuation of these people is on a par with the stupid persistence of others who want to appear very knowing, and still go on calling Spiritualists spirit-rappers, though spirit-rapping is but one little phase of a wonderful power that includes a great variety of higher and more intellectual phenomena; but this disrespectful phrase seems only to show the animus of the speaker.

This power brought us from New Zealand the news of the loss of one of our sons before it could arrive by mail. Numbers of people have had similar experience. Mrs. Hardinge, in her "History of Spiritualism in America," informs us of various most useful inventions in machinery, with the names of the persons who received them from the spirits, and the place of their abode. The most extraordinary of all is that of some ancient Jewish spirits, who taught the art of making rods by machinery—an art lost since the time of Isaiah. These are wonderful feats for a mere force, whether new or old. If science can discover any means by improvement of apparatus, by more fitting arrangement of the conditions of seances, or otherwise, to render the communications of spirits more rapid or perfect, as has been done to a certain degree by the planchette and the indicator, that will be a true and legitimate service of science, and worthy of its highest exertions; but if science still imagines, in face of the luminous and never-interrupted evidence of the world's history, that it has got hold of a new force, science is about ready for Colney Hatch.—Yours faithfully,

Dietenheim, Tyrol.

WILLIAM HOWITT.

A REVEREND GENTLEMAN ON SPIRITUALISM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Knowing that you are glad to hear reports of lectures in favour of or against Spiritualism, I send you a report of one of the latter character. The lecture was delivered on the evening of October 16th, in a new chapel belonging to the Congregationalist body, Stanley, Halifax, by the Rev. R. Harley, of Laister. The title of the lecture was "Spectral Illusions and Spiritualism." The lecturer, who seemed to be a man of lively habits, with the nervous temperament predominant, and possessing much humour and wit, began by declaring his conviction of the fact that there is a world of spirits, and that we live in the world of spirits. He stated that he did not deny the absence of possibility of apparitions, nor the possibility of their manifestation or interference in mundane affairs. "But," said he, "before such manifestations can be established we must have strong, irresistible evidence, evidence which will compel conviction." Such evidence, he said, the Spiritualists had not produced. After reading Mr. Bell's narrative of his experience with Mr. Home, from the *Cornhill Magazine*, he said that although he did not doubt that Mr. Bell was a man of sound veracity, he could not receive his evidence, on the ground of nervous general vagueness of his description and an evident trace of nervous excitement. These two features, which, he said, were plainly discernible in the narrative, together with the fact of total darkness being a requisite condition, rendered the evidence unsatisfactory. He then read from the MEDIUM AND DAYBREAK the accounts of the striking manifestations respecting the cash-box; also the account of Mrs. Borry receiving a pair

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of gold earrings at a glance. He expressed no definite opinion respecting these wonderful phenomena, but simply dropped incidental jocular remarks here and there while reading about them. Such was the way in which he treated these accounts, never attempting to grapple with them as actual phenomena, but quietly shelving them with sarcastic sneers, either as gross fabrications, or as mere exhibitions of sleight-of-hand, greatly exaggerated.

He then read a wearisome string of stories of hobgoblins, blue devils, and house-hauntings, all of which he included in the category of spectral illusions. There were one or two exceptions, however, which might have been claimed by Spiritualists as spirit-manifestations. Spectral fire, he said, were either produced by an over-excitement of the stomach, or through the evil effects of gluttonous eating or drinking. It was here mooted that probably the so-called modern spirit-manifestations were the following:—That it was altogether improbable that any one would allow spirits to come and manifest themselves in such a ludicrous manner; that the manifestations were purposeless, inasmuch as it was a fact, verified by Holy Writ, that if people would not believe in the prophets, and other evidences of future existence, they would not believe although one should come from the dead. I may here remark that this is tantamount to saying that because this phrase is found in Scripture it therefore follows that no Materialist could be convinced by spirit-manifestations. Strange logic, this! It is gratifying, however, to know that a great many have been convinced of a spiritual existence by these phenomena, when all the preaching and arguments of reverends have proved unavailable. The lecturer must have known this, as he himself, in the beginning of his lecture, mentioned the late Robert Owen, the Spiritualist and ex-Sceptic.

