



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

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THIS NUMBER OF THE MEDIUM IS COMPILED AND PUBLISHED FOR THE SPECIAL BENEFIT OF INVESTIGATORS.

It has been suggested that an occasional number of the MEDIUM should be issued containing matter specially adapted to the necessities of inquirers. Acting on that hint, and, in addition, being repeatedly asked for a publication of the kind, the present number of the MEDIUM is occupied with information which we hope will be useful for the purpose for which it is intended. An extra quantity has been printed, and if sufficient encouragement is afforded us, similar issues will appear from time to time, as they may be deemed necessary. The following article, including the rules for the spirit-circle, has been issued as a tract, price 1s. per 100:—

WHAT IS SPIRITUALISM?

It answers the question: "If a man die, shall he live again; is it all over with me when I have laid aside this mortal body; are those dear and loved ones who have been severed from me by death, blotted out of existence for ever, or do they live, and love, and grow in knowledge in a better and happier clime, where I shall meet them in a few short fleeting years?" Most important question! While it remains unanswered, mankind, like doomed convicts, await, in a state of preliminary trial and suffering, the final operation of inevitable fate. At this dark and hideous picture the human mind naturally recoils; and if it can be shown that man is immortal—that a better life awaits the conclusion of this one, that this earth is a preparatory school-house, and that the future is eternal progression towards more perfect and happy conditions, then are man's aspirations met, the justice and mercy of the Creator is vindicated, and man is put in possession of more worlds than one, and can enjoy them all in anticipation.

How does Spiritualism answer this great question, so all-important, that it has been propounded millions of times during the last four thousand years? The answer is very simple, and at the same time unquestionably certain. The cravings of the human soul are satisfied on this important matter by placing man in direct communication with such as have departed this life, and thus, by face-to-face intercourse, as it were, practically convincing the investigator that those who were deemed lost have only gone before, and live to inform us of their continued existence. Those who are unacquainted with the subject may smile incredulously at such expectations, while the more thoughtful will be glad to know how such a desirable consummation can be effected. To such it may be simply stated that communion with the spirit-world is not an impossibility, a miracle, a superstition, a trick, nor a delusion; it is a natural law of human existence, and has manifested itself in all ages of the world. History is replete with records of spirit-communion, most notably the Bible, and the sacred books of all peoples. Indeed, all religions have emanated from this source. For how could man have known anything of spiritual existence, unless those in that higher realm had been able to communicate the fact to him? It does not require that you should be of any particular creed or belief in order to establish communion with the spirit-world, which depends upon temperament, or bodily peculiarities of those who conduct the inquiry, and not on their knowledge or theories of any kind. To ensure success, a medium is necessary. And pray what is a medium? The curious and interested reader will be ready to exclaim. We reply: A medium is a person so constituted as to give off from the body a fine magnetism, or invisible power, similar to that peculiar to the magnet which attracts iron. This substance, though invisible, is the connecting link between mind and matter—the force through the agency of which we move our bodies and do the work of life, and, in short, enable the human spirit while in the flesh to control the physical body. The bodies of spiritual beings are supposed to be constituted of a similar material to this invisible fluid, whereby spirits coming near a medium are able to connect themselves with his magnetism, and thus exercise their will over material objects or human

beings. This process was carried on long before modern Spiritualism was known. By this means guardian angels and ministering spirits have in all ages been enabled to approach humanity, and impress their minds with that which was necessary for their welfare and enlightenment. Through this faculty inventors and men of genius have been able to give new light to the world; and hence we see that Spiritualism, besides showing man how to communicate with the spirit-world, is a most important element in the science of mind.

We can now understand how the spirit which is invisible may be able to influence man and visible objects. The spirit-circle is formed by six or eight persons sitting round a table, and placing the palms of the hands lightly on the top of it. If a person having the natural qualifications of a medium is present, and if the temperaments of the other sitters are congenial, the magnetic power of the whole company will gather in a cloud over the table and the sitters, enabling the attendant spirits to move the table up and down, or from side to side, and even to float it in the air, while no human hand is touching it. This is almost incredible, but quite easy of explanation by the laws of magnetism above alluded to. When tables thus move, communication can at once be established by asking the intelligence that moves the table to make it tip a certain number of times, or cause raps as signals in answer to questions, or to indicate letters of the alphabet. A more direct way of communion is by writing. When certain persons thus sit at a table they find their hands moved about by an influence over which they have no control. This is to indicate that the spirits wish to write through them. If such a person take a pencil in the hand thus moved, he will be caused to write without any control or thought on his part.

In this way information has been communicated with which no person present was acquainted, and the autographs of strangers who had died years before have been written. Other mediums are put into a sleeping state, called the trance, by the spirits, just as a mesmeriser operates on his subjects, only the spirit-mesmeriser is not visible. In this state the medium is made to say anything which the spirits desire, even to deliver lectures and sermons. Sometimes the mediums will act and personify deceased persons, though they never saw them in life. Another phase of mediumship is clairvoyance, by which mediums see spirits and describe them, the same as they would persons in the flesh. The clairvoyant sight can see the magnetic elements which are invisible to ordinary sight, and thus is enabled to perceive spirits.

There is a medium in almost every family, and if spirit-circles were formed generally by one family uniting with another, the whole population might be put in communication with the spirit-world at once, and derive enlightenment and comfort from its inhabitants, who have advanced beyond the mortal stage of shortsightedness. Investigators, however, must bear in mind that spirits are but human like themselves. Some of them know no more than those in the flesh, and perhaps much less, because a departed person—ignorant, depraved, or criminal—has power to communicate as well as the intelligent and exalted. The best means of getting into communion with enlightened and good spirits, is to have elevated and disinterested motives, seeking the truth for its own sake, and not for the gratification of any personal conceit or selfish purpose. Do not be credulous and believe that you are in communion with saints, heroes, and men of genius. Demand a test of identity from every spirit that communicates, and if your motives are good and your purposes pure, you will soon be attended by spirit-guides or co-workers in the upper world, who will protect you from the advances of those who would harm or deceive you. That all may have an opportunity of investigating this matter for themselves, the following rules for the spirit-circle are appended for guidance.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's

organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be placed behind the medium. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCES OF AN INVESTIGATOR AT LIVERPOOL.

To the Editor of the Medium and Daybreak.

