



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

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[PRICE ONE PENNY.]

### THE DIALECTICAL SOCIETY'S REPORT AND THE SPIRITUAL INSTITUTION.

An important meeting was held on Wednesday evening of last week at 15, Southampton Row, in obedience to the following call:—

"You are cordially invited to attend a meeting of the members and friends of the Spiritual Institution, on Wednesday evening, November 15th, to hear an exposition of the Report of the Dialectical Society's Committee on Spiritualism, and discuss important resolutions connected therewith.

"The resolutions pending are:—'Is the Report worthy of the consideration and support of the Spiritualists?' and, if so, 'What can be done to render it useful in promoting the cause of Spiritualism?' Your best thoughts on these matters are earnestly solicited."

The first hour was occupied by Mr. Burns in giving a review of the book, which he did in such a manner as to give strangers to the work a very good idea of its contents. He bore his personal testimony to the fairness with which the evidence of the Spiritualists had been reported and edited. His own case was one in point. He had attended a meeting of the Committee at Dr. Edmunds's, when, exhausted and indeed quite ill, unexpectedly he was called upon for his evidence, and though he was quite unprepared to give it as he could have wished, yet the report of it was made in such a manner as to exhibit it in its best light. The labours of the Committee and sub-committees had been enormous, and implied much more devotedness and assiduity than the public could possibly realise. Their labours had indisputably established the reality of the phenomena as a fact, and the promulgation of their views had exercised a most powerful influence on the public mind, and was calculated to do so yet more in the future. Mr. Burns considered that it was the duty of Spiritualists to recognise the labours of the Committee, not only in an official and formal manner, but to second such labours by making the greatest possible use of them in extending a knowledge of the facts of Spiritualism throughout the community.

A discussion of the subject before the meeting was then invited, when Mr. Desmond G. Fitzgerald observed that Spiritualism was making rapid strides towards universal recognition. He pointed out that the question was being eagerly discussed in the most unexpected quarters, and that publications devoted to the sciences and arts allowed part of their space to be occupied with communications on Spiritualism.

After further conversation, which was throughout conducted with the greatest unanimity, Mr. J. W. Jackson proposed the first resolution, that—

"This meeting of the members and friends of the Spiritual Institution, having heard an exposition of, and otherwise made themselves acquainted with, the Report on Spiritualism of the London Dialectical Society's Committee, cordially recommend the work to the friends of Spiritualism in this country and elsewhere as a valuable agency for bringing the facts and phenomena before the minds of the people."

Mr. Jackson observed that it was a pleasing task for him to contrast this Report with the reports on Mesmerism issued by scientific bodies about the beginning of this century. This report was fair, candid, and enlightened, presented by those who had the interests of truth at heart, and had taken considerable pains to make themselves acquainted with the matters upon which they ventured to offer an opinion. He was indeed astonished at the amount of valuable information which the work before them presented. The careful and scientific manner in which the experiments of the sub-committees had been conducted, and the impartial way in which their findings were reported, were of great scientific value in the present state of psychological investigation. He had great pleasure in moving the resolution just read, which he endorsed in the most thorough and hearty manner.

Mr. Chant briefly seconded the resolution, and it was carried unanimously.

Mr. Stephens, of the Co-operative Agency, 337, Strand, moved the second resolution, that—

"It is recommended that an effort be made to get this Report into public libraries, either by presentation from a committee appointed for that purpose, or by inducing the management of libraries to purchase it. Spiritualists who are members of Institutions with libraries are recommended to ask for the book from such libraries, and use their influence to cause it to be obtained."

It was seconded by Mr. Mannion, and carried without dissent. The third resolution, that—

"It is further recommended that public meetings be assembled wherever practicable, under as influential auspices as possible, at which some competent person might give a digest of the Report, with such comments as might be necessary to popularise and make known the labours of this Committee"—

was proposed and spoken to by Mr. Allen. He considered the resolution just read as a most important and very practical one. By the adoption of such methods, coupled with the necessary enthusiasm, the progress of Spiritualism might be very much accelerated and more definitely presented to the public mind.

Mr. Barber seconded the resolution, which was cordially adopted by the meeting.

During the proceedings a very interesting conversation took place, in which Messrs. Volekman, Morse, Jackson, Burns, and others took part. Mr. Stephens thought the meeting should give a formal expression of the gratitude which the Spiritualists entertained towards the Dialectical Committee for their careful and valuable labours in behalf of the truths of Spiritualism.

The meeting was of such a pleasing description that it was adjourned till Wednesday last.

Various letters of sympathy with the objects of the meeting were received from gentlemen whose previous engagements prevented their being present. We quote the following opinion from the letter of R. Hannah, Esq.:—"There cannot, I should think, be much hesitation amongst Spiritualists as to their recognition of the Report as a very weighty testimony from the Gentiles to the importance of a careful examination of the phenomena by all who are still 'outsiders,' who will probably be persuaded by such teachers—hard-headed, sensible people, and not 'hasty, silly' Spiritualists, whose 'superstitious ravings' deserve no attention whatever. It is to be hoped that Spiritualist writers will not retort with such abusive personalities as have disgraced nearly all the daily and weekly papers; but Spiritualists cannot help feeling unutterable contempt for the conceited ignorance and truculent rowdiness which find such extensive employment in 'respectable' British journalism."

### THE GOD OF THE BIBLE.

Our Australian co-labourer Mr. J. McLean has had the following observations inserted in the *Pleasant Creek Chronicle*:—

"Let us investigate the matter a little, and see if we cannot find out who really was the 'God of Abraham, Isaac, and Jacob.' To begin with, I will call attention to the fact that the word 'God' or 'Lord' is sometimes, if not always, used to denote more than one. 'And God said, Let us make man in our image and after our likeness.' 'And the Lord said, Behold, the man has become as one of us.' In the second place, 'The Lord' or 'God' are terms applied to angels (Gen. xvi, 7—13). This is a veritable spiritual communication, and the communicating intelligence is called 'the angel of the Lord' four different times, but in the 13th verse it is said, 'And she called the name of the Lord that spake unto her, thou God seest me.' Gen. xviii, 1, says—'The Lord appeared unto him (Abraham) in the plains of Mamre.' (See also verse 13.) Now, in the second verse it is said 'three men stood by him,' and it is evident throughout the chapter that these men, or one of them, was the Lord, the 'God of Abraham.' In the next chapter it is said 'two angels came to Sodom at even,' and Lot seeing them, said, 'behold, now, my lords, turn in.' Upon close examination, it will readily be seen by unbiassed minds that these two angels were the same that appeared unto Abraham, the third having tarried with him. They are called in one instance men, in others Lord, and others angels. Gen. xxi, begins by saying, 'The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had promised, for Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken



unto him.' (Refer to chap. xviii., verse 10; this same person has been called 'Man,' 'Lord,' 'Angel,' and 'God.') Gen. xxxv., 11—'And God said unto him, *I am God Almighty.*' Exodus iii., 2-6—'And the angel of the Lord appeared unto him (Moses) in a flame of fire, out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses; and he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, *I am the God of thy Father,* the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.' Was it an angel that appeared unto Moses in the burning bush, or was it God? or was it the angel God of Abraham, Isaac, and Jacob, as he declares? Answer, ye Bible worshippers! 1st Samuel xxviii., 13, 14—'And the woman (not witch) said unto Saul, I saw Gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel.' From the foregoing, it is evident that the terms 'Lord' and 'God' were applied to angels, and in the last case to the spirit of a dead man (Samuel). This brings me to the third proposition I wish to consider. It is this: The beings called 'angels' in the Bible are identical with those we call 'spirits'; that is, the angels spoken of in the Bible were—according to the Bible—the spirits of men who once lived on the earth. In support of this proposition, I refer the reader back to my quotation from 1st Samuel, and then to the other quotations I have made, wherein the angels were called men. In two or three of these cases angels were not known to be other than men until their mysterious disappearance. Psalms civ., 4—'Who maketh His angels spirits.' Revelations xxii., 8—'And when I had heard and seen, I fell down to worship before the feet of the angel which showed me those things. Then saith he unto me—'See thou do it not, for I am thy fellow-servant and of thy brethren the prophets,' &c. Luke xxiv., 4—'Behold, two men stood by them in shining garments.' John xx., 12—'And seeth two angels in white,' Mark xvi., 5—'And entering into the sepulchre, they saw a young man sitting on the right hand, clothed in a long white garment.' The beings here referred to by Mark, Luke, and John, were evidently the same, yet they were called both men and angels. Acts i., 10—'And when they looked steadfastly toward Heaven as he went up, behold, the men stood by them in white apparel.' Mark ix., 4—'And there appeared unto them Elias with Moses, and they were talking with Jesus.' From the foregoing testimony of the Bible, it appears that angels were called 'God,' 'Lord,' &c., and that these angels were none other than the spirits of dead men. Hence the conclusion that the 'God of the Bible' is identical with the spirits of the Spiritualists."

Speaking of Bible mediums and their necessity for development, Mr. McLean observes: "Did not Daniel require occasional fastings from flesh, bread, and wine, &c., for three weeks prior to the opening of his spiritual vision? (Daniel x., 2, 6.) Why did the medium Elisha require to solicit and obtain the aid of a minstrel prior to the hand of his guardian or Lord coming upon him? (2 Kings iii., 15.) Under what process was the written communication received from Elijah the prophet to Jehoram King of Judah, thirteen years after the prophet's death or translation, according to the Bible narrative? (2 Kings ix., 11, and 2 Chronicles xxi., 12.) And why were Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon Zelotes, Judas, with several women, including the mother of Jesus and his brethren, subjected to certain stipulated conditions within a particular 'upper room,' if not for development? else why not endow the whole with the so-called Holy Spirit (not Ghost, as misinterpreted) when Jesus manifested himself to them in spirit? (Acts i., 1, 14.) Some will no doubt reply, 'Oh, their faith had to be put to the test.' Precisely so; for according to the 6th verse of the said chapter they had a much stronger leaning towards the loaves and fishes than to things spiritual, hence the necessity for their development. In conclusion, I would earnestly recommend my friend to carefully read the 'Book of the Wars of the Lord,' alluded to in Numbers xxi., 14; the 'Book of Jasher'; 2 Samuel i., 18; the 'Book of Nathan the Prophet'; the 'Prophecy of Ahijah the Silonite'; the 'Visions of Iddo the Seer'; 2 Chronicles ix., 26; and the following quotation from chap. xiv. of 2nd Esdras, when he may obtain a more correct knowledge of the ancient laws relating to mediumship, as also a clearer conception concerning the real writer of the so-called Jewish Canon; the originals having been destroyed by Antiochus Epiphanes during the war against the Jews, about a century and a half B.C. 'Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present; but they that shall be born afterward, who shall admonish them? The world is set in darkness, and they that dwell therein are without light; for Thy law is burnt; therefore, no man knoweth the things that are done by Thee. But if I have found grace before Thee, send the Holy Spirit unto me, and I shall write all that hath been done in the world since the beginning, which were written in Thy law, that men may find Thy path. And He answered me, saying, Go, &c., and prepare box-trees (tablets for writing), and take with thee five who are ready to write swiftly; and I shall light a candle of understanding in thy heart, which shall not be put out till the things be performed which thou shalt begin to write; and my mouth was opened, and shut no more. (?) The Highest gave understanding to the five men, and they wrote the wonderful visions of the night that were told, &c.' When we consider that Esdras of the Apocrypha and Ezra of the Canon is the same person, we can more clearly understand, upon reading the above quotation, how the following peculiar passage crept into one of the five books (Deut. xxxiv., 5) which retailers of Church theology inform us were written by Moses—'So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord, and he (who?) buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.'"

IN A LETTER to the *Norwood News*, Mr. Jones recommends the readers of that paper to obtain the Report of the Dialectical Society through any of the libraries, and give it a careful perusal. If a similar communication were inserted in other papers it would be of advantage.

### A LIVE MAN AT GATESHEAD.

The following is part of a letter which appeared in the *Newcastle Chronicle* of a recent date:—

"One evening I had two female mediums. They both seemed to be influenced to write the same words, and as one wrote, the other knew what she was writing, although she could not see her write. How does 'latent thought' or 'unconscious cerebration' agree with that? Table-rapping, or moving, is only a lower phase of Spiritualism. At our seances we have had truthful answers to questions put, of which we knew nothing, nor ever did know anything. Therefore, how could it possibly be 'latent thought'? Some of our seances have been highly pleasant and entertaining; we have had sweet messages and lively tunes beaten upon the table. We have had both good spirits and bad ones (that is, according to the theory of Spiritualists). On two occasions we had a supposed bad spirit. The communications were far from being pleasant, and the writing such that the medium could not have nourished such ideas within 'the deep recesses of her mind.' Therefore, tell me not that it is latent thought. 'Muscular action,' no doubt, has a good deal to do with it, yet you cannot account for the writing by muscular action. 'Will force' is also unsatisfactory, because when no 'will' is used the manifestations are the best. An entirely passive condition is most suitable for a successful seance. On one occasion the medium willed, or particularly wished for, a certain spirit, but quite a different one announced itself. And as for 'psychic force,' i.e., a mind or brain force, I cannot conceive why weaker individuals should show this force, while physically stronger ones cannot. Let half a dozen strong-minded and vigorous persons sit down for a seance. They may will, or use what mesmeric influences they like—it is ten to one if they obtain any manifestations at all. Then where is the foundation to maintain that it is a psychic force, will force, or animal-magnetic force? I am anxious to fathom the bottom of it, but my chain of knowledge is too short and too limited. But I ask some friends to help me with a link or two. The mediums and myself are willing, when health and other circumstances permit, to offer every facility for a scientific investigation; for, as you say, Mr. Editor, it might lead to some important discovery in psychological or physiological science. I, Sir, am no Spiritualist, but a strong Materialist, and often get kicked by the table for my scepticism, and no doubt if scientific men do not give a better explanation or exposition of Spiritualism than what they have, the spirits will succeed in kicking, by means of the table, the scepticism out of me, and I shall become a Spiritualist in spite of myself. I only wish the Spiritualists in the North would follow the example of those in the South, and form a Psychological Society, so that we might meet together and discuss the matter, besides holding various public and private seances for the intelligent few who take an interest in the subject. Hoping to hear further from our spiritualistic friends, I am, Sir, &c.,

"19, Alfred Street, Gateshead, November 6, 1871."