When the lecture was concluded, the chairman, Mr. F. Bowman, F.R.S., stated that the lecturer would be willing to answer reasonable questions. In response, questions were asked, and criticisms made by myself, Mr. J. Wilson, of Halifax, and Mr. Firth, of Sowerby Bridge. My first question was, "Is Mr. Harley aware that Mr. Crookes, an acknowledged eminent scientist, along with other competent gentlemen, has investigated the phenomena, and applied all the tests which could possibly be devised, and has declared his conviction of the reality of the phenomena?" To this Mr. Harley replied that he was perfectly aware of the fact, and, moreover, that he considered Mr. Crookes a worthy man and a competent investigator; yet, strange to say, he did not verbally accept Mr. Crookes's report; but, as you will perceive by the tenor of his lecture, he virtually rejected it. I forget the exact words used in my second question, but the import was this: "How could he, Mr. Harley, reasonably put down the manifestations as puerile and derogatory to human spirits, when he himself, if he were sound in the faith, accepted the Bible as the infallible Word of God, although it contained an account of the Deity, who is infinite, coming down and wrestling with Jacob, and putting his hip-joint out—a spirit-manifestation infinitely more derogatory to the Deity than to human spirits?" To this he, in substance, replied that the question would require a sermon to answer, and he could not pretend to give one then. Do you not think, Mr. Editor, that this was a subtle evasion? The import of my next question was: "As the lecturer probably believed that God manifested his will through the medium of the Bible, which was equivalent to believing that He made communications through the medium of inert matter—ink and paper—how could he reasonably carp and cavil when finite and imperfect spirits manifested themselves by the same means? Did not the lecturer strain at a gnat, and swallow a camel of gigantic dimensions?" This question gave him much trouble, and did not elicit from him a coherent answer. My next question was, "As the lecturer had pooh-poohed the idea of God permitting spirits to manifest in such a reputed puerile manner, could he give me one substantial reason why he supposed that God would directly interfere with the actions and manifestations of embodied spirits?" The lecturer stated that he did not understand this question, and I had to repeat it three times. Eventually, after much hesitation, he answered that he saw no reason whatever; God, he believed, ruled both the material and the spiritual realms with the same equality. This, it will be perceived, was a concession which struck his own arguments a fatal blow, since it contradicted his statement that God would not permit spirits to manifest themselves in the afore-mentioned puerile way. My next question was, "What grounds had the lecturer for stating that the manifestations were purposeless, when great numbers had been convinced of a spiritual existence by them?" In answer, he virtually denied the statement embodied in the question, by reiterating the assertion made in his lecture, that if people would not believe in Moses and the prophets, they would not believe if spirits were to come.

Mr. J. Wilson's censures and criticisms were so strong that both the lecturer and the chairman immediately began to interrupt him. The audience also made a hubbub, which prevented a formal question being put. He, however, administered a severe rebuke, to the effect that when Mr. Harley came again all the way from Laister to lecture on Spiritualism, he hoped he would at least endeavour to grapple with the subject.

Mr. Firth, a Spiritualist, of Sowerby Bridge, made some severe criticisms upon the lecturer's mode of dealing with the questioners, but there was such a hubbub at the time that I could not trace his remarks.

After the lecturer had dealt with the questioners he bade the audience good night, and hoped they would not be troubled with nocturnal visions.

The chairman then concluded the meeting, and in his remarks stated that if the spirits had done such wonderful things, he could see no reason why they could not transport all of them to their respective homes. This, of course, was received by the audience as a clincher, both to the spirits and the Spiritualists; yet it is lamentable that a gentleman of reputed intellectual stamina and attainments should utter, and that the preponderating part of an intelligent audience should with avidity endorse, such an extravagant and preposterous demand; as if each person had not got a spirit within himself to enable him to do his own work in this world!

There were many of our Spiritualist friends present, but all agreed

* An earnest Spiritualist and Reformer.

that certainly no injury would accrue to our cause through the harangues of such speakers as Mr. Harley. Copies of the *Monitor*, and of Mrs. Zenas's pamphlet on "The Spirit-Circles," were given away by our treasured friend, Robert Ashworth. I fear, Mr. Editor, that I have trespassing on your valuable space, so I will conclude, feeling confident that this excitement in Halifax will redound to the prosperity of the noble and soul-enriching cause of Spiritualism.—Yours fraternally,
1, Horn Street, Fellen Lane, Halifax. A. D. WILSON, Hon. Sec.
October 20th, 1871.

A LETTER FROM ELDER FREDERICK.

MY DEAR FRIEND, J. BURNS.—Eldress Antoinette has written you a letter, and left it for me to seal; I told her I should give you liberty to publish it if you choose. She demurred somewhat, but it is at your service and discretion. The *Graphic* has done us an outrage in the vile caricatures they published, and the illustrated papers have, for the money involved, republished it. The Harpers are very sorry, as the published one of my letters, which I had forgotten writing, quite about Shakers before in the same time. I never know so much printed World I have never heard of before; but I remember the minister from the Isle of Wight, F. H. Williams. I think it merely a sensation story, as it will against the Shakers. It is written for the market, like the caricatures of the *Graphic*, and feeds those who love "reproach."