SIR,—A brief account of my experience with the phenomena and science of modern Spiritualism may be of interest to some of your readers. It is now three years since this subject, with most of its attendant wondrous phenomena, came prominently under my notice. Several years prior to this the pages of your *Spiritual Magazine* had been perused as a book of fiction dealing with the marvellous, whilst it paved the way to unbiassed thought, and I determined to see whether these things were so or not. The investigators amongst whom I was introduced professed to be inquiring after truth, which, as a field for investigation, is a very wide one. They were men of more than average intelligence, whose opinion on any other subject would be sought after, and, as a rule, accepted. Amongst their friends they were greatly ridiculed, reminding one of Christian in Bunyan's "Pilgrim's Progress," for they were persecuted on every hand. They were men of purpose, whose veracity would vie with the world, and whose zeal and earnestness in any good cause they espoused, was commendable; but in society spirit-communion is a tabooed topic, and these men were pronounced incurables. It was evident they had nothing to gain in a pecuniary way as a result of their investigations, but they possessed an inward consciousness of a great fact which was to them ample compensation for the scoffs and taunts with which they were assailed. Amongst these men I witnessed the ordinary tilting and rapping manifestations, but though some things occurred which I could not explain, I was forcibly impressed that when a heavy hand was placed on the edge of a table, an over-earnest inquirer might produce manifestations rather than disappoint his friends, but on placing my hand on the table alone the same thing occurred, which completely upset that theory. The idea suggested itself that to secure a careful investigation, and to come to anything like satisfactory conclusions, it would be advisable to sit at home. When novelty presents itself wonder-seekers are easily attracted, and curiosity amongst us being excited, a circle was readily formed, with the avowed object of honestly examining the subject. A cousin of mine, who had no knowledge of the existence of Spiritualism other than that which inspired her mind and feelings, was induced, after some little trouble, to sit with us. Very soon one of her fingers became convulsed; then her hand trembled and shook. On my observing the fact, she could not account for it, but thought it might be excitement, being in company of two strangers, and trying what she pleased to term "so ridiculous an experiment." The affection soon took entire possession, and her hands slid from the table, she being apparently unconscious. We were not long kept in suspense, and though naturally very retiring, she sang us a

hymn with a very remarkable chorus, neither words nor music known to anyone present, nor to herself, as we afterwards learnt. We listened with rapt attention to descriptions of a beautiful garden, and the sights and persons seen therein, at the same time eliciting very interesting replies to our inquiries. This was practical experience of a nature little dreamt of, but at the time it was considered unsatisfactory, since one of the members of our circle (Mr. Meredith) being a powerful mesmerist, we came to the conclusion that in this manner we might account for most of the phenomena that occurred. But the fact of a heavy table ignoring the law of gravitation, and mounting in the air, could neither be accounted for by mesmerism nor unconscious muscular action. The lady alluded to had upon many previous occasions astonished her friends by exhibiting at lucid intervals a natural clairvoyant faculty, which generally manifested itself when anything important of a family nature was occurring; thus she was conscious of the decease of several friends before any knowledge of the facts could have reached her. She foretold the arrival of her brother, who had been roving in a distant land for a considerable time, and, moreover, minutely described his position on landing in this country, he having been shipwrecked, and being then in a destitute condition. On another occasion, when her husband, Mr. Fred Moore, was supposed to be in the United States, she informed her father that he (Fred) would arrive at six o'clock in the evening. They were surprised to find the fact verified by his unexpected appearance at the hour named. In the pursuance of her household duties she manifested the certainty of her belief in the prediction, which in itself much astonished her friends. About twelve months ago, when Mr. Moore was in San Francisco, she was impressed to inform the writer that she had seen a letter from him, also that in six weeks she would have that letter, describing his illness. This was also fulfilled in its entirety, besides several other predictions known to myself, but of a more private nature. But I am digressing. Encouraged by our first sitting, we determined to investigate further. We fixed an evening, and formed a circle of seven or eight persons, when the manifestations were pretty much a counterpart of our first experiences, with the exception that the medium saw lights not visible to others at the circle. I regret to say that at this stage my experiences through the mediumship of this lady terminate for the present, for on retiring to her room that evening she became so clairvoyant as to distinctly see and recognise the forms and features of two of her departed spirit-friends. Her development as a seeress was so sudden and startling to her sensitive nature that she has since resolutely abstained from all further investigation of the phenomena, with the exception of one occasion, when curiosity prompted her to retire into her room one afternoon to see, as she observes, "whether the table would really move in her presence alone," and according to her account, after sitting quietly for some time, the table became so violent as to cause her some alarm, and on leaving the room the table followed her to the door without contact. As I do not wish to trespass too largely on your space, I purpose reserving subsequent experiences for a future occasion.

JOSEPH DIMSDALE.

3, Mitford Street, Everton, Liverpool.

P.S.—Some spirit-friends to whom I was introduced at several Glasgow circles announced their presence with me last evening by a very peculiar manifestation, which I had previously only witnessed in that city, viz., by snapping, as it were, their fingers in the air loudly, accompanied with lights. They had promised to be with me, and to manifest in some way.

[The lady's experience above recorded is further evidence of the fact that the power of foretelling is an attribute of the human mind.—Ed. M.]

THE DIFFICULTIES OF SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—Everyone who has discussed Spiritualism with his friends must have experienced how difficult it is to overcome the immense amount of prejudice he meets with in the first instance, and the difficulty of affording outsiders what they consider the *sine qua non* of actual personal experience and ocular demonstration.

Why men should deem it essential to have such personal proof is not quite intelligible, excepting they be thorough materialists or disbelievers in the Bible. This attitude is not, however, confined to so-called irreligious people. Sincere Christians will pooh-pooh the subject on the ground of the absolute impossibility of spiritual manifestations, at the same time that they will indignantly repudiate the suggestion that the New Testament miracles are no better authenticated than the evidences in favour of modern Spiritualism. If you suggest that actual personal experience of all facts which we believe in is unnecessary, seeing that we believe in the existence of such men as Alexander, Julius Caesar, and Napoleon Bonaparte, without ever having seen them, they will remind you that the lives of these men do not comprise such highly improbable events as those related by Spiritualists, and therefore the cases are not analogous; and yet, notwithstanding such arguments as these, they are fully satisfied of the truths of the Bible miracles, and triumphantly challenge you to refute the conclusions arrived at in "Paley's Evidences."

I submit, therefore, that to all believers in the Bible, actual personal experience of Spiritualism *ought not* to be necessary if they will take the trouble to read such books as Mrs. Hardinge's "History of American Spiritualism," the Dialectical Society's Report, and the past numbers of the *Medium* and the *Spiritualist*.

Supposing, however, that personal experience is asked for (because few people will take the trouble to read up the subject in the first instance), then comes the difficulty of affording them that evidence.

When Messrs. Herne and Williams recently visited Manchester, a seance was organised amongst a number of intelligent inquirers into the subject, and the result proved, I regret to say, a complete failure. Scarcely any manifestations took place, excepting violent movements of furniture, which convinced nobody, as it was always argued that the mediums *might* have caused them if they had been so disposed. The result of such failures—as a rule—is to render intelligent inquirers disgusted with the subject, and through their self-satisfied denunciations of the contemptible nature of the entire affair the whole subject of Spiritualism suffers in the estimation of outsiders.

I agree with you in blaming Messrs. Herne and Williams for not

offering always to submit to have their feet tied, or to afford any other reasonable proofs of their *bond fides* which may be demanded. Investigators are told that mediums are sensitive, and undue suspicion should not be displayed; thus it happens that strangers are reluctant to make suggestions, and then go away and denounce the mediums as impostors.