JOHN STUBBS.

### BIBLE SPIRITUALISM AND DARK SEANCES.

In reply to "D. B.," Mr. Champernowne, of Kingston-on-Thames, writes an able letter to the *Surrey Comet*, from which we extract the following passage:—

"Throughout the Bible there are two classes of Spiritualism referred to, viz., that which sought of God and His angels, and that which was condemned as witchcraft. Where can be found a more forcible illustration of the phenomena of Spiritualism, as displayed in the present day, than the character of spiritual gifts referred to by St. Paul in 1 Corinthians xii. 2.—'The manifestation of the spirit,' he says, 'is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.' I say most emphatically that these manifestations of the spirit are the same in character as the phenomena of the present day. Can 'D. B.' explain them in any other way?"

"In another place the injunction of St. John (1 John iv., 4) is to believe not every spirit, but *try the spirits* whether they are of God. This, if the Bible record is accepted as truth, is evidence that there were then spirits both perfected and undeveloped. Joel ii., 28, has also a reference similar to that in Corinthians; and the Old and New Testaments, in short, teem with innumerable evidences of spiritual manifestations, and though they are called the 'acts of God,' or of angels, they are always identified with beings who presented a likeness to humanity, and were often addressed and answered as men. With regard to the 'celebrated seance held for the benefit of King Saul, at Endor, by the medium of that ilk,' we find, if we examine closely, that Saul was himself subject to the power of the spirit when he was 'amongst the prophets,' and communicated through the established modes of intercourse called 'inquiring of the Lord.' A time came, however, when, according to the Old Testament, he offended his God, and the evidence of it is that he was denied the continuance of that power, and therefore he sought the Woman of Endor, who, it is fair to suppose, he deemed possessed the gift he had lost. We also gain some idea of the mode of communication then in use, viz., that it was waiting for a voice—consulting the Urim and Thummim, or light and perfection—which signified looking into the twelve stones surrounding the breastplate of the priests. Then we find Joseph, who was 'highly favoured of God,' performing acts of divination by a cup, for he would have had no use for a 'divining cup' had he not performed such acts. But passing from this phase in 'D. B.'s' charges, I now come to his objection to darkness; and first allow me to inform him that far more than trance-speaking, and quite as many manifestations take place in the light as in the darkness; for the manifestations of some phenomena, however, darkness is necessary. Has 'D. B.' ever read in Genesis where Abraham is represented as holding spiritual intercourse in a 'horror of great darkness'? If so, what meaning does he attribute to this remarkable passage? David, in 2 Samuel xxii., speaks of God as exerting His power from the midst of the darkness. Then Solomon says, 'The Lord said he would dwell in thick darkness.' This too, as William Howitt observes, is a most remarkable saying, and if God



dwells in thick darkness, certainly darkness itself cannot be unholy. Again, when Moses was called up into Mount Sinai, it is written, 'The Lord descended in a cloud and thick darkness.' Then again, in what state was this earth when the inspired writer says it 'was without form and void?' It was in darkness, and the first manipulations of God's creation took place in that darkness. To refer to another illustration of how God's works are manipulated in darkness. Does the seed spring forth and germinate and develop in the light? No; enclosed within the bosom of earth, the seed germ springs forth, and not till man sees the tender blade pierce the outer crust of earth is there any indication of what had been going on. Thus from one subject to another I might proceed through the vast creation, illustrating the use of the absence of light; and it might well be asked, 'Is man created in the light under other men's gaze?' The answer would immediately be—'No; no eye can pierce the gradual processes by which his form is reared.'

#### AN ANNIVERSARY AT HALIFAX.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Last Sunday, I, in company with several others from Bradford, Heckmondwike, Shelf, and other places, met with our Halifax friends, to hold our annual festival, at the house of Mr. J. T. Ingham, Old Lane, Halifax. The meeting-room was crowded to excess, and all were apparently well pleased with what was vouchsafed to us by our immortal friends. The mediums present were Mrs. Sagar and Mr. Broadbent, of Bradford, and Mrs. Ambler, Mr. Sutcliffe, and Mr. Pulman, of Halifax. The communications delivered were of a high intellectual caste, and were given mostly through Mrs. Sagar, she possessing an organism most susceptible to spiritual influences. The controlling spirits were George Fox, Thomas Paine, Henry Havelock, Herbert Henry Hanson, Sarah Shoemith, Joseph Pandra, and others.

The communications had a powerful effect upon the sceptics present, for the spirit-speakers brandished aloft the two-edged sword of reason, and laid the gloomy and bewildering creeds of Christendom lifeless at their feet. It was really good to be there, for their irrefutable logic and persuasive eloquence both enchanted the ear and instructed the mind, in so far that parties present who had heard and seen little of Spiritualism before, seemed willing to be piloted forth from the rocks and coral reefs of theological waters, among which they had been previously sailing, into the broad Pacific of Truth.

The spirit of Sarah Shoemith gave a very thrilling and instructive communication. She said that she had not been long an inhabitant of the higher and better country, for her physical body had been consumed in the furious flames of Chicago. The cardinal points of her belief when clad with the habiliments of the flesh were the fatherhood of God and the brotherhood of man. She believed that God was infinite in wisdom, unbounded in goodness, and whose mercy endured for ever; and discarded all theories, all beliefs, all opinions which clothed Him with attributes of a contrary nature, as pernicious and false, whether they were stamped with the seal of antiquity or not. She spoke of the happiness she was enjoying in a bright and harmonious sphere, where the tyrant cannot oppress, and where earth-born creeds have no existence.

Mr. Pulman was entranced by spirits who spoke in a foreign language. Mrs. Sagar was influenced at the same time by a young Hindoo spirit of thirteen summers, who controls her body very often when her spirit takes its strolls in the spheres.

Joseph Pandra also gave a communication which is worthy of note. He began by stating that this spiritual philosophy was no new theory, but an old-established fact, which had long been crushed beneath the tyrant feet of the civil and ecclesiastical rulers of the earth. He said he both believed in and held communion with disembodied spirits when he dwelt on the material plane, in the like manner as we were doing, and that they communicated through the physical organism of his own worthy son, in his own cot or cave, or wherever it was their lot to dwell. This son is called by many "Jesus Christ," but Joseph Pandra, likewise his partner and son, declare that his real name is Jesse Pandra, and that he was named such after his grandfather, for they say that was the name of Joseph Pandra's father, who was also a believer in the "angels," as they were called at that time. They state that the reason why he was named Christ by the bigots, instead of Pandra, was because his father and mother were not united in wedlock by a priest, but that Joseph Pandra and his partner Mary were joined together by their guardian angels, who performed the formless ceremony through what is called at this day a "medium." Mary being the daughter of one of the name of Thomas Christ (who was also a believer in spirit-communion, and we are told was imprisoned for his belief, along with many more), the son of Mary was named by the priests, "Christ," after his mother, bastard fashion. They have also revealed to us how he and all of them were belied by those persons who wrote their biblical histories—how they represented him as being the only-begotten son of God, and as being the Saviour of the world; and other strange and blasphemous accounts respecting many more spiritual reformers of antiquity. The motto of these Bible-makers was to construe the lives of these ancient Spiritualists so as to make tools of them to keep the masses in darkness, that they might the more readily bow the knee to the iron rule of priestcraft and statecraft.