You will have met with our friends, James and Julia, before this reaches you, and you will be glad to see them. I have just received a letter from C. Alsop, from Chicago. He desires to come and bring his family to Mount Lebanon. He does not like America. He intended to have come in the same ship, but could not, as the berth was already engaged. We are now having most beautiful fall weather, such as Old England is not often blessed with, I suppose.—Your friend,
Mount Lebanon, September 25, 1871. F. W. EVANS.

SERVICES ACKNOWLEDGED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I trust you will excuse my intrusion in the columns of your valuable journal, but I consider it a duty to corroborate a statement made by Mr. J. Rouse, in No. 80 of the *MEDIUM*, concerning his unceasing endeavours in advocating the great cause of Spiritualism in the open air. I have to thank him for my present knowledge of the same, and I consider the services of such a just steward in so noble a cause cannot be too highly appreciated. Mr. Rouse's experience shows the necessity for a lecture fund, for it is surprising to find that numbers of persons are interested in the cause, but are ignorant as to where to obtain literature concerning the same. Spiritualism is not one of the most pleasant subjects to choose for open-air lecturing in London, considering the opposition one meets with from the friends of the clergy, and, perhaps, half a dozen persons asking questions at one time, and others demanding that an immediate manifestation should take place to prove the truth of the phenomena. I never found Mr. Rouse the least daunted, though he has experienced all this, but he generally succeeded in convincing the greatest sceptics that it was something worth inquiring into, and I trust that many others may be found who will follow his example. I must conclude by thanking him for his earnest endeavours in promoting so good a cause. Trusting you will kindly insert this in your journal, I am, Sir, yours truly,
Pimlico, S.W. C. DIXON.

A MEDICAL VIEW OF SPIRITUALISM.—At the opening of the medical session at the King's College Hospital, London, on Monday, Professor Rutherford, who delivered the inaugural address, spoke of the Spiritualists. He characterised their pretensions as an outrage to science and common sense. It was stated, he said, upon the authority of a certain noble lord, that a Mr. Home had the power of floating in the air at will. Mr. Home and his disciples did not yet seem inclined to make a public exhibition of their powers, but continued to ride in omnibuses or cabs, finding it safer not to trust to conveying themselves about by their own power of will. Such impositions had been common in all ages, and table-turners and spirit-rappers had made dupes of many simple-minded people, but now they had become so dexterous that they could make dupes of some persons who were well educated. [Poor humbugged and murdered humanity! If the above be a specimen of the teaching dispensed to your "healers," no wonder that diseases multiply, and druggeries flourish. Who will go forth as a missionary to the Schools of Medicine?—Ed. M.]

A LETTER FROM MR. ROBERT H. FRYAR, 35, Upper Arundel Street, Landport, informs us of a case of clairvoyant prediction through the mediumship of his wife. A miniature of his father had been taken when a boy, but was lost years ago. His wife, in utter ignorance of this fact, predicted that the cherished object would yet come into Mr. Fryar's possession. He has recently received a photograph of it from the person in whose custody it has been for some time, and expects the miniature itself in a few days.

IT IS HARD WORK for a man to string a column of words together on a subject upon which he has nothing intelligible to communicate. The case of the writer in the *Nottingham Journal* is simply cruelty to animals. The exhaustion after taking so much nonsense out of an empty skull must have been immense. It beats the tricks of the conjurers and the most astounding physical phenomena. The local Spiritualists must for ever hide their light after such an escape of gas, or an explosion might occur.

A SPIRITUAL INSTITUTION IN SOUTH LONDON.—Mr. Weeks informs us that he intends holding sittings every Tuesday and Saturday evening, at seven o'clock, at 24, Stamford Street, Blackfriars Road. All voluntary subscriptions are to be devoted to the benefit of working mediums. Regular subscribers have full claim to the room to hold meetings whenever they choose for investigation. A library is to be formed as soon as funds can be collected to purchase books.

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,	-	-	-	11d.
Two Copies Weekly,	"	"	"	24d.
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.