In the face of the difficulties above-named, it would appear that Spiritualists ought to hail the development of spirit-photography as the most conclusive and satisfactory evidence in favour of Spiritualism which has yet appeared.

When we find that all forms of mediumship are denounced—trance-mediums are said to be “shamming,” spirit-voices are ventriloquism, spirit-visions are hallucination, spirit-rapping is either psychic force or legerdemain, and clairvoyance is mesmerism, &c., &c., we need not be surprised to find spirit-photography in the first instance also declared to be a palpable photographer’s trick.

Spirit-photography will afford the absolutely irresistible personal proof which seems to be the great want at the present time for the purpose of convincing sceptics and attracting attention to the subject, and I am glad to see that you afford your readers the latest information on this interesting subject.

F. A. B.

Manchester.

[This letter sets forth the peculiar difficulties of an outside investigator—one who has to depend on others for his evidence of spirit-communication, and from the result of one seance is prepared to accept or reject Spiritualism. In reference to Messrs. Herne and Williams, we may observe that a most successful seance of theirs was reported in this paper two weeks ago, and another will be found in the present number. Here we have three seances all taking place at Manchester during one week—two of them highly successful, and one of them rather questionable. Why is this? We know that in the successful instances the seances were held in the houses of mediumistic persons, who were also present, thus affording favourable conditions. The one referred to above was very differently constituted. From other sources we learn that the phenomena were not exactly such “that the mediums might have caused them.” Did not the sitters hold the mediums’ hands all the time, and did not a table approach the circle, and another table get placed on the top of it by means which the circle could not account for, besides similar other phenomena? If investigators would take the trouble to form circles for themselves amongst their friends, the difficulties which our correspondent deplors might be at once overcome. If we want to succeed, we must not be spectators merely, but go in and work with a will.—Ed. M.]

HEALING MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

Sir,—Having investigated the phenomena of Spiritualism, and, after difficulties, being satisfied as to the truth of it, I was pleased at noticing several times accounts of healing mediumship in your valuable paper, which I consider a very grand point in Spiritualism, and have appended a few cases of cure for the benefit of investigators. A few months since, having a child ill with inflammation on the lungs, I called in J. Ashman, of 254, Marylebone Road, who much benefited the child first time, and it was entirely cured after second visit. Mr. Cole, residing in Hampton Street, Harrow Road, was suffering from bronchitis in a severe form, and unable to leave home; was cured in three days. Thomas Hill, sixty-two years of age, residing at 3, Alexandra Road, Kilburn, was eleven weeks suffering with a poisoned hand; he was entirely cured on second visit. Mrs. Bow, residing at 94, Hereford Road, Bayswater, was suffering from rheumatism in shoulder and arm, and unable to use it; entirely cured after three minutes. Mrs. Sims, 31, Bedford Square, Commercial Road, pain in the arm; cured instantly; and Mrs. Aplin, 21, Salisbury Road, Kilburn, inflammation in side; cured instantly. These are only a few of many cases which, if space would permit, I could narrate. They are by no means the most wonderful.—I am, Sir, yours in Spiritualism, CHARLES WHITE.

9, Wyndham Street, Marylebone Road, 8th July, 1872.

[The curing process in such cases is simply for the healer to move his hands about over the part affected. Mr. Ashman has cured hundreds. If healing mediumship were cultivated, disease might be entirely controlled. This is surely some good to be obtained from Spiritualism.—Ed. M.]

SPIRIT-PHOTOGRAPHY.

A peculiar form of mediumship is that which enables the photographs of spirits to be taken. Mr. Reeves, York Road, King’s Cross, is making steady progress in the development of high-class phenomena within his circle, as well as in the department of spirit-photography. He has kindly sent us a handful of specimens, which may be seen at this office:—

No. 1.—The sitter is a lady, and at the opposite side of the table is the image of a stout lady, with her hand resting upon the table, as if in conversation with her friend. This spirit-figure is recognised as the housekeeper who lived in the family for forty years.

No. 2.—No sitter is visible; the spirit represents a man in walking costume. He was shot some years ago while exploring in Africa, and is recognised by his short curly hair parted in the middle, his features, the tie of his handkerchief, and the black margin which he used to paint round the cuff of his light-coloured walking coat.

No. 3.—The sitter is a lady, and at the opposite side of the table appears a child sitting on a chair with its feet on the rail. The features are very distinct, and have been recognised.

No. 4.—Another lady took the place of the last sitter, who removed to one side. The same spirit is seen, but standing with her back to the table and her face towards the lady who sat in No. 3. The spirit-likeness is identical in the two cases, though the pose is very much different.

No. 5.—The sitter is a lady, and leaning over the table on the opposite side is a female figure, which has been recognised.

No. 6.—The sitters are Mr. and Mrs. Everitt. The latter is obliterated by two spirits. One of the spirits is said to be recognised. On Mr. Everitt’s head is a crown with three darts of light ascending from it. It is much larger than the sitter’s head, in explanation of which anomaly,

Zephaniah Stent, the communicating spirit, replied: “We wanted to put a motto on the rim of it, and had to enlarge it in consequence.” This, spirit is a joker, and does not care how humorously or oddly he speaks or acts.

No. 7.—The sitter is almost obscured, but a rude cross with a figure affixed to it, wearing a crown, and above it a legend, apparently in Hebrew, is very vividly represented. The cross and figure are quite artistically represented.

No. 8.—The sitter is a gentleman, and to his left and above appears a child with its hands clasped, its face turned upwards, and a bandage round its throat. It has been recognised as the likeness of a child which died from diphtheria.

No. 9.—The same sitter; the spirit-likeness leans forward, the right arm placed over the sitter’s head. The spirit has been identified.

No. 10.—A lady is the sitter; standing a little way from the side of the table is a female figure in ordinary costume, wearing a pleasant expression of face. We understand it has not been recognised as a likeness.

We have also received a short series in which Dr. Colquhoun was the sitter. We do not comment upon them till we hear whether they have been identified. Professional photographers we hear call such efforts clumsy tricks; but how do they explain the recognised portraits of departed persons?

We have on hand a number of communications on spirit-photography, which must stand over till next week. We may direct the attention of the investigator to recent numbers of the Medium for further information on the subject. Besides Mr. Reeves, Mr. Slater, Mr. Hudson, Mr. Beattie, Mr. Bowman, Mr. Jones, and others are said to have obtained spirit-photographs. A great variety of specimens may be seen at the Spiritual Institution.

Mr. Herne, the well-known medium, having been charged with complicity in the production of alleged spurious spirit-photographs taken by Mr. Hudson, 177, Holloway Road, has desired us to give publicity to the following letter. Mr. Herne may be innocent or not, but investigators will be guided in their opinions more by the palpable results than by the attestations of the parties interested. If the anomalous photographs referred to can be successfully explained, every Spiritualist will rejoice at the result:—

To the Editor of the Medium and Daybreak.