I must now draw my report to a close, and remain, fraternally yours, Thackley, November 17th, 1871. J. FERR.

[The above is the view of the origin of the sectarian myths of modern churches as taught by spirits, and entertained by a great number of Spiritualists in the West Riding.—Ed. M.]

#### HERNE AND WILLIAMS TESTED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Quite unexpected to Messrs. Herne and Williams, I called upon them to-day, about two o'clock, and was very kindly and courteously received. I told them I had come on purpose to have a special sitting with them, that I had all my senses and wits about me, and that I should require it under strict test conditions. I also said it was quite possible I should send a report of the seance to the press for publication, to all of which they very readily agreed.

Well, Sir, we went into the seance-room, and after taking our seats at the table, Mr. Williams on one side of me, and Mr. Herne on the

other, I held both hands of each medium in my own, so that they could not move. Under these conditions, and while we were talking about what we should like to take place, my hat, which had been left in the front room, was suddenly thrown into my arms; then a black cat was brought from the front room also, and her fur rubbed against our faces, hands, &c.; then there was considerable commotion amongst the empty chairs, and upon my asking if "John King" was present, he roared through the tube, "Of course I am! Didn't I bring you your hat?" Here "Katie" told us to open the door and admit the light for a few minutes, which was done. Again we closed the door, and sat round the table, I holding the mediums' hands as before. Then the table tilted over on its edge towards me, the flat side being against my knees; then one or two chairs rushed up behind me, against the one I was sitting on; then all the rest in the room were piled up over my head, including the one Mr. Herne had been sitting on, and which had been pulled from under him for the purpose; on top of all my hat was placed. The spirits then told us to open the door, and I was found completely covered with furniture, and dared not stir till Mr. Williams removed it.

After a few minutes we again took our seats, and while holding some conversation with the spirits, all of us taking part, I holding the mediums' hands as before, and while the spirits were touching us on the hands, head, face, &c., I mentally asked if they could unbatten my left boot; instantly the attempt was made, for I could plainly feel fingers at work, pulling hard at the buttons; however, they did not succeed, because they are so stiff, it being as much as I can do myself. All this, of course, soon removed my doubts, but the remaining test I hold of more value than all the rest. Mr. Herne suddenly told me he could indistinctly see a spirit behind me trying all he could to communicate, and that he spoke the word "Liverpool," that he held two rings or coins in his hand, and appeared to be moving in a vapour, or watery mist. Mr. Herne asked me if I could identify such a picture with anything belonging to myself. I told him I was afraid I could, as I had a brother steward of a ship now at sea, and was sorry to say we had a rumour, received last week from the agents' office at Liverpool, which states they have very grave fears for the ship's safety, as she is long overdue at her port, and was known to be previously in a very leaky condition. They must have good grounds for their suspicion, as they have suspended paying any more half-pay to the seamen's wives until they get more positive news from abroad. My brother was married, and lived in Liverpool with his wife. Now, Sir, I am convinced, after careful revision of my thoughts, that it was utterly impossible for Mr. Herne to know anything of this incident until I related it to him after the seance. Of course I do not know if my brother is lost or not, or if it is even he, but I have fears after the news from the Liverpool office.

I have to thank you, Sir, for the introduction, and Messrs. Herne and Williams for their cordiality and kindness towards me, and firmly believe them to be honest and faithful in their mediumship.—Yours very truly, JOHN ROUSE.

79, Westmoreland Street, Piccadilly, November 13, 1871.

[We are glad to publish this letter, or anything that will tend to promote the good character of mediums or other persons. To set forth the fair points in the character of a human being is to adorn and beautify the highest work of God. Mr. Rouse had attended a public sitting with these mediums, and as the phenomena were not sufficiently striking to warrant the conclusion in his mind that they were indisputably the work of spirits, he entertained suspicions as to the genuineness of the mediums. This, we see, has been entirely removed by phenomena under the most careful test conditions. We deeply sympathise with mediums, from the fact that they are being continually suspected by those who will not take the trouble to verify the genuineness of their mediumship. When will the principles of justice actuate the public mind so far as to give mediums and others the benefit of the doubt in all cases of uncertainty?—Ed. M.]

#### J. M. PEEBLES AT WORK.

A Kentucky paper has reached us, containing a report of a Sunday evening discourse by our good brother J. M. Peebles at Louisville. We present the following extracts:—

"Paganism was the midnight of antiquity. Judaism was the pale moonlight, dim, struggling, yet breathing not a joyous word relative to a future conscious existence. With the Christian era dawned the morning light. The Nazarene taught the doctrine of immortality, but nothing, comparatively, of its nature, character, and occupation. Spiritualism, the noonday sun of the centuries, may be considered the 'second coming of a Christ'; a coming in the clouds of heaven with His holy angels; a coming in spirit and in truth; a coming with heavenly evangelists from the realms of the glorified. This unloosed the sealed 'Book' and revealed to us the heavens and hells, or life in the spheres as it is.

"It is an established law in the natural world that things the more gross gravitate toward the earth; so, by virtue of fixed spiritual laws, the less progressed spirits occupy the lower planes of the spirit-life, ranging and residing within the ether-atmosphere of this world. And they can no more pass to the higher spheres, or traverse the interstellar spaces, before being prepared by repentance, reconciliation, and spiritual unfolding, than you can mount up with bird-like swiftness. Angels descend as teachers to these 'spirits in prison.' God is love, and progress underlies and overarches all worlds.

"For all beings that exist, there must be an appropriate plane adapted to that existence. That is, as there is an adaptation between the fish and the stream, the seed and the soil, the soul and divine truth, so there must be between spirits and that portion of measureless space they inhabit when disenthralled from their fleshly clothing. 'As one star differeth from another in glory, so also is the resurrection of the dead.' 'In my Father's house,' said Jesus, 'are many mansions'—that is, many departments, planes, spheres, or conditions. In these spheres, or spiritual zones surrounding the earth in concentric circle, dwell those spirits, angels, and gods that hold the guardian care over and have conscious intercourse with mortals. This is now called Spiritualism. Jesus was a very distinguished Spiritualist. On the Mount of Transfiguration He talked with Moses and Elias in the presence of Peter, James, and John."







NOVEMBER 24, 1871.

mediums are generally of the vilest character, and saturate the minds of the people with coarse and degrading falsehoods respecting the nature of man, and the relations existing between man and God and eternity. On the other hand, the compositions adopted by Spiritualists are truthful and elevating. They touch chords in the human soul many octaves higher than the dreary anathemas of the sects. The introduction of such singing is one of the grand objects of meeting together in public, and an object which has been very culpably neglected by London Spiritualists. We have been asked on many occasions to sit in circles where hymns were sung, the sentiments of which were at variance with every fact in Spiritualism, and reduced the seance to a contradictory farce. It cannot be expected that truthful communications and elevated spirits can come into an atmosphere permeated with theological errors and spiritual absurdities. We hope, therefore, our friends will rally round the harmonium on Sunday evenings, and set an example to Spiritualists which will result in a more general acceptance of the beautiful truths enshrined in spiritual song. On Sunday evening next, the first hymn will be No. 93 in the *Spiritual Lyre*, "Hand in Hand with Angels;" and the concluding one, No. 105 in the same collection—tune, "The Sicilian Mariners' Hymn."