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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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SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, OCTOBER 27, Seance at 15, Southampton Row, Holborn, at 8 o'clock.
Mr. Moore, Trance-Medium. Admission 1s.
LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SATURDAY, OCTOBER 28, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.
SUNDAY, OCTOBER 29, Mr. Cogswan's Seance, 22, New Road, E., at 7.
KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BARKLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Ellingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.
COWES, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
GANTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kilson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, medium, at 7.30.
HALIFAX, at the Stanbury, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, opposite the Police Office, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
MONDAY, OCTOBER 30, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
NEW PELLON, at Mr. Swain's, at 8 o'clock.
TUESDAY, OCTOBER 31, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GANTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
WEDNESDAY, NOVEMBER 1, Seance at 15, Southampton Row, Middle Hue, Medium, at 8 o'clock. Admission 1s.
Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, J. Crane, Trance-Medium. 7.30 p.m.
MORLEY, Mr. G. Butterfield's, New Scarborough, at 7.30.
THURSDAY, NOVEMBER 2, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.
Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.
BOWLING, Hall Lane, 7.30 p.m.
GANTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 27, 1871.

ANOTHER SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Friday last a select circle—composed wholly of believers in Spiritualism—assembled at 21, Green Street, Grosvenor Square. The proceedings were commenced by reading the sixteenth chapter of St. John, after which the Rev. Mr. S. offered an appropriate prayer, and Miss Poyntz sang "Abide with me." The candle was then removed to a distant part of the drawing-room, and placed behind a small screen, thus affording a sufficiency of light to render all persons and objects distinctly visible, yet so toned down as presumably not to interfere with the development of "psychic" phenomena. On this a chair came up to Mrs. A., followed after a short time by two others; the entire company, including the

media, sitting round a large circular table, on which their hands rested, and under which their feet were placed, thus presenting the possibility of direct interference with the objects in motion. After this, Mrs. A. was entranced, this being her first experience of the kind, although she had previously attended many seances. Shortly after this a gentleman felt himself touched on the forehead. The light was now extinguished, and all hands were interlinked in a closed circle, a lady visitor sitting between the two mediums when a long and interesting conversation ensued with "the King." After this, while our hands were still interlinked, a candle was placed on the table, and in a few minutes Mr. Williams, although sitting between Mrs. A. and Mr. J. W. Jackson, who carefully held his hands, was suddenly lifted upon it, a variety of "spirit-lights," visible to all the company, playing around him during the time he occupied this exalted position. On procuring a candle, he was found in a state of partial trance, but soon recovered; and after he had resumed his place in the circle, once more extinguished the light, and while all the hands were interlinked, a heavy ottoman was moved with considerable noise, implying a succession of efforts, from the middle of the drawing-room towards the table around which we were sitting. Here, again, it is perhaps worthy of observation that objects apparently susceptible to exceptional locomotion under "psychic" conditions are more generally attracted to the media and the company than means uncommon. A lighted candle was now placed on the table, when a framed photographic portrait of a deceased gentleman was placed in the hand of Mr. Williams, held under the table for this purpose, he having been impressed to give his other hand to Mr. Gregory a short time previously. A gentleman then asked for a flower, when a white biscuit rose was thrown on the table. Mr. Gregory then asked Mr. Herne to bring a crystal from another part of the drawing-room, and while he was going for it she remembered that it had been taken upstairs by her maid, when as she commenced speaking of this, it was suddenly thrown under the table.

Altogether, the impression left by this seance, and the former one a fortnight since, is, that the power of Messrs. Herne and Williams is increasing for the production of phenomena in the light, and we are decidedly of opinion that this should be most carefully cultivated. The dark seance, however stringent the conditions imposed on the media, will never give entire satisfaction to a certain class of inquirers. But the subject goes down to far greater depths than is implied in this observation. We may ask, is darkness really necessary when the minds of all present harmonize for the production of a desired result? Is it not the antagonistic and unprepared elements of the mixed circle that render darkness so apparently needful as an accompaniment of the higher phenomena, which the magi of antiquity would never have attempted to evoke amidst such an environment?

SPIRITUALISM versus SATANISM.

This modern cry is really the oldest which history presents. The Devil has in all ages been the putative father of every new truth. The term "Satanism" may be accepted as a universal designation for truths of every form, as truth is the spirit and essential life of everything.

Man has from time to time grappled with the spirit of truth in its various aspects, and as certainly as he has done so he has been pointed at as the ally of the Devil.