Sir,—I write to you these few lines, knowing that you, in the cause of justice, will give them publicity. Until I returned to London on Saturday last I had not seen last month’s *Spiritualist*, nor heard of the accusations that were published against me. Through the medium of your paper, which I know has a great circulation, and much weight amongst the mass of Spiritualists, owing to your fair dealing in all such cases, I now deny most emphatically the accusation of having lent myself to the imposition of having allowed myself to be dressed up as a ghost “in at least two” of the so-called spirit-photographs. I deny it. I have not on any occasion done so. Certain proofs are specified. I cannot explain them. Spiritual manifestations are often inexplicable. I again most emphatically deny that I have ever been dressed up so as to appear as a ghost, either in that one photo spoken of as my double, or in that of any other sitter. I have never done so of my own accord or under any evil spirit-influence, and I now call upon Mr. Hudson to give his corroboration to my statement, and which, if an oath would intensify, I should be willing to swear to. I shall take this letter to him for his signature.—I remain, yours &c.,

(Signed) FRANCIS G. HERNE, Medium.

(Signed) FREDERICK A. HUDSON.

THE CLAIRVOYANT TEST MEDIUM.

A very useful form of mediumship is exercised by Miss Lottie Fowler, a medium at present on a visit to this country from America. A circle being formed by the company joining hands, the medium passes into an unconscious trance state, in which condition she is controlled by her spirit-guides. One of these, a little girl named “Annie,” describes the spirits seen around the sitters. On Tuesday, at her usual weekly sitting at the Spiritual Institution, nearly every person present got tests. One gentleman was told the names of certain relatives who had died in distant parts, and the manner of their death. The departed parents and child of another visitor were described. A lady had similar information bestowed upon her, and a gentleman had the incidents of his past life very forcibly brought before him. A spirit-doctor who controls the medium then took the place of the other spirit, and gave the particulars of an illness which the gentleman had passed through, the causes which had led to it, and the means whereby he had been restored. The proceedings were of such a nature as to impress the visitors deeply with the fact that a very extraordinary power was at work through the medium.

When Miss Fowler returns to consciousness she has no recollection of anything that has occurred while in the trance. Her services are much more valuable when only one person sits with her in private, as the influences get mixed when various people sit together, and thus the power of describing accurately or going deeply into the peculiarities of an individual is lessened.

THE ANNIVERSARY of the Sowerby Bridge Children’s Progressive Lyceum takes place on Sunday, the 21st.

WE HAD the privilege of attending a social meeting of Spiritualists on Wednesday evening, at the house of Mr. Hunt, David Street, Baker Street. “Historicus” read a humorous and clever description of the introduction and progress of Spiritualism in St. John’s Wood. Mr. Hocker addressed the meeting, and so did Mr. Hunt. Mr. Cowper occupied the chair, and several ladies and gentlemen enlivened the proceedings with choice songs. We may expect some practical results from this quarter during the ensuing winter.

GORDON G. FLAWS.—Your letter and questions to hand. They will meet with consideration in our next issue. We shall be glad to see your concluding letter on the Dalston seance. Sorry the “pepper” has got up your nose. Do not sniff so wildly!

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

On the Connection of Christianity with Solar Worship—A Description of Remarkable Experiments in Photography—Bristol Soul-Photographs—The Bristol "Psychic Force" (?) Photographs—The Immaculate Conception—The Sinews of War—A Generous Soul—National Jubilee and Conference—Mr. Morse's Seance—The Sunday Service Fund—The Harmonical Dispensation—The Spirit Messenger—Another Spirit-Messsage Identified—Spiritualism at Kingston-on-Thames—The Spiritual Review, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

FRIDAY, JULY 12, Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

TUESDAY, JULY 16, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, JULY 18, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

*. Other Seances in London and the Provinces may be found on the last page but one.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 12, 1872.

TO INVESTIGATORS OF SPIRITUALISM.

This is written by one of your order. Every Spiritualist is an investigator. No man can say he has acquired all knowledge, even of the commonest and most accessible subjects. The deficiency, therefore, must be much greater in respect to a science which deals with the immortal future, and an art which is intended to bridge over the gulf between the physical and spiritual states of existence. The most richly endowed and highly favoured seekers after truth in this shadowy realm are more conscious of their ignorance and deficiency than of their acquirements. Enough, however, has been attained to show that another state of existence is a fact, that communion therewith is a possibility, and that the elements of a universal religion and philosophy may be deduced therefrom.

Such being the present state of the inquiry, no person can, with propriety, assume the position of a dictator or infallible teacher. There is so little difference between the experienced Spiritualist and the mere novice, that all which the former can contribute to the latter is simply his experience and the results at which he has arrived. There is no royal road to knowledge of Spiritualism any more than there is to proficiency in other pursuits; hence every man and woman has to win his or her own way through the difficulties which necessarily beset their path, and arrive at conclusions peculiar to their own opportunities and requirements. There can, therefore, be no authority in Spiritualism, and in issuing this number of the MEDIUM we simply give the reader the advantage of such facts, experiences, and directions as are at the moment available, and to such an extent as the limits of our space will admit. But the records of experience and the directions which we receive from others are of comparatively little use unless actively supplemented by individual effort. The knowledge derived from books is superficial and unsatisfactory, and is only useful when it incites the reader to practical experiment. This latter course is also of but little avail unless it be earnestly and intelligently followed up. Some people sit it may be once at a spirit-circle, and not meeting with the evidence they expected, pass judgment on the whole matter by saying that they have investigated Spiritualism and arrived at no certain results. Others, again, will form a circle of their own of crude, untried materials, and, failing in such an attempt, at once say there is nothing in Spiritualism. In any other department of life such a course would be considered unreasonable in the extreme. What should we think of an incipient arithmetician, musician, or mechanic who, because he could not arrive at a useful stage with his first essay, declined to make further trial on account of the worthlessness of the pursuit? Such people pass judgment on the subject, whereas they should censure themselves for their inexperience and ignorance of the conditions.

The intelligent Spiritualist knows that every seance is an experiment, the results of which are entirely indeterminable. The presence of certain people is favourable to the manifestation of the

phenomena, whereas that of others is quite the contrary. If a circle be composed of favourable temperaments, very satisfactory phenomena may be elicited at the first sitting, even to the identity of and communion with departed spirits. Another circle might be constituted of persons who would never be able to obtain manifestations, because of the fact that there was an entire absence of the mediumistic element. Others, again, are mediumistic, but require a long period for development, just as some people are musical, but require considerable time to develop the faculty so as to render it practically available. We have known in many instances a party of investigators to sit from thirty to forty times without any results, and ultimately develop into mediums of a superior description.

Investigators should bear in mind the earnestness and assiduity with which anatomists, chemists, electricians, historians, and other searchers after truth labour from year to year, often through a whole lifetime, before they are satisfied with their performances, or venture to pass judgment as to what is truth and what is error. To a mind so constituted the investigation of Spiritualism will present a rich reward, while to thousands of others it will only be a vain pastime without meaning or result. In the various articles composing this number will be found descriptions of different forms of mediumship, all of which are variously instructive as to the wide scope which the subject takes, and the numerous uses to which spirit-communion and psychological powers may be applied. In a few weeks we may issue another number for investigators, composed of matter supplementary to the more initial instructions given this week.

