



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

SPIRITUALISM.

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[PRICE ONE PENNY.]

SPIRITUALISM AND CREEDS.

The following short communication embraces a topic upon which we offer a few remarks:—

"Sir,—Permit me through the MEDIUM to make a few suggestions which I think would be very beneficial to Spiritualism. At present it is open to all which is right. It lays no restrictions on anyone, hence it is open to many misrepresentations and reproach. It has no law, so to speak, whereby it can be formed into one grand organisation. Any person may say he is a Spiritualist, attend the circles, and take part therein, while their moral conduct is far below the standard of truth and right, and thereby their conduct brings Spiritualism into disgrace. Order is heaven's first law. Even Jesus taught that if they did such and such things, by these men would know that they were his disciples. If the propriety of such a principle is admitted, then why should not Spiritualism have some such law whereby those that wish the cause to progress might be united together for the speedy spread of its truths? Spiritualism has to wage war against a mighty army, and it requires to rally round some fixed standard—not of a sectarian kind, but the standard of right against might. I would suggest a card of membership, on which some rule or principle might be laid down, which would form one great connecting link throughout the entire world. I would also propose that those cards be 1s. 6d. each, and that the money realised by the sale of them be devoted to the purpose of paying the loss incurred in carrying on your advocacy of those grand and noble principles which strike at the root of all orthodox theology.

"HENRY WYLD, Ossett."

The same idea has been advanced by Leon Favre in a recent number of *Human Nature*, and Hudson Tuttle has, in a late epistle, suggested something of the same kind. It is a most weighty matter for the consideration of Spiritualists, and one which might have been discussed at the recent Conference if there had been time. The matter was taken up both at the first and second Conventions, as may be seen from the reports advertised on another page. Our correspondent very clearly emphasises the work of the Spiritualist—right against might: truth against falsehood. Here we have the whole matter in a nutshell: to enlighten and thus elevate every human being, not by one set of facts, but by every fact that is related to human well-being. The work of the spiritual cultivator then is not special, but general, yet with a special purpose. His labour must be based on the essential elements of man's being—on the Creator's general plan in the formation of man and the universe in which he lives. This central principle is found to be "truth," which informs us of the exact nature of each circumstance around us and faculty within us. It also informs us of the interaction going on between one set of circumstances and another set of circumstances, such as the bearings of diet on morals, and the relations existing between the earth-life and the future life. Such is a brief definition of Truth as the basic essential principle. Then there is Love, which is the blossom or living power of truth in every object in creation. Every particle of matter is imbued with it, and knows as it were its appropriate sphere, affinity, and use in creation. Man has the prerogative of controlling this love principle or Will in accordance with the knowledge of truth and the power with which his previous adherence to the teachings of truth have put him in possession of. In other words, this truth, in its various degrees and phases, is the will of God, the word of God, the external manifestation of God the Spirit. This will, this word, this God, is known by the use of our faculties—by personal experience aided by the efforts of men and spirits to teach us. Man has naturally implanted in him a love of this truth, or a love of God the Father, for on the principles of truth or laws of nature are all things created. He has also implanted within him the love of Man, which prompts him to discover and apply truth not only for his own happiness, but for the sake of his wife, his son, his brother, his kinsman—for the whole human family—in fact, as far as the love principle within him is expanded to actuate him. Man's happiness, then, consists in knowing truth and living in accordance with its dictates. All the misery and misdirection in the world is caused by the opposite course; but man's happiness is wonderfully augmented in helping his brother to do the

same, and thus through eternity he has a glorious career of ever asserting the right of truth against the might of error, which is such a potent monarch with all ignorant, undeveloped people.

Spiritualists are engaged in discovering, teaching, and living out a certain set of facts and peculiar form of truth, which are in harmony with, and complementary to, all other facts and forms of truth. Hence the Spiritualist cannot be a man of one idea. He cannot fully understand the complete import of spiritual truth without an acquaintance with the other realms of creation, through the lower stages of which he arises to a true perception of spiritual truth. Unless he is thus fortified, his spiritual ideas are apt to be of a superstitious tendency.