The privilege of heralding the mighty discoveries of the Devil has rested through all ages with the priesthood. These classes have thriven upon old opinions, and any advance upon their intellectual stand-point leaves them in an obsolete position. We need not be surprised, then, that their chronic distemper is exceedingly prevalent in this age of psychological discovery. The Rev. John Jones, of Liverpool, has modified this dogma somewhat, and attributes the phenomena of the spirit-circle to the spirits of bad men. We know that this gentleman is a devoted philanthropist and sincere lover of the truth, and were it not for his clerical idiosyncrasies, would be a bold champion of every dawning truth. As it is, he has on many occasions stepped valiantly beyond the narrow limits of pastoral action. For years he has worked heart and soul for the Temperance reformation, and his pamphlet, "The Slain by Drink in Liverpool," is a document which shows that he has a heart beating to the needs of humanity. He has also investigated Phenology, and lectured thereon; and, indeed, has shown himself to be a Progressive teacher in all that tends to better and elevate society. We would remind Mr. Jones that, in taking up this position in advance of the great body of his brethren, he has incurred the very same anathema with which he visits Spiritualists. We have hundreds of times heard total abstinence from alcohol pronounced akin to infidelity, and visited with much harsher denunciation than he huris against Spiritualists. As for Phenology, the clergyman or reverend gentleman of any complexion who would dare to associate himself with it, would, in the vast majority of communities, stand the risk of forfeiting his claim to the respect and confidence of his friends and flock. Mr. Jones, therefore, ought to be exceedingly careful. He lives in a glass house, and should not throw stones.

After all, we can scarcely believe that a man of Mr. Jones's intelligence can be absolutely sincere—at least, he cannot be certain that his theory is the correct one. At best it is a bald hypothesis, dishonouring to God, discreditable to the human spirit, and unworthy of a truth-loving, humane mind to entertain. Could we look within the recesses of Mr. Jones's conscience, we are sure he

The Spirit Messenger.

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

October 20.

MR. MORSE'S SOIRÉE.

We should rather say the spirits' soirée, for they originated the idea of holding it, and the announcement excited so much interest that the rooms at the Progressive Library were crowded to suffocation on Friday last, and many had to be turned away, there being no chance for them to have a peep at the proceedings. The refreshments were admirably arranged, and apparently every visitor was comfortably and sociably supplied with a substantial and elegant tea. The company comprised deputations from the various sub-centres of Spiritualism in London. St. John's Wood and Kilburn were well represented; Pimlico, Paddington, and other districts also sent their contingents.

After some music from Mrs. Hicks, the proceedings commenced, at eight o'clock, by Mr. Burns making a statement as to the objects of the meeting. He commended Mr. Morse for the manner in which he esteemed the qualifications of other mediums, which was amply testified to by the fact that quite a number were present by his express invitation.

Signor Damiani was first called upon, and, in the course of a short speech, deprecated the tendency on the part of some mediums to run all others down. He gave some instances of injury that had resulted from this habit. He congratulated Mr. Morse on the success which had attended his mediumship, and wished him many returns of the anniversary they had met to celebrate.

Mrs. Hicks sang, "I cannot Sing the Old Songs."

Mr. Cogman, as Mr. Morse's spiritual father, was desired to say a few words. He said he had a very large family of children, and Mr. Morse became one of them some years ago. He had visited Mr. Cogman's circle out of curiosity, and was immediately influenced, conducting himself in an energetic manner. This was shortly after Mr. Herne had been developed at the same circle. In the first instance, Mr. Morse had contented himself by exhibiting considerable noise and restlessness; but now his mediumship was of a very different kind. The speaker recommended patience and care with all new mediums. Their manifestations might be undesirable, and even offensive at first, but afterwards the results might be exceedingly valuable and instructive. In the developing circle he did not touch the sitters, but allowed them to develop themselves spontaneously. He could give no explanation as to why so many mediums were operated upon at his circle. He took no trouble in the matter. For eight years he had held circles regularly, and for three years every night in the week, excepting Saturday. During that time his house had been crowded with visitors, and many mediums had been developed, some particulars respecting which he gave to the meeting.

Mr. Morse now spoke in his normal condition, and said it was the first speech he had ever had the pleasure of giving under such circumstances. He expressed much pleasure in seeing so many assembled on that occasion. That was the second anniversary of the series of weekly meetings held by him in that room. On looking back he had nothing to regret, but much to be grateful for. All that he possessed mentally had been derived from mediumship. His spirit-friends had led him on from imperceptible beginnings, and brought him many benefits both of a worldly and intellectual description. He felt that during these two years he had lived many years when the mental progress he had made was taken into account. The large meeting on that occasion indicated the interest taken in his mediumship, but he thought the credit was due to his spirit-friends. He thanked those who attended his circles for their sympathy and encouraging presence. He was impressed that there was yet something to come out of him, which would be good for others and for himself also. He acknowledged the great aid he had received from the spiritual Press, for their copious and valuable reports of his mediumship, which had brought him before the world, and thus enhanced his usefulness.

Mr. Rippon, who was present, favoured the company with a beautiful piece of music, which electrified all, and pervaded the room with a most enjoyable influence.