SPIRITUALISM IN THE ROYAL FAMILY.

From the raillery and contempt with which the practice of spirit-communion is received by the public, it does not seem to be generally known that the Queen and Royal family are Spiritualists. A loyal people would never presume to so thoughtlessly abuse those who seek to understand the most important truths which can interest the human mind, if they knew that their sovereign and those closely connected with her were the students of such grand principles. We have heard a number of well-authenticated anecdotes as to the visit of a distinguished medium to Buckingham Palace, of the wonderful phenomena which occurred, and of Her Majesty's calling in the ladies of the court then present to witness direct writing by a recognised spirit-hand. It is well known that the late Prince Consort was a very eager student of clairvoyance, and availed himself of numberless opportunities of tracing the current of the world's events through this sublime faculty. This is not to be wondered at, seeing that the departed prince was famous for his general enlightenment, universality of mind, and practical character. We have been present at seances with those who have met at similar gatherings with one of the princes; and it is reported that the Princess Louise is herself a writing medium. If the highest in the land and the most enlightened and celebrated amongst us are Spiritualists, why should the great crowd of lesser people make themselves unpleasant over a matter which is evidently so far beyond their powers of intellect, and above their highest aspirations?

NATIONAL JUBILEE AND CONFERENCE OF PROGRESSIVE SPIRITUALISTS.

TO BE HELD AT DARLINGTON, JULY 30TH AND 31ST.

In pursuance of notice published in your last issue, the committee have much pleasure in now being able to forward to you the programme of business, or the order and objects of the conference.

The committee hope the intended gathering will be instrumental in promoting the union of persons of all classes of mind, concentrating their efforts to extend to mankind the grand fact of communion with the immortal order of being, which has been so wonderfully opened up in this latter day under the title of "Progressive Modern Spiritualism." In conducting the conference, the committee most ardently desire to avoid all classism of Spiritualists, or differences of opinion on remote or present theological subjects. Let everyone come with intent to enjoy a grand Spiritual jubilee, and a conference as to how each and all can the most economically and efficiently extend the great and glorious freedom of the spirit of truth to others which God, by the invisible ministry, has so graciously and abundantly bestowed upon us, as it were, in spite of the limitations of our degrees of knowledge and experiences.

ORDER OF THE CONFERENCE, AND PROGRAMME OF BUSINESS TO BE CONSIDERED.

1. Opening of the Conference by the Secretary reading the notice of call. The chair will then be taken.
2. A hymn by the choir.
3. Invocation.
4. The President's opening address.
5. Address by Mr. James Burns, reviewing the Spiritual movement in England (or the United Kingdom of Great Britain and Ireland) during the last seven years.
6. Congratulatory speeches by members of the Conference, and brief reports of Spiritual progress in their respective districts.

BUSINESS.

7. Which may include the following amongst other subjects that may be broached:—1st. Considerations of the present standing of "The National Progressive Spiritual Institution." 2nd. Suggestions for its future improvement and pecuniary assistance. 3rd. Official moral approval by the Conference of the conduct of public mediums, relative to charges for admission to seances, and the manner of conducting the same. 5th. Notice and approval of free seances, family circles, Sunday and week day Conferences, Lyceums, Picnics, and especially Services in public halls or meeting rooms, many of which have been provided, free of cost, by noble-hearted and generous donors.

It is considered by the committee that the morning and afternoon of two days can be well spent in the development of the foregoing, and

that the evening of the first day should be, and hereby is, set apart for a protracted Spiritual meeting (for members of the Conference only), which will be opened by the President, and will, we trust, be made full to overflowing, by addresses from our invisible friends through trance and other mediums.

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MEDIUMSHIP BEFORE THE ADVENT OF SPIRITUALISM.—The following letter from a correspondent is corroborated by many similar testimonies:—"About forty years ago I knew an aged man (he was then about eighty years of age), a native of the Emerald Isle, who was then in Manchester on a visit to his sons, and to meet with a publisher for a large work which he had written by the ministrations of angels. The work was in three thick quarto volumes, very neatly and closely written, and was a new mode of interpretation of the Scriptures, both Old and New. He stated that angels had visited him for many years in the night, furnishing him with light, and dictating to him what to write, and that these volumes were the result of such visitations. On one occasion he also told how he had been lifted up in the air and carried a considerable distance. I had no reason to doubt the old gentleman's statement; indeed, his youngest child and I were close personal friends; he fully believed in his father's work, and in the present phase of Spiritualism would have been a medium. The son was a portrait painter, and resided in Ardwick, Manchester, and the names of both father and son were Joseph Stuart.—Yours faithfully, WM. TAYLOR, Birmingham. June 6, 1872."

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HUMAN NATURE. July, 1872. Price 6d.

The investigator into the phenomena of Spiritualism and mediumship will derive suggestive hints as to the means whereby spirits control mediums, from the opening article this month, "On Nerve Aura," by Dr. Anderson. The concluding paper on Gerald Massey's "Tale of Eternity" gives copious extracts from that portion of the poem setting forth the author's views of the relations between God and the universe. The reviewer regards it as "the most extraordinary poem of the age." "A Fragment on Education" speaks in defence of the study of Latin and Greek. Anna Blackwell's letter "On Reincarnation" is partly in reply to Mr. Jackson's article which appeared two months ago. The first half of an article on "Attraction, Gravitation, and Planetary Motion," will be found of unusual interest to intellectual readers. It is by a well-known provincial Spiritualist, Mr. Grant, of Maidstone. He revises the Newtonian notions as to the causes of attraction and gravitation, as illustrated in the tides, the rotation of the earth, and other cosmical phenomena. The universal law which he discovers no doubt has an important bearing on psychological phenomena. Léon Farre, the brother of Jules Favre, the well-known French statesman, writes in favour of the Spiritualists expressing their opinion in a form of belief, so as to guard against the introduction of such heresy as the reincarnation doctrine. The article on "Indian Spirituality and Practicality" makes the reader sigh for the cool shade of the forest and the murmur of mountain streamlets. It is from the pen of a gentleman of California, at present in this country, and is remarkable for the quiet power with which it sets forth the ideas desired by the author. It seems that civilisation may learn something even from the Indian. This very agreeable and varied number is further occupied with a review of the works of Thomas Cooper, editorial notes, a letter from New Zealand, an article on Tannahill, a Phrenological Delineation of Mrs. Woodhull, notice of a new German spiritualistic magazine, and a new American monthly, entitled "The Science of Health." The poetry includes "Sea-side Thoughts," and "Lines on a Skull."