## MISS FOWLER'S GENERAL SEANCES.

The successful nature of these meetings drew together a large audience on Tuesday evening to witness Miss Fowler's trances and delineations. The harmony was not so marked as on some former occasions, and the descriptions were not so good in some cases as in others. As soon as entranced, the medium was led to a lady who was quite a stranger, and who had come on purpose to receive information on a certain question. Without this being known to the medium or anyone present, Miss Fowler commenced, and told the lady what her object was in attending the meeting, and exhibited a thorough acquaintance with the whole subject. She then went into other parts of the circle and succeeded in giving the name in one instance, and various facts which were recognised in other two or three instances; but the influences were so conflicting at other points of the circle that the delineations could not be coherently recognised, though it was evident there were traces of individuality described which might be inferred as appropriate in some respects to persons present. Miss Fowler will give another seance at the Spiritual Institution on Tuesday next.

WE HAVE seen proofs of the lithographed design to illustrate the Ten Spiritual Commandments, and the work only awaits the insertion of the literary matter to be complete. This would have been already accomplished, had not the illness of the engraver protracted the final process. It is truly a beautiful picture, and charms all who behold it. Many who have viewed the copy exhibited at the Progressive Library have exclaimed on seeing it, "I must have one of these!" and no doubt as the work becomes generally known throughout the country every family will be anxious to adorn their walls with this very beautiful work.

THE announcement in the *MEDIUM* of Mr. Massey's forthcoming work on the "Sonnets of Shakspeare" has already called forth a hearty recognition. On Monday morning four orders for copies were received, by one post, at this office. We are proud to acknowledge this, as it shows that Spiritualists have taste and discernment in literary achievements, and can extend a valuable patronage to those who are worthy of their support. The 100 copies to be printed will soon be taken up at this rate, and if our readers desire to be possessors of this beautiful work, they should make application immediately.

ON ANOTHER page will be observed a report of the meeting held at the Spiritual Institution on Wednesday week. We are glad to perceive that Spiritualists are gradually taking up the Dialectical Report, and find it useful in bringing the subject before the minds of their friends. Mr. Champernowne, of Kingston; Mr. Grant, of Maidstone; Mr. Blyton, of Dalston, and other representative workers in the cause, have copies in use.

WE have had a very interesting interview with the Rev. J. P. Hopps, from Glasgow, who is at present in London, and who did us the kindness to call on us on Wednesday. Next time he comes to town, the Spiritualists should endeavour to secure a discourse from him. Mr. Hopps continues to take a deep interest in all questions of progress, as is evident from his monthly magazine, the *Truthseeker*.

IN REVIEWING the Dialectical Society's Report, the *Edinburgh Courant* observes:—"The volume before us is the most important publication on alleged spiritual manifestations that has yet been given to the British public. One thing we conceive it must necessarily accomplish. It will almost certainly ensure that the investigation of the class of phenomena in question cannot stop where it is at present. A powerful stimulus will have been communicated to further investigations, which it is perhaps not too much to hope will be continued until some satisfactory solution is attained of the mystery which still hangs over what is either a gigantic system of impudent and profane imposture, or a discovery fraught with the most momentous consequences." [This "satisfactory solution" is being arrived at daily by multitudes in all parts of the world.—*Ed. M.*]

A MOSAIC.—Our orthodox teachers call themselves divines; some are doctors of divinity. Can anyone say what are their powers of divination? Have they indeed gifts and powers for "divining," specially to distinguish them as such, that none others possess? If not, have they, in reality, a right to the name of "divines?" A sham name will often lead to false ideas that are taken for realities.

## THE PRESS ON SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—Referring to my brief note upon the above subject, which you quoted from *Public Opinion*, I may here remark that, although I am only an inquirer into spiritualistic phenomena, I consider the recent insulting critiques of the "unfettered Press" anything but praiseworthy. If it is foolish for influential journalists to accept the theory of supernatural "manifestations" merely on the recorded testimony of intelligent and even eminent Spiritualists, who profess to have witnessed what they report, is it not equally foolish to swear by the Dialectical or any other society of investigation? Why don't the conductors of the daily and weekly "guides of public sentiment" accept the challenge of those experienced, fearless "believers" who invite continually the personal attendance of editors who habitually denounce what they only know from hearsay evidence? Such conduct would seem a better indication of newspaper impartiality. Moreover, as the *Evening Standard* lately confessed, one "clear case" of supernatural intelligence—intercommunication with another world—would be an untold consolation to mankind, and revolutionise our common system of theological belief. Whilst reading the half-comic, uncatholic denunciations of the chief London papers, the thought struck me that the individual writers who advance impersonal opinions through an all-powerful Press might possibly feed on "mistakes," as well as those equally intellectual advocates of the Spiritism it is fashionable and remunerative to condemn. As I noticed in a previous communication to this journal—"The Eminent Patrons of Spiritualism"—there are names connected with the positive religion that will favourably compare with important non-Spiritualists in the matter of social position, moral influence, and the far-seeing vision of enlightened genius. Spiritualism, whether true or false, is a fact too widely spread to be stifled with mocking laughter, though *Punch* may rage, and *Fun* imagine a vain thing; and the adverse influence of prejudiced journals, from the *Times* downwards, is only advertising the strange "phenomena" that create interest by their startling revelations. I think if our leading metropolitan newspapers would imitate such truth-seeking, eloquently-written issues as the *Newcastle Daily Chronicle*, and discuss the question with a dispassionate judgment, an intense public inquiry would the sooner obtain satisfactory evidence for or against a perplexing but paramount subject. Of course, "manifestations," so called, cannot properly be argued like the abstract belief of the established creeds. Something more than faith must be the substance of things hoped for: the evidence will fail if of things not seen. Therefore personal experiments alone will determine the genuineness of Spiritualism, or the contrary. And—I speak respectfully—it is the duty, even of the very elect, to see that Mr. Home and other professional mediums don't deceive them.

I may just add that I and others held a "circle" recently, at the house of a gentleman residing at Peterborough. After the usual sitting, singing, &c., the table tilted in answer to various questions. I mentioned what took place to parties who were not present. They would only admit it to be animal magnetism, and said I was the cause of the table's movements, on account of my highly-susceptible poetical temperament, comparative youthfulness, &c.; but this argument is weak when it is considered that such things are recorded as having taken place where middle-aged and even grey-haired gentlemen were present, without the company of any young man like myself, who happens to court the Muses under the May-bushes in the interests of poesy and song. At any rate, I feel inclined to further investigate the question, the above-mentioned incident of which has stimulated my intelligent curiosity: and anticipating to spend Christmastide with my friends in London, I trust I may get favoured with a "sitting" at the circle of some private Spiritualist family, that I may witness more striking phenomena, and report my experience in those publications of which I am the literary correspondent.—I am, Sir, yours truly,  
Crowland, Peterborough, Nov. 20th. JOHN T. MARKLEY.