Mr. Morse was controlled by his guide, Tien-Sien-Tie, who thanked the company for their attendance, and considered the occasion worthy of recognition. He thought there was too much head and too little heart in modern Spiritualism. If there were more love and less philosophy, all concerned would get on better. That meeting had been convened by him and his coadjutors for the purpose of promoting more social unity. As to philosophy, that might be got after death, but love should be exercised now, as it was the basis of existence. He had laboured to develop the instrument before them, that an opportunity might be provided for the presentation of thoughts from the spiritual world. In doing so, the object of the spirits had been to show man his true nature, physically, mentally, and spiritually; that man might know himself, his fellows, and his God. He had endeavoured to implant in the mind of his hearers such laws and principles as were applicable in the turmoil of life, enabling man to struggle successfully with his circumstances, and thereby attain the objects of life.

Mr. J. Ashman said he had been cured of palpitation of the heart by Dr. Newton, who told him that, if he tried, he might become a medium for healing. He had done so, and the consequence was that numerous cases had been cured or relieved by him in the streets almost instantaneously.

The "Strolling Player" made some remarks through the medium, Mr. Morse, and concluded by reciting, in a very telling manner, Mark Antony's speech over the dead body of Cæsar.

Mrs. Hicks and Mr. Robson sang "The Last Rose of Summer." At this stage of the proceedings, it was proposed that Miss Fowler should allow herself to be controlled, and give some tests. She kindly did so, but simultaneously an Indian spirit controlled a lady, and began to make some characteristic manifestations. This caused considerable excitement, and interfered with Miss Fowler's proceedings; but

we understand that two or three tests were successfully given. The control of Indian spirits was now manifested in another case, which considerably broke up the meeting, some of the visitors, who did not understand such phenomena, being evidently frightened by the playfulness of their Indian brothers. This prevented Mr. Rippon from also making a short statement respecting his mediumship.

Mr. Burns concluded the meeting by giving a brief explanation of the unusual phenomena which had interrupted the latter part of the proceedings. He said that the Indian was as much our brother as the Londoner, but that, in coming into our society, he was unable to conduct himself as we did; hence the uneasy nature of his actions. There was, however, no danger to be apprehended from these manifestations. Those spirits were neither low nor unruly, but came as guests, and expressed themselves in the way peculiar to their nation. He concluded by observing that perhaps the meeting had received more than it had bargained for; but these latter phenomena were quite as instructive as any, since they showed that the phenomena were genuine, as no person would willingly do so unless some influence outside of themselves compelled it. The proceedings were of a very interesting description throughout, and the audience dispersed very much gratified therewith.

A REMARKABLE CABINET SEANCE.

To the Editor of the Medium and Daybreak.

SIR,—The phenomena attributed to the mythical "Psychic Forces" have attained to a solidity in their manifestations that would somewhat startle the supporters of that theory, as well as puzzle those who entirely deny the existence or occurrence of such phenomena. On the evening of Wednesday last, at the seance of which you published a short account by Dr. Dixon, in your last number (No. 80), some most startling manifestations took place. Of many, I doubt not, the Doctor will give you a still farther account, and I have no intention of poaching on his preserves; but that of which, if you will allow me, I would now give you a short account occurred after he had left us, and did not therefore come under his observation. After some of the usual manifestations which occur in the light, in the presence of the mediums, Messrs. Herne and Williams, such as the moving of furniture and other objects, whilst we were sitting at dinner, Mr. Williams was entranced; and through him we were directed to adjourn again to the seance room, in order that Mr. Williams might enter the cabinet by himself.

With his eyes closed and in the trance state, the spirit led him from the one room into the other, and into the cabinet, which was closed and secured. In a short time the hands again appeared. This time, we, the spectators, were not seated, but were standing around the door of the cabinet, and were permitted to examine the hands (which remained exposed for a considerable period) at our leisure, and afterwards even to test their solidity by grasping them and shaking hands as with old familiar friends; and of such power were they possessed that they would draw our arms at times right through the aperture as far as we could reach. The arms and hands formed by the spirits were of the most substantial form, and as firm and flesh-like as any human hand I ever grasped. Mr. Williams was released, and Mr. Herne entered; the phenomena recurred, with the addition of this, that the spirits one by one pushed through the aperture every article of clothing that the medium had upon him, save his socks. As you may imagine, this caused some embarrassment, which, however, was soon put an end to by the voices within asking for the articles separately, and each one was taken from my hand as I held it to the opening. When the door was opened, Mr. Herne was again induced with his clothes, and was not aware of the trick that had been played on him, as he had been entranced all the time.

There was more after this, but as it was not done under test conditions, I would prefer not alluding to it now, especially as the spirits have promised a repetition on a future occasion.