MEDIUMSHIP BEFORE THE ADVENT OF SPIRITUALISM.—The following letter from a correspondent is corroborated by many similar testimonies:—"About forty years ago I knew an aged man (he was then about eighty years of age), a native of the Emerald Isle, who was then in Manchester on a visit to his sons, and to meet with a publisher for a large work which he had written by the ministrations of angels. The work was in three thick quarto volumes, very neatly and closely written, and was a new mode of interpretation of the Scriptures, both Old and New. He stated that angels had visited him for many years in the night, furnishing him with light, and dictating to him what to write, and that these volumes were the result of such visitations. On one occasion he also told how he had been lifted up in the air and carried a considerable distance. I had no reason to doubt the old gentleman's statement; indeed, his youngest child and I were close personal friends; he fully believed in his father's work, and in the present phase of Spiritualism would have been a medium. The son was a portrait painter, and resided in Ardwick, Manchester, and the names of both father and son were Joseph Stuart.—Yours faithfully, WM. TAYLOR, Birmingham. June 6, 1872."

SEVERAL important communications have been deferred on account of the peculiar nature of this number of the *MEDIUM*.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the 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.]

July 5th.

(Mr. J. J. Morse, trance-medium.)

The medium sits on a platform at one end of the room, and the audience sit in a closed semicircle before him. In a few minutes he passes into a trance state, and until the time he comes back into his normal condition he is entirely unconscious of what is done or said, either by himself or others. There are two spirit-guides who speak through him. The first to control is usually "Tien-Sien-Tie," who says he was a Chinese Mandarin, and lived on earth about 140 years ago. The other spirit styles himself the "Strolling Player," and speaks in a humorous strain. Generally at the close of the seance a strange spirit is introduced, who gives his or her address while on earth, and states several facts which are useful as means of identification. Many of these on investigation have proved true, thus showing that spirits do communicate through entranced mediums.

On Friday evening last TIEN-SIEN-TIE gave a long discourse on the causes which led to murder and other crimes. A report will be given in our next number. A correspondent desired to know the nature of a presentiment. The answer was that there was no difference between presentiments and impressions, and that man was more or less related to causes transpiring around him, some being more sensible of these influences than others. There were other cases in which presentiments was the effect of direct spiritual impression. In the case of an earthquake, the causes in operation brought about derangements in the elements, and the sensitive, perceiving this disturbance, was enabled to foresee the coming event. In the case of a young man, a sailor, wishing to go abroad, yet having a dread of so doing, and finally dying at sea, the spirit considered it an instance of spiritual direction. He probably had friends in the spirit-world who, from an inspection of the place to which he was going, perceived it to be unhealthy, and therefore dangerous to him in his then susceptible state.

THE STROLLING PLAYER

gave some remarks on the means whereby spirits control mediums, which was discussed by another spirit at the previous seance, as will be seen from last week's MEDIUM.

SARAH SHARP.

The spirit controlled the medium quietly, and spoke in a gentle voice: "Brought up in the faith of the orthodox church, and living in it for eighty years, it may be imagined how surprised I was on entering into the life hereafter. Losing my husband but a few years previous to my departure, I could only look forward and desire the day to come when I should go to be with him in the other life. He, being a minister of the Church of England, maintained doctrines that we had believed and endeavoured to carry out in our daily life. Judge of my surprise to meet the partner of my former life in all respects the same as in his better and younger days. The world I found myself in was so natural and real that I could scarcely believe I had passed over the river. The main object of my return is to offer a test that may work usefully in the divisions of my family, to the effect that the life hereafter is reunion with those who have gone before. I resided a few miles from London, at a place called Lee, in Kent—No. 6, Dacre Park. My name was Sarah Sharp. My husband's name was Rev. Lancelot Sharp. I left the earth-life about two years ago, in my eighty-first year. Good night!"

No one at the seance knew the above-named persons, nor is it yet known whether these particulars are authentic. The message is published that it may reach the parties for whom the spirit intended it, and be investigated to see whether it is correct.

THE DARK SEANCE—OBJECTS CARRIED THROUGH SOLID MATTER BY SPIRITS—THE SPIRIT-VOICE.

The public have been informed through the newspapers that Spiritualists can obtain no phenomena except in darkness, and that, therefore, the assumed manifestations are a tissue of trickery and credulity. Such is the popular verdict, yet nothing can be further from the truth. It should warn all investigators to be careful, and not form an estimate of Spiritualism from the crude elements derived from public opinion, which is often the result of ignorance and prejudice than knowledge. The following letter is from an eminent merchant in a leading town in Lancashire. The family are more or less mediumistic, and hence the successful nature of the seance described. The same mediums might visit another family and fail entirely, or obtain very faint manifestations. The results depend upon the sitters individually and collectively as much as on the mediums. It will be observed that the sitters and mediums were arranged so that imposition was impossible, and the articles brought from other rooms and a distance proved that spirits have a power over matter of which none but Spiritualists have any conception. It is for the purpose of investigating the nature and power of spirit, and defining the relations between mind and matter, that these dark seances are held, as the spirit has more power when the disturbing influence of light is not present. To run after dark seances as a matter of curiosity leads to no good result, but knowledge of this science can be obtained in the dark seance when properly conducted, which is not available by any other method at present:—

THE DARK SEANCE.

"To the Editor of the Medium and Daybreak.

"Sir,—Learning from your valuable little weekly that Messrs. Herne and Williams were about to sojourn near Manchester for a short time, I at once arranged a visit from them, which visit resulted in great interest and satisfaction, carrying conviction to the minds of the numerous sitters who had not before attended a seance, and who, therefore, regarded the accounts of the phenomena occurring in the presence of those gentlemen as statements impossible to believe.

"When these mediums leave London, Spiritualists should arrange seances with them in various parts of the country, thus giving people who do not visit the metropolis an opportunity of attending one of their seances, as I consider the manifestations through them the most striking and convincing of any physical phenomena we have, so utterly impossible would it be for those gentlemen, by any means, to effect what is done without detection. The conditions we agreed to before we formed the circle were that the mediums' hands should be held by confidential persons, and that all hands round the table should be held by the adjoining sitters, and that all hands should rest upon the table. So far as I have seen of these gentlemen, their honesty and simplicity of character would, in my opinion, make them subjects of deception rather than practisers of it. I have sat with them (one or both) now six times, and I may venture to say, though each time my object was to detect any trick, if such existed, I have been unable to account for the phenomena except by admitting the presence of some influence not mortal, and certainly of an intelligent and personal character. We hope it will be our lot to have future visits as a periodical refresher.