[We hope many of our London readers will extend a cordial invitation to our correspondent, a gentleman whose acquaintance would be in every way desirable.—*Ed. M.*]

## A LETTER FROM MR. POWELL.

DEAR MR. BURNS,—I have no doubt the kind friends who are so earnestly aiding me by monetary contributions are anxious to learn how I am getting along.

I am happy to say that my general health is improving, which I attribute to the salutary power of the water treatment; but I do not get any noticeable relief from the intense pain which now for more than eight months has played havoc with my sleep.

Yesterday I went to Miss Lottie Fowler, anxious to learn what I might of my condition from clairvoyance. She was thrown into a deep sleep, during which she described every symptom of my complaint more perfectly than I could, agreeing, on the condition of the left lung, with the opinion of the best medical men I have consulted. She told me that I am incurable, but can be brought out of pain and enabled to perform some useful work in the future. It is due to Miss Fowler for me to state thus much.

I am still taking hydropathic treatment under the advice of Mr. Metcalf, 11, Paddington Green, and, with thanks sincere and grateful for the kind assistance I have received, I am, Sir, yours truly,

J. H. POWELL.

WITH REFERENCE to the forthcoming special seance with Miss Lottie Fowler, as arranged by the Committee of the Dalston Association of Inquirers into Spiritualism, for Thursday evening next, the 30th inst., at their rooms, 74, Navarino Road, and which was announced in No. 84 of this journal, the Secretary states that the tickets will be ready this day, and can be obtained on application to him. Those who intend to be present should make early application for tickets, as the number to be issued is limited to thirty, including those taken by members. The prices of the tickets are 2s. 6d. each; members, 1s. 6d. each.

M. A.—You will find Lord Lindsay's and Lord Adare's testimony in the Report of the Dialectical Society. Do not ride your poor hobby to death; it is positively cruel.



## 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.]

Friday, November 17th.

After the medium had been controlled, Tien-Sien-Tie proceeded to answer the questions put to him.

Q. In No. 24 of the MEDIUM and DAYBREAK the following question was answered by Tien-Sien-Tie:—“I understand that human beings, on entering the spirit-world, do not attain to perfection at once, but gradually progress from the point where they leave off at death. If so, would not a bad man, after death, continue to act wrongly, and so disturb the harmony of the spirit-world?” Answer: “No creature goes back or progresses in the inverse ratio. Error belongs to the flesh. A spirit may be an infant in knowledge, and, encumbered with the memory of his earth-life, remain for a time the subject of those memories. But the cause has ceased, and the man ultimately becomes free.” In the last number appear the following question and answer:—“Do spirits grow worse after leaving this earth?” Answer: “Yes; there is a progressive development of evil; and here we have a fact that we are continually urging upon our hearers. A child is born, in what conditions? Possibly in a very hotbed of vice, and contains within it the virus of ages; hence it happens that before the soul becomes happy it passes through ages of misery.” Do not the answers of the two questions contradict each other? If not, how are we to understand them?—A. The answers apparently contradict each other, yet if we view them properly we shall see that each contains the answer to the other. At death the causes of evil have ceased, but the evil itself remains in the nature, and may take long periods to eradicate; and it is during this working out that vice is manifested and misery endured. Hence both answers are substantially true, and each supports the other.

Q. How is it that open communication between the two worlds as it is now, was not possible at an earlier period than the present, seeing for instance, need to say that if only one single departed person would come back and tell him he was alive, it would have enabled him to believe in immortality. Why was he denied so reasonable a request?—A. Methinks our correspondent possesses but slight acquaintance with the subject, or he would know that the spiritual history of humanity is as old as man himself. There have, however, been eras or periods of spiritual development, and between these points there have been periods of spiritual sterility, in which few or no important manifestations of the spiritual element have taken place. Thus he (Lord Byron) may have been placed in the same category as thousands of others who continually reiterated the same query, and we may say of them, they would not believe even though one returned from the dead. For man is surrounded with so many crude notions and ideas, that he has to live out of all preconceived notions before he can attain to the pure truth.

The controlling spirit then proceeded to address the meeting on the nature of the spirit-world. First, there was a spiritual side to the earth itself, upon which the lower classes of spirits dwelt. This was developed first, and preceded the formation of the spirit-zones or spheres. Through a process of development, refined particles ascended up into the atmosphere, and gradually formed the first sphere, which in due course of time became habitable. The streams of magnetism which connected the earth with this sphere were at length discovered by disembodied human beings who dwelt in the spiritual atmosphere on earth's surface, and so this sphere became gradually inhabited. The first spirits were, of course, not only quite ignorant of the ascent to such a sphere, but were entirely ignorant of its existence.

## THE “STROLLING PLAYER”

gave a factious essay on the influence of the stage. He contended that the various illusions and effects used on the stage taught the fact of spiritual existence, and kept alive man's belief in an unseen state. After much further discussion, a stranger spirit was introduced—

## WILLIAM CONERTON.

“Well, Mr. President, I never thought I should be here without the body. I have been asked to own up over here, and, as I have nothing better to do with my time, here I am. It may be asked how it is I have got nothing better to do—why I am loafing about this land. I will tell you—I want to know more of it, and I guess the best way to know a thing is to examine it. I want to let my father and mother know that I have got over all right. My father's name is Laurence. My name was William Conerton. I left this here earth, as it is called, in the third week of last month—October. I was only seventeen, and left at No. 52, Northfield Street, Boston, Massachusetts.”

The spirit spoke in a distinct New England accent, and had all the airs and expression of a citizen of the Eastern States. He repeatedly pressed the hand of the medium to his breast, as if suffering from pain.

## LIFE AND ITS LESSONS.

AN ADDRESS DELIVERED IN THE TRANCE, BY J. J. MORSE (MEDIUM), UNDER THE INFLUENCE OF HIS SPIRIT-GUIDES, IN CAVENDISH ROOMS, MORTIMER STREET, ON SUNDAY, NOVEMBER 19, 1871.

## INVOCATION.

O infinite and ever-beneficent Father! our brothers and sisters in the flesh, freed again from toil, have come together in this calm evening hour, that they may avail themselves of our humble efforts to instruct them. O mysterious messengers from the higher spheres of being, come to our aid in this hour, replete with the glorious majesty with which your goodness and wisdom have endowed you! We confess our shortcomings in respect to our mission, and our want of capacity to fulfil aright the task before us; but, believing in Thy divine omnipresence and aid, we take heart and courage. We join our warmest sympathies with those met here to-night, knowing that Thou hast manifested Thy power in all

creation, and hence hast not withheld it from us, Thy children. Where we are, there wilt Thou be, O our Father, to help us and to bless us.