In conclusion, I must say that Spiritualists should be grateful to the kind lady who has taken so much trouble to make arrangements for the investigation of these startling phenomena, and at whose house this seance was held.—I remain, Sir, yours faithfully,

October 17th, 1871.

H. CLIFFORD SMITH.

A SEANCE AT LIVERPOOL.

To the Editor of the Medium and Daybreak.

SIR,—The Rev. Mr. McCheyne entranced a lady at a seance a few days ago. The number of persons present was about fourteen, twelve of whom sat round a large dining table. In about twenty minutes the table began to move. Some religious hymns were then sung, after which the Lord's Prayer was said; and having sat a while longer in silence, the lady above referred to was entranced, and said: "How do you do? I wish to speak to you all; 'Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?' I have preached many times from that subject. But my medium is an unbeliever in Spiritualism; she has her doubts, and for that I have been longer in gaining power over her to-night, she will be relieved of those doubts soon. I cannot stay any longer with you to-night, but I will come and speak to you again. I have to go to celebrate our jubilee. Good night." The medium was controlled by two other spirits—one she named Dr. —the other Miss Howitt, who introduced herself very politely. The medium (assuming a very pleasing posture, speaking very quickly and politely, as a person well educated) said, "Tell the medium I have just left the little ones playing nicely, just the same as if they were here—tell her so." We have Dr. —, and many other names I cannot remember now. She said, "We are all together; I cannot stay any longer; good night." When the medium regained consciousness, she said, "I am rather septical, I have been very much so, I do not care to be entranced." We said the spirit told us so, but that the scepticism would be removed.

The following week a seance was held at the same place (Spiritual Home, 16, Mount Pleasant), when the spirit of Mr. McCheyne controlled the same medium, and said: "I have come to speak to you all. I was a believer in Spiritualism, but was ashamed to preach it, for which I

* The medium has two children in the spirit-world.

OCTOBER 27, 1871.

OCTOBER 27.

have had to suffer longer in the lower spheres, but the Almighty has forgiven me, and I have risen to the ninth sphere, where all is light and brightness, more than I can express to you. I wish to tell you of my death. It came suddenly upon me; I did not wish to die. I thought I was a young man, too young to die. I felt sorrow and anguish, as great many lights, those lights had faces like mine. One of them came and took hold of me about the neck rather roughly, and said, "McCheyne, come away with me just before death." I saw a great many things, and saw my shining out of the door I looked behind me, and saw my friends putting something to my lips, and weeping round my body; and as I passed out of the door I remember of earth." Some other things were said, when the medium stood, and lifting up her hand, offered us some, or short prayer, in sentiment and language most sublime. And at the conclusion of which we all, with reverence, said "Amen." We felt as if we were in the presence of one who had come from some pure and spiritual atmosphere; and never, in all the sacred temples that ever I was in, did I feel a more holy presence. And to me, who, not long ago, was dead, yet speaketh," in language which will never be forgotten. I bow with submission to that sacred passage which says, "With God all things are possible." Excuse this, Dear Sir,

JOHN CHAPMAN.

Liverpool, October 14, 1871.

JOHN CHAPMAN

her lecture, that if the Rev. John Jones had a little girl in the spiritual-land, ten years of age, and that girl was to make some manifestations through some medium to convince him that it was his daughter, he surely would not again say that all spirits were demons. I think if the Rev. John Jones looks over his own lecture he will find that he has poor foundation to work on, as he very strictly tells his friends not to go near the Spiritualists, for if they do they are sure to be drawn into their ways, instead of telling them to go and pull it to pieces, as it rightly deserves if it is the teaching of demons. But it is doing a work that the Rev. John Jones fails to do. He acknowledges that when it once gets hold of the members of churches and chapels, it is very seldom that they return again. So in that case it is doing what they fail to do. In another instance, take the sick to the Rev. John Jones, and see if he can heal them. He will very likely tell them that they have made a mistake, and they must go to the doctor; whereas if they go to the Spiritualist, in many cases they receive their health without money and without price. If this be the work of demons, there must be a new race of them, for they speak of the old one as "going about like a roaring lion, seeking whom he may devour." We will put it down that it must be a good demon—a demon that the Rev. John Jones stands greatly in need of.—Yours, ever a lover of truth.

Morley, October 23, 1871.

MDLLE. HUET'S SEANCES.

To the Editor of the Medium and Daybreak.