"Our manifestations were briefly as follows: We formed a circle in a dark room. We had not sat many minutes when a lady's fan was brought from the adjoining room and placed on the table, touching a sitter; then a travelling companion was brought out of the same room, and various books from other rooms in the house. A very large book, which had been placed against the window to assist in holding the screen to keep out the light, was thrown upon the table with some force; several sitters said their chairs were being moved under them—a very sensible vibration of the entire floor of the room was certainly felt frequently. Here the spirits seemed not satisfied with the position of the table; the mediums were sitting east and west; the spirits of themselves moved the table, so that the mediums sat north and south, and we had to adjust ourselves accordingly. We then had 'John King's' (*) cheering voice ('Katey's' we had not at all). After many remarks and greetings he told me to hold my hand, as my spirit-friend wished to place something in it. I held my hand, when a binocular or opera glass was very gently placed in it, with as much care and kindness as my nearest and dearest friend could have adopted. This glass was also brought from the next room, the door of our room being closed. During the sittings a hand-bell of moderate size was lifted into midair and rung; this was repeated a few times. A child's toy fiddle had the strings many times played upon by immortal fingers. A parcel belonging to one of the visitors, and left in the hall, was brought into the room and placed before him, as much as saying, 'I know the owner.' All the sitters at the circle except two were touched either by a tube or some other article, or touched palpably by spirit-hands; this last was the experience of some of the sitters, to their great astonishment.

"Mr. Herne, during the second sitting, was lifted out of his chair to the height of about eight or nine feet, floated, and laid upon the table. We struck a light and found him to be in a trance. Mr. W. assured us all would be right, and my spirit-friend told us not to fear; he would come out of the trance in four minutes. So he did, looking round rather wildly, not knowing what had happened to him. The persons who held his hands on each side say, when he went up, his hands were not pulled from their grasp, but the sensation to them was as though his hands dissolved in theirs. Prior to Mr. Herne going up, the table was strewn with tubes, books, a fiddle, a hand-bell, &c.; the spirits, as in preparation, cleared the table simultaneously with his ascent, as if to make him as easy a bed as possible. But, to crown all for wonderment! In a building, altogether detached and some two hundred yards from the house, my son keeps some pigeons; out of this place—the door being locked and there being no other means of ingress for mortal man—the spirits brought a quantity of Indian wheat and scattered it on the table. This freak was repeated two or three times. In the dining-room, after the circle had broken up, a quantity of peas from the same outbuilding were thrown at Mr. Herne. In the entrance hall, where some of the company were standing with the door open, enjoying the refreshing breeze after the confinement in the seance room, a further quantity of pigeons' food was thrown at Mr. Herne; again, in his bedroom the following morning the same thing was repeated. While standing in the hall, a bouquet of flowers, &c., was taken out of the vase standing on the hat-stand, and thrown at Mr. Herne in a very playful manner.

"These last, mark, took place in the broad daylight.

"Thus terminated a very gratifying visit from the great and peculiar mediums Messrs. Herne and Williams, and I trust that the incidents may contribute to the intellectual advancement and spiritual progress of those whose good fortune it was to be present. Hoping you will be able to find space for the above in your next issue, I am, yours truly, a constant reader and well-wisher.

"Lancashire, July 1, 1872."

[These phenomena are evolved in a number of private families where no professional medium is present. These manifestations are, however, rare, and very special conditions of mediumship are necessary for their production.—Ed. M.]

SPIRITS SHOW THEMSELVES IN THE LIGHT.

Dr. Slade, an eminent American medium, having been foully calumniated, Mr. Peebles publishes the following interesting testimony to his genuineness in the *American Spiritualist*:—

"We found Dr. Slade suffering slightly from ill health, but cheerful and courteous as usual. During the afternoon, all unknown to him, we carefully and closely examined the seance apartment of his residence, even the 'wardrobe.' Just before seven o'clock, Mrs. S. E. Wheelock and myself, leading the way in advance of the doctor, went into his neatly-furnished seance room to witness such manifestations as the spirits might see fit to give. The gas was burning brightly. The wardrobe door was locked and the key put in our hands. Helping to adjust the cambrie screen, through and in front of which, faces of the immortal often appear so distinctly as to be recognised by anxious friends, we took our seats at the table.

"* 'John King' and 'Katey' are two spirits which attend these mediums, and speak in an audible voice without using the vocal organs of the mediums. Two weeks ago a letter appeared in the MEDIUM stating that this spirit-voice had been heard in various parts of the room while the mouths of the mediums were covered with plaster!

"Hark! the raps; how clear; how loud; on the table; on the floor; on the sofa; up on the ceiling; now on the back of our chair. 'What a magnetic influence,' exclaims Mrs. Wheelock. But listen! The rappings actually rap the floor; now they are on our coat collar, and, surely, there is no machinery about that!

"2. Soon as the rapping sounds resembling electric discharges had ceased, the furniture and the room itself began to tremble as though shaken with life. The vibrating tremor was similar to what we had often witnessed in the Everett seance room, London.

"3. While our hands were upon the table, the Doctor's feet and limbs shivered out at the side towards us in full view—spirit-hands touched us, grasped our watch-chain, pulled our beard, handed us a pencil, and clasped our hand most cordially. Not only did we see and feel these spirit-hands; but unexpectedly this spirit-intelligence drew us violently back in our chair from the table; while another chair several feet distant darted towards the table untouched by human hands. A fine large portrait also, hanging against the wall, rocked to and fro something as a tree would wave before passing winds.

"4. While our hands were upon the top of the table, sitting positions remaining the same, by raising our hands above the table it would spring up and adhere to them much as a needle will leap and cling to a powerful magnet. The table thus suspended in the air, from 12 in. to 18 in., we could hardly by the muscular power in our arms and hands push down to its original place upon the floor. But once down, hands again touched us, the bell rang, and the accordion, held in our own right hand (the left hand with both of the Doctor's and Mrs. Wheelock's upon the top of the table), discoursed stirring music. And while these immortal intelligences improvised the music, the bell rang continually, keeping excellent time. When the music ceased, the bell flew out from under the table in a beautiful semi-circular motion and dropped upon the top of the table before our eyes.

"A bit of pencil was now put upon the slate and held out in the full light by the Doctor above our heads. 'Listen—the spirits are writing.' It proves to be an interesting and encouraging communication from Mrs. Wilhelm Slade. Then holding the slate in our own hand—all the others being upon the table touching each other—we received a brief but telling message from a happy dweller in the spirit-land. Finally the Doctor sponging both sides of the slate took a small piece of pencil, and laying it upon the table, put the slate directly over it. Mark well the position—a small bit of pencil between the upper surface of the table and the lower surface of an ordinary slate, just sponged clean, no hand near it, and yet the pencil rises and writes. We all hear it, and when finished read with joy the communications thus written upon the under surface of the slate without visible hands.

"All these manifestations and others of nearly equal importance occurred in our presence in the light—occurred while the gas was brightly burning. To this reality we would testify in any court of justice, and so would Mrs. Wheelock, and so would thousands of others whose moral worth and integrity none would presume to question.

"At this point the gas was suddenly lowered—the light partially subdued. Who did it? None of us had moved from our seats, and the door remained locked. Who—what intelligent force did it? We press the sceptic to give any rational answer outside the spirit theory. But see! across and all along the screen that we helped to adjust upon entering the room, electric lights stream and flash. Now a hazy mist appears. Look! out of this vapoury mist-cloud there comes a delicate hand and arm! There it is again. Oh, how gracefully it waves! Now the gas-light by unseen hands is lowered a trifle, still we can distinctly see every object in the room.