Spiritualists are assailed with the cry: “What is the value of your religion?” Before this question can be answered aright, it is proper to observe that there are two kinds of Spiritualists. First, the phenomenalists, who are continually going after marvels to gratify a morbid curiosity for the wonderful. What good can such persons do? Their influence can they lend to adorn a new religion, or any religion? They are simply weeds in the fields of spiritual progress, like those noxious herbs which choke the fields of the husbandman; for when the noonday sun of truth comes, they wither and have no strength. Such Spiritualists, having no power of thought to sustain them, must succumb to the pressure of popular influences, and they must, therefore, seek for the philosophy which ought to guide them as Spiritualists, or in disowned by the advancing army of progressive and enlightened reformers. The Philosophical Spiritualist stands in a much better position, and, upon the eternal facts of God's universe, it is adapted to the wants and necessities of man in every position and condition in life. It is, indeed, the culmination of all religions, the essentially good and true of all systems of philosophy—the rejection of that which is weak and untenable, and the acceptance of all that is true and lasting.

It is intended this evening to speak briefly of some of the facts which form the basis for the superstructure constituting the religion of Spiritualism. Life unfolds for ever. Its earliest development in the dim, shadowy past, as far as this orb is concerned, was that of a huge fire-mist, pulsating with a strange inward motion. Ages untold rolled on, and a crust slowly formed over this burning mass. In the process of countless ages, vapoury precipitations collected in deep recesses on the earth's surface, and there, amidst the tepid waters, the first germs of vegetable life were developed in a slimy sediment, which constituted the first maternal envelope. In process of time, large plants appeared, and ultimately a form of life partly plant and partly animal developed, and being. Changes in the constitution of the atmosphere allowed the sun's rays to exert a more decided influence upon the earth's surface, imparting new life and greater activity to the processes going on there. This induced higher forms of animal life, and ultimately huge monsters made their appearance on the stage of action, and transformed the rank vegetable matter which everywhere abounded into the structure of their own bodies, and thus promoted the ascension of gross matter into a higher form. After the lapse of many ages came man, the bygone of the arch of creation, the divinest work of the deific Architect. Notwithstanding the advancement which science has made in this enlightened age, but very little is yet known of man; and the perverted forms of knowledge which have come down to us from ancient systems of religion and philosophy tend to envelope the whole question of human origin, life, and destiny in gross darkness and misconception. The primitive form of humanity originated in a number of places simultaneously, and then he could scarcely be called man. He retained many animal characteristics and appendages, such as dark and hairy skins, &c. In course of time higher types supplanted this primitive creation, and gradually subsequent changes introduced almost the very type we find at the present day. A number of tribes yet retain many of the earlier features of humanity, and even in civilised life a great number of barbaric and animal instincts yet prevail, placing man in a lower moral position than the brute beasts beneath him.

In reviewing these progressive phenomena, we are struck with the evident fact that some design was in view during the whole process. One condition of things followed another, each being complementary and necessary to the various existences, until at last man, the product and necessary consequence of the whole, made his appearance. Creation is thus an evidence of wisdom and mental power, that is, of God. We do not teach that God is personally present in the forms of creation, but that He permeates all things, as man's mental power and will control his bodily organisation. But the controlling mind of the Deity is localised, as man's mind is. Our first lesson, therefore, is the existence of God. The mystery of death is the key of life, and the revelations of modern Spiritualism have established the fact that man has another life beyond this. There is no destruction or annihilation, and the consummation of earth-life is one of the greatest benefits connected with existence. This is the second lesson we derive from the study of our subject. Matter possesses a life-principle of its own. Man is a product of the earth's energies, and all nature is a series of links concentrated in man, whereby he is constituted the culmination of life—a perfect existence. He contains within himself a complete representation of the spiritual and material universes, dwelling first in the one and then in the other. Thus the demonstration of human immortality is the third lesson presented. Man works out a mission for himself in the universe subservient and complementary to God's government, and here is set forth the difference between God and man, the former being infinite, while man, the lesser power, is included in and forms a part of the great whole. The grandeur of the religion of Spiritualism is indicated by the basis on which it stands—a knowledge of the principles which rule life. By reverencing these we respect ourselves, and thus become wiser, more spiritual, and endowed with a deeper apprehension of the nature of our being. Spiritualism is thus a lever of immense power, and, instead of conforming to the institutions of man, it will be destructive of such, showing that human salvation depends, not upon dogmas, but upon the practical application of knowledge derived from a study of the principles of life. The time will thus come when truth will be the teacher of humanity, and justice its guardian angel. Our present forms of worship and punishment will pass away. The church will give place to the lyceum, the gulf to the sanatorium, the minister of religion to the philosopher; and the republic dreamed of by Plato, and the golden era of Hindoo philosophers and other ancient teachers, will be realised. From that altitude our present achievements, of which we are so proud, will sink into well-merited insignificance.

THE TRA MEETING at Clerkenwell will take place on Thursday first. Tickets, 1s. each, may be obtained of Mr. Steele, 36, Great Sutton Street. We hope there will be a good demand, as the St. John's Association deserve the cordial sympathy and aid of all metropolitan Spiritualists.



# A PRIVATE CIRCLE IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

Sir—A few months ago we formed a private circle at Mr. W—s's. Four generally sat at the table—Mr. and Mrs. W—s, Mr. Meredith, and myself—except when a friend occasionally visited the family, and we with us. The first four nights the table seemed to be influenced by the same intelligence, but we could not make out the name or character of the spirit, if it was one which moved the table. It could not spell out the name, nor communicate by the alphabet, as it had never learned the letters. We asked it to leave the table, giving as our reason that it was not interesting to us unless it could communicate something to us. The answer to our request was, "No." We were about to give up, when Mr. Meredith asked if it could let us know its name if he was to call it over. The answer was, "Yes." A score or two of names were called over, and it answered to "Maria." The same number of names were also called over to ascertain its surname, when "W—s" was accidentally hit upon. These two names constituted that of the only child whose parents were sitting at the table; it lived but fifteen hours, and after being baptised, died, twenty-five years ago. This unexpected and extraordinary communication took the circle by surprise. The mother's heart, in loving sympathy for her only and forgotten child, was seized with trembling emotions, which broke out in tears, and caused her to retire to another room to weep. She had up to that time been an unbeliever in Spiritualism, but has since become a firm and sincere believer in its truth.

We have been told by one who gives the name of "Spirit Queen," that Maria has since gone to higher regions called "ether zone of celestial light" (which is explained in Mrs. Hardinge's "History of Modern Spiritualism," p. 331), and has bid her father and mother farewell.

In this circle we have had some truthful communications from spirits that passed away. I will relate two. One, a week or two ago, came and rapped out his name, "Robert Thompson." He was a Scotchman, and died in Liverpool six days previous. He was a friend of Mrs. W—s, and had thus come to bid her and Mr. Ivor farewell. Not one of us knew of his death till the next day, when by inquiry we ascertained the correctness of the information received at the circle. A similar truthful communication was given by the spirit of a lady who departed this life recently near Glasgow.

Private circles, I believe, Mr. Editor, are the best; and I would recommend every family to form a circle, and have sittings in their own house, with their own families and others whom they can depend upon as honest seekers after truth. I am pleased to observe that rules for holding circles are frequently given in the MEDIUM.—I am, Sir, yours, &c.,

JOHN CHAPMAN.

10, Dunkeld Street, Liverpool.