We may state, in a few words, the creed of the Spiritualist. It is love of Truth, love of ALL Truth, as the word of God; and love of man, the recipient of all Truth, as the child of God: making all men brothers and the heirs of equal rights. The philosophers and sages of all times have appreciated this truth. Hence it is recorded that upon two commandments hang all the law and the prophets—love to God and love to one's neighbour. But we cannot fence men round with directions and restrictions in every particular act of life. We may impart the facts and induce right habits, but it is by far the healthiest way to allow each man after that to be a law unto himself. The old philosophies and religions erred and died because of this matter. The Institutes of Menu and the Levitical code controlled in the minutest manner every act of the people, and thus reduced them to the level of children, taking away all incentives to self-investigation and self-reliance, and ended in imbecility, formalism, and ethnic decay. The Romish Church is a remnant of the same principle, and so are the numberless sects not only of Christendom, but of the whole world. They are fetters to bind the mind and reduce men to ignorance, helplessness, beggary, disease, misery, vice, and premature death. Look at the social state of Lambeth, the official seat of the proudest descendant of the scarlet-clothed lady, and abundant testimony will be forthcoming. On the contrary, the principle of Spiritualism is liberty for every man to work out his own salvation as his peculiarities require. Granting, then, this principle of liberty which gives the love of Truth and the love of Man opportunity to manifest themselves, we have all we require—this surely ought to bind us if we are indeed worthy of such divine bondage. It is to be feared there are but few who call themselves Spiritualists who are sufficiently developed to follow such a leader. They are like Byron, they "want a hero," not "an uncommon want" with religionists, who unless they were man worshippers would be simply nothing. The following letter from some friends in Manchester is a case in point. We do not profess to understand it, and so do not take the freedom to correct or amend it in any way, but print it *verbatim et literatim*:—

To the Editor of the Medium and Daybreak.

Does he desire to put out of the Medium and keep out the Mediator before God and man and bring man under evil spirit power to be ruled and governed by them, and our own reason disobedience to God constituted the idolatry of the Jews its for this He cast upon them the fierceness of His anger wrath and indignation and trouble by sending evil spirits among them, is not this a true picture of the sectarian churches in this dispensation its become an Idolatrous Church denying the spirit as its leader, and the spirits gifts not having on the whole Armour of God, but departed from the faith once delivered to the saints, and will not admit spirit communication or spirit communion, its this that causes the sectarian world to be powerless in opposing evil spirits them not being in communion with good spirits, let them acknowledge Jesus their Master, the Spirit their leader and follow out the spirits teachings, and sectarianism will crumble into dust and a one Man Ministry and a hired ministry will cease, I send you this on account of Mr. Dupuis being introduced in the MEDIUM, I reason on this wise, there must be a true Christianity somewhere, because there is so many counterfeits let us then not cast Christianity away because of the counterfeits but grasp Christ Jesus faster than ever, for our New Testament inspired speakers foresaw these days of evil spirits (1st Timothy) and forewarned us of them and told us how to test them if they did

not confess Jesus came in the flesh they were antichrist and Paul said men would arise men and draw away disciples after them and warned us against these men (Acts xx., 29 & 30) and it was said they would teach for doctrine the commandments of men and set aside the commandments of God and through these traditions the word of God would have none effect, now in order to bring about a better state of things let there be circles formed say from 6 to 8 or more in each circle believing the same gospel practising the same things as the 120 saints that were waiting for the descent of the Spirit at Pentecost all of one accord (Acts i. 15) not has the Spirit as to be given again its already here, only right conditions is required and the Spirit will work with power again. We speak positive having tried this principle it acts quite in harmony with Jesus and His Apostles. We should like the sectarian Churches to see this. We think its of as great importance or more so to be seen in the Medium and would in the end prove to be so as chapters out of Dupuis work, are these chapters wrote to strengthen us in spirit communion or to make us into French infidels or to convert them from infidel Materialism to spiritual infidelity. We should like to see this put in the Medium and spirits reply to it either in the body or out, truth is all as is required let us investigate all things.—Yours in love of Spirit Communion

HENRY KELSALL AND OTHERS.

Bridgwater Offices, Manchester, August 3, 1872.