"There are the electric flames again, coursing and dancing along the thin cambric screen. Mist appears, and out of this mist-cloud of light there comes this time a calm, serene countenance, reminding us of the scriptural passage, 'It did shine as the sun.' It was at once recognised as Mrs. Wilhelm Slade, the Doctor's second wife. Such condensation of spirit-substances and consequent materialisation is truly astonishing! In the first appearance she presented the front of the face, the second was a side view. 'How beautiful!' exclaimed Mrs. Wheelock. The Doctor was excited. The face vanished each time gradually, the spirits governing the gas-light, by increasing or decreasing it in accordance with required conditions. These hands, arms, and faces are generally seen at the aperture in the screen; but this evening they appeared a portion of the time in front of the screen—that is, between the screen and ourselves, who remained from the first of the sitting at the table.

"The seance, presenting a tangible living drama of the manifestations from the 'rappings' up to the 'rending of the veil,' showing us the forms of loved ones, was perfectly satisfactory. It far exceeded, in fact, our expectations, giving the clearest possible proof of a future conscious existence.

"Jurist nor thinker need not be informed by us that it is a rule of evidence that the testimony of one fair witness, speaking positively to facts which he has seen and knows well, outweighs the testimony of any number of witnesses who negatively testify that they did not see the same facts.

"Readers of the *American Spiritualist*, our testimony is before you, and what—what, we candidly ask, is there to rebut it? A fabrication, a suspicion. This, and nothing more. This, borne abroad by newspaper blab.

"All those who wish to see an honest medium, and witness astounding spiritual manifestations in the light, should visit Dr. Henry Slade, of New York.

"J. M. P."

MEADLEY, KEAR LEADS.—A tea meeting was held on Saturday evening last, attended by upwards of forty persons, to thank the great Spirit-Father for again restoring to health Mrs. Butterfield, the local medium, who has, since her recovery, assumed such a noble post of duty. Mr. John Kison was controlled by several of his spirit-guides, who gave excellent and appropriate addresses. The spirits were also grateful to God that their medium had been restored, as they had yet a great work to do in Morley.—B. BRADSHAW, Hon. Sec.—(Mrs. Butterfield, under spirit-influence, has been instructing large audiences in Morley. In her normal state she has no such power. This is in accordance with the injunction of St. Paul—"Desire spiritual gifts, but rather that ye may prophesy," by which is meant, to speak in the trance state.—Ed. M.]

MISSION LABOUR.—We have been favoured with a visit from Mr. Wallace, who passed under control of one of his spirit-guides, and gave us a very beautiful address upon "The life here and hereafter." We think Spiritualists could not have chosen a fitter person to advance the glorious philosophy of Spiritualism than Mr. Wallace. We received some very useful hints and instructions as regards conduct at the circle. Beginners would do well to avail themselves of the services of such a tried veteran. With kind thanks for such valuable services, I remain, yours respectfully, S. PARKER, 36, Park Place, Park Road, Clapham, S.W.—(Those who desire to receive aid in the formation of circles should avail themselves of Mr. Wallace's services. Address at our office.—Ed. M.)

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JULY 13, Seance for Spiritualists only, by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
MONDAY, JULY 15, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
TUESDAY, JULY 16, South London Progressive Association, 29, Lower Stamford Street, Blackfriars, Seance at 7.
WEDNESDAY, JULY 17, Seance at Mr. Wallace's, 146, Lillip Street, Kentish Town.
THURSDAY, JULY 18, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 14, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 2 p.m.; closed at 8.30. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JULY 12, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, JULY 14, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 2 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Echinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BIRMINGHAM, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Hillingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., 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, Mrs. N. White and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kison, Mediums.
MORLEY, Mr. G. Butterfield's, New Searboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Summary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
PORESMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCLAND, at Mr. Fawcett's, Princess Street, at 6 o'clock. Notice is required from strangers.
MONDAY, JULY 15, NEW FELLOE, at Mr. Swain's, at 6 o'clock.
HULL, 42, New King Street, at 7.30.
WARRALL, at S. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinckhorn.
TUESDAY, JULY 16, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, JULY 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. White and Mrs. R. Hudson.
MORLEY, Mr. G. Butterfield's, New Searboro', at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.
THURSDAY, JULY 18, BOWLING, Hall Lane, 2.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hall's, Adelaide Street.
BISHOP AUCLAND, at Mr. Fawcett's, Princess Street, at 6 o'clock. Notice is required from strangers.

* * 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.

AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

BERMONDSEY—Mrs. PARK, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 48, Suffolk Street.
BRADFORD—H. SMITH, 11, Garret Street, Leeds Road.
BRISTOL—GEORGE TUNNEY, 1, Unity Street.
DALSTON—THOMAS WILKS, Circulating Library, Dalston Lane.
GLASGOW—J. MCGOWAN, 39, Union Street.
HALIFAX—J. SWEET, 70, Old Lane.
HUDDERSFIELD—COWELL, Printer and Stationer, 24, Kirkgate.
HULL—JOHN L. BLAND, 42, New King Street.
KEIGHLEY—J. FILLARDSON, Mary Street, Greengate.
KILBURN & ST. JOHN'S WOOD—W. MITCHELL, 3, Albert Terrace, Belsize Road.
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
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LIVERPOOL—Mrs. LEADGATE, 38, West Derby Road.
R. W. FILLARDSON, 42, Brunswick Road.
LOUGHBOROUGH—J. BENT, 50, Finsill Gate.
MANCHESTER—JOHN HEDDERLEY, 143, Deansgate.
MARYLEBONE—T. WHITEHEAD, 25, Warren Street, Fitzroy Square.
MIDDLEBROOK—NICHOLAS PATTERSON, Bookseller, 20, 1, Cannon Street.
NEWCASTLE-ON-TYNE—E. J. BLAKE, Granger Street.
NORTHAMPTON—L. HILLIARD, 48, Graham Street.
NOTTINGHAM—J. HITCHCOCK, 64, Marple Street.
J. SWIFT, Bookseller, Stanley Street.
PADDINGTON—T. WHITEHEAD, Newsagent, 30, Church Street, Edgware Rd.
PIMLICO—W. RICHARDS, Newsagent, 7, Trenchard Street.
STOKES-ON-TRENT—E. USMAN, Bookseller, South Street, Mount Pleasant.
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THE CRISIS OF THE SPIRITS AND THE INFLUENCE OF THE RELIGION OF SPIRITUALISM. A Lecture by Emma Hardinge. 1d.
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MEDIUMS AND MEDIUMSHIP. An exhaustive narrative of the difficulties that beset investigators, and how to avoid them. By Thomas Hazard. 2d.
IS SPIRITUALISM THE WORK OF DEMONS? A reply to a Sermon by the Rev. J. Jones, Liverpool, by T. Brevior. 2d. The title of this well-written essay conveys a good idea of its usefulness.
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