## NOTES FROM NOTTINGHAM.

In reply to a stupid article in the Nottingham Journal, the Editor has had the fairness to insert the letter of a "Spiritualist," from which we give a few sentences:—

"Many have been the times, in my younger days, that I have wished it had been my good fortune to have been one of those highly gifted and almost all-knowing individuals, an editor of a newspaper. Investigation, experiments, and dry study appear to be entirely unnecessary with them, for, by some power which almost appears miraculous, they are enabled to discover, nearly with the quickness of thought, what is and what is not Truth. I am also fully aware of the great amount of subtlety and irreverence required to question or criticise their infallibility.

"Perhaps, Mr. Editor, it would 'surprise you to know' that Spiritualism is not of modern origin, but that, as a science and of a necessity, it has existed in all times and in all countries. I am well aware that the pride, conceit, and formalities of the churches for some centuries have caused the 'manifestations' of the spirit to be less frequent, and those gifts which were common in the days of the Apostles—healing by laying on of hands with prayer, discerning spirits, speaking under their inspiration, &c.—to be of rare occurrence. I shall be glad to be shown the difference between the Pentecostal gifts and the higher mediumship of the present day. Instead of Spiritualism being 'evolved,' &c., it has through its history forced itself upon the notice of its believers. Whilst 'Councils of Bishops' are taking from and adding to that Book which 'no man should dare to alter,' whilst 'Church Congresses' are making one strong, determined effort to hold fast the reins of subjection over their many superstitious followers, Spiritualism is making rapid strides, not amongst the lower classes only, but even among those scientific men who, you tell us, 'reveal new worlds to our gaze, force nature to be the handmaiden of man, alleviated suffering,' &c., and is grappling with that great tide of infidelity and scepticism, giving demonstrative proof of a future existence to those whom all the churches could not in the least satisfy."

We extract the following from a letter received:—

"We have sent Mrs. Hardinge's 'History' to the Free Library, and received a very polite acknowledgment. You will have seen by the paper I sent you [quoted from above], with a letter from 'A Spiritualist' in answer to an editorial article, that we have been quite busy here. The same paper has given in full one of Mrs. Hitchcock's Sunday evening addresses. It has caused quite a stir in the town, for we are full to excess every Sunday. Last Sunday evening was remarkably interesting from the fact that a gentleman who is a very good trance (unconscious) medium, was compelled, though he tried his utmost to resist it, to address the meeting, and in such style as I never before had the pleasure of listening to. All, even reporters, that were present admitted that it was a most logical, masterly, and eloquent address, he being at the same time quite unaware of the fact that he was speaking.—Yours, truly, JAMES ASHWORTH."

Mr. Herod intimates that an address by Henry C. Wright, through Mrs. Hitchcock, which was reported in the local papers, has created so much interest that the Spiritualists are necessitated to hold an additional meeting on Wednesday evenings, to accommodate all who desire to be present. Mr. John Scott, of Belfast, is thanked for his present of books to the permanent library of the Children's Lyceum. All works thus donated should be sent to J. B. Herod, 52, Hawkrigge St., Nottingham.

## SCRAPS FROM THE DIARY OF A MEDIUM.

To the Editor of the Medium and Daybreak.

### No. I.—HOW I BECAME CONVINCED.

About eighteen years ago a sensation spread through the towns and villages of Yorkshire, and I suppose through other counties of Great Britain as well, called "table-rapping;" but I, being resident in Yorkshire, shall devote myself principally to what transpired in that district. I, like others, bent upon beholding the wonderful, went to a room where the matter was being investigated, and prepared myself with questions which I knew no one was able to answer but myself. When I arrived the table was in motion, and I, being anxious, pushed my way through the crowd already standing round in awe and wonder. I said, could I be allowed to ask a question? and was answered, yes, on condition that I would place my hand on the forehead of the medium. I did so, and all questions asked were truthfully answered, and I was so amazed that I determined to search out the cause and satisfy myself. I did so, and with friends persevered till we got the table to move and received answers to questions. The question then arose, What causes the table to move? Some said spirits, but I contended it was animal magnetism, and though the weight of argument was in favour of spirits, still I argued against it, till at last I sat only with one believer in spirits. We got the table to move. I still said it was animal magnetism, and he bore out his opinion that it was spirits. We received information by alphabet, my opponent asking me where animal magnetism could produce information, and as I was the medium, I said it must emanate unconsciously from my finger-ends. (You must understand that I was a strong Mesmerist at the time.) We persevered night after night to no purpose in my being satisfied that spirits communicated with us. My friend was about giving me up in despair, when the following circumstance occurred:—We were receiving a nice communication, when my companion was compelled to leave; for half an hour, and he asked, would the spirit allow him to retire for that time? He was answered "Yes" by knocks, and I said, "Yes, your spirits will allow you to do as you like, and perhaps you will not return." He then placed his watch upon the table as a guarantee for his return. No one was present but my wife and myself. When the time expired, I remarked that he was not to his time. I was sitting with my arms folded and my eyes fixed upon the watch. As soon as I spoke, the table lifted three times; the man was just entering the room, and in the terror with which I was struck my hair felt as if it stood on end, for I was amazed, even terrified, at the time. He then asked me where was my animal magnetism to move the table without being touched. I acknowledged myself in error, and believed in spiritual communications, and do to this day protest against any other power than spirits producing these effects. With your permission I shall continue writing these scraps for the amusement of the readers of the MEDIUM, and ever hoping the cause of Spiritualism will spread through the length and breadth of the land, I remain, yours faithfully,

42, New King Street, Hull.

JOHN L. BLAND.

[We are particularly glad to receive personal experiences, yet the above fact would not be conclusive to some minds that it was a spirit which moved the table. Let us hear further.—Ed. M.]

MR. ANDREW JACKSON DAVIS sends us an article from the New York Daily Times commenting favourably on the Dialectical Society's Report.

BISHOP AUCKLAND.—The secretary of the circle of this place sends us cheering accounts of the progress being made in Bishop Auckland. A few evenings ago they had a special sance at the house of Mrs. Fawcitt, with three friends from Howden, namely, Mr. Thomas Brown, Mr. William Lobley, and Mr. John Pattison. Physical phenomena, proofs of identity, and written communications were obtained. The spirits also produced sounds in imitation of the sharpening of a saw, sawing wood, and driving nails, such as have been observed repeatedly at Mrs. Everitt's circle in London. Miss Fawcitt's writing-mediumship appears to be very satisfactory. It was announced through writing that Mr. Lobley was a clairvoyant-medium, which he confirmed by an account of past experiences. The proceedings were of a very satisfactory description to those present.

MR. B. HAWKES, of Birmingham, has communicated some facts respecting a peculiar form of mediumship which has occurred to a tradesman in that town. A spirit, who says he was a physician, controls his wife. The husband will go and see a patient, the spirit accompanying him. Though not a medium in the usual sense of the term, this gentleman is conscious of the spirit's presence. He looks at the invalid and then returns to his wife, when she is at once entranced, and forthwith gives a diagnosis of the disease, and prescribes. A certain cure follows if the case is propitious.

WE hereby record our thanks to a reverend friend for a copy of the following rare work:—"Satan's Invisible World Discovered. By George Sinclair, Professor of Philosophy and Mathematics in the University of Glasgow, 1654—1696. Reprinted from the original edition published at Edinburgh in 1685. Accompanied with a Bibliographical Notice and Supplement. Edinburgh: Thomas George Stevenson, 1871."

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