Here we have an intellect which does not betray evidences of being of the highest order, and it is not to be wondered at if spiritual truth be quite invisible to such a mind, but that the worship of a man, a book, or a tradition take place instead. Let such minds by all means remain attached to creeds and dogmas till they get strong enough to do without them. It would be folly for any such to leave go leading strings and tumble into the mud. If they find spirit-communion of use to them, by all means let them partake of its advantages. The principle of Spiritualism being liberty, we gladly urge all to follow what light they have. We cannot admit the light is of a very brilliant description which delights in charging men with being the emissaries and victims of evil spirits because they think for themselves. The same spirit uncontrolled by the amenities of civilisation at former times prepared the rack, the dungeon, the stake, or the halter for the advocates of freedom and a fuller enlightenment. It is a pious kind of defamation inculcated by the Church and initiated by men who have not brains enough to argue out the truth of a principle. We might remind Mr. Kelsall of a lecture which Mr. Shorter delivered in the Cavendish Rooms in winter, and which was printed in the MEDIUM, in which it was shown that those who would not confess that Christ had come in the flesh were a sect that lived in the days of the apostles, and not freethinking, truth-loving Spiritualists at all. Mr. Kelsall's position is evidently one in which "ignorance is bliss," the darker and denser the better, as it enables him to hurl his small sneers and harmless anathemas without any question as to their logical consistency. Hence it is "folly to be wise" as to the origin of the superstitious notions which he blindly worships as God's full and final revelation. Mr. Kelsall's sectarian spirit is wounded by the arguments advanced by Dupuis. He has no arguments to offer in return. He can neither confute nor refute, and, in a state of childish impotence, he calls names and hurls aimless declamation. If old Dupuis were amongst us he would be quite proud of this. He would take comfort from the fact that his shots had taken effect, and that in a quarter where knowledge and the power of intellect were not conspicuous. It is not our duty to defend Dupuis. His work speaks for itself, and it is every reader's duty to correct its errors, and supply its omissions to suit his needs. What we demand is that Spiritualists have the right to read such works as Dupuis's, and that we or any person who is generous enough to do so be at liberty to supply such information. Mr. Kelsall's conduct is not that of a Spiritualist, but of a persecutor, whose would-be annoyances are too paltry to be even worthy of contempt. Where the spirit of the Lord is, there is liberty, even to expose the origin and nature of popular superstitions. Spiritualists know nothing of "genuine" and "counterfeit" Christianity. There cannot be a true and a false Christianity. Falsehood may be called Christianity if it please anyone to appropriate such an article; but truth belongs to everybody, and no man dare label it as his or the special characteristic of his sect. In fact, truth is the coin of the universe, and passes current in every world and amongst every race of men; just as a shilling is the coin of Britain, and is the same in every house of business, and to the beggar as well as the peer. It would not be permitted for any firm or class of society to mark the shillings with a distinctive title, and call them their particular coinage; neither is it morally legal for any sect to appropriate as their truth any of the principles of being. In the last issue of the MEDIUM there was a paragraph about "Christianity" and "Churchianity," calling demonstrable moral truth Christianity, and dogmatic theology Churchianity. No assumption could be more illogical, untruthful, or dishonest. What are the facts? These demonstrable moral truths have been and are indestructible and eternal inheritances of the human soul. They did not originate with Jesus, nor did he impart them to posterity and hand them down to this age. No, every man is a living witness of them in his own consciousness. It is the traditions, the dogmas, the superstition and ecclesiastical despotism, which constitutes "Christianity," not the demonstrable moral truths. These latter are common to all God's children, while the former are peculiar to those calling themselves Christians.

To return once more to the question of a card of membership and a declaration of principles, we would invite the best thoughts of our readers on these topics. Spiritualism itself cannot be contained within the best conceptions or statements of men in the present stage of the science. Any number of Spiritualists may adopt such rules, bye laws, and recommendations as they find most agreeable to themselves. General principles have been repeatedly given, most recently in "The Creed of the Spirits, the Ten Spiritual Commandments, and Ten Rules of Right," communicated by the spirits through Emma Hardinge. These are lithographed in tints on a beautiful artistic design, and already adorn the homes of hundreds of Spiritualists in this country and in America. The same matter also forms a number of "Seed Corn," at 1s. per 100. Another set of principles is given in the number of "Seed Corn" by E. A. Newton. There is no want of suggestive creed matter, but where are the two men who can see it alike, and arrive at the same conclusions respecting it? Do not let us imitate our earnest correspondent, Mr.

Kelsall, and by sneers and "damnatory" clauses endeavour to frighten people into our contracted way of thinking. When men are equally intelligent they will think more in unison. Then let us educate, impart truth, and remove all restrictions from the falsehood-fettered human soul. Finally let our creed be freedom in the widest sense to love God according to our individual perceptions of his will, and love man as we have ability to help him in his journey heavenwards.

SPIRIT-PHOTOGRAPHS—REAL AND SHAM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Mr. Henderson, the photographer, has called attention in your columns of the 26th inst., to a question of detail in my letter published on the 19th, wherein I intended to separate the charge against Mr. Herne from that against Mr. Hudson, in reference to alleged sham spirit-photographs at the latter's studio; and although in that letter I used the term, "Mr. Henderson's clever theories," intending to compliment him for his talent in showing how real spirit-photographs could be counterfeited, yet he