816.—Spiritualism may be congratulated upon the accession of Mdllie. to its ranks as a medium. I entered the seance-room on the evening of Wednesday, the 18th inst., and found about ten persons, chiefly ladies, sitting round a small table, busy with paper and pencils, receiving a message through the alphabet. I seated myself near Mademoiselle Huet, but away from the table, which was already rather crowded; upon which the table obligingly rose, apparently for my edification, full forty-five degrees, and twisted about in various ways, rather to the delay of the message, but not disturbing the papers upon its face. The message was, however, soon finished, and it expressed, in French, pleasure at meeting so sympathetic a circle; and to add emphasis to this, the entire table was raised in the air, perhaps a foot, and descended some seconds.

remained suspended some seconds. Another message, in somewhat broken English, was now spelt out by a spirit called Dominique, who had been in England in earth-life, and was glad to find Spiritualism progressing here. Then there was a tapping, like marking an air—joyous, as Mademoiselle Huet said, like her compatriots. On this, a gentleman present rapped with his knuckles the air Malbrook, pretty well known to both the French and the English. After each passage he stopped, and the spirit-taps followed in precisely the same order, and so on throughout the seance. The table again rose and remained suspended in the air as before. Other messages, in English, were now spelt out, alternated with gyrations of the table; these movements were measured, and, as far as such a term can be used as regards furniture, almost graceful; but demonstrating so much decision at the same time, that one felt sometimes the table must be anxious to cross the room, but was too polite to remove the sitters from their chairs. The table also became heavy or light at the request of the sitters. There was altogether an air of refinement throughout the seance which was very pleasing, but which could scarcely be otherwise, being, as it was, under the guidance and influence of Mademoiselle Huet, accompanied by a lady-friend, who sat on her right and acted as interpreter.

A LOOKER-ON.

ONE OF THE RIGHT SORT.

A correspondent from a little town in Lancashire informs us that he was born a Churchman, became a Methodist, and remained with the Methodists as long as they would have him. When his opinions became too liberal, they subjected him to bad treatment, and he left them. He then met a friend who instructed him somewhat in Spiritualism, and he adds: "I began to take in the MEDIUM. A few weeks ago we had a sitting with a table, and got some answers. Since then we have tried it several times, and, as many of our friends have been present with us, our movements are getting pretty much known. The Methodists are becoming quite concerned, and their big men and tracts are flying about in all directions. They are making great use of the tract by the Rev. Mr. Jones, of Liverpool. Please send me a bundle of tracts and papers to cheapen as possible, as I am only a poor man. But I am not one of your stand-still bigots, as my history amply proves. I was born a Tory of a very dark blue, and am now a Republican. I was taught to drink plenty of alcoholic liquors if I would be worth anything; but I have been a Teetotaler eighteen years, a Vegetarian five years, and am now very nearly being a Spiritualist."

OUR MORLEY FRIENDS.

DEAR SIR,—Seeing that you have published a reply to the Rev. John Jones, we shall be glad if you will send us four copies of the above work. Since we have begun to distribute our MEDIUMS and tracts, it is stirring up Morley sectarians up, and they are beginning to forward us the work of the Rev. John Jones, and saying that there can be nothing to come over that; and we also wish to inform you that we are progressing very favourably at our circles, for we have some very good lecturers from our little friend, the guide of the medium. On Wednesday night, October 18, we had an hour's lecture on modern Spiritualism; also on Sunday night, October 22, we had a capital address—a reply to the lecture delivered by the Rev. John Jones on Spiritualism being the work of demons. The subject was, "Am I a demon? If so, why?" Surely she never made herself one, as she was only ten years of age when she left the earth-life; and we think if the rev. gentleman had been present to hear for himself, he would have wondered where his ground was to stand on. Our spirit-friend said that when he was referring to the Bible he must have made a great mistake about all the spirits being demons, for it says, "Are they not all ministering spirits, sent to minister unto them that shall be heirs of salvation?" And in another place, "Try the spirits, whether they are of God." So by these passages there must be some spirits of God, and not all demons, as the Rev. John Jones states in his tract. Our little friend said in

COVENTRY.—In remitting his annual subscription to the Progressive Library, Mr. Barr notices what is being done with reference to Spiritualism in that place. He says, "Mr. W. Wells, trance-medium, of Malvern, was with us last week, when we had an address from his guide, the Stratford Poet." On another occasion, he, with Mrs. D., table-medium, was at the house of a friend, when he asked if a large square table, at which they were taking supper, could be raised in a particular direction. It was done three separate times, and each person present tried to perform the same movement, but unsuccessfully, as it was a dining-table with leaves. This occurred spontaneously; by request, in good gaslight, and afforded great satisfaction, seeing that it was performed by other means than muscular force. Mr. Barr is about to present a copy of Mrs. Hardinge's work to the Free Library.

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SPIRITUALISM AND PROGRESS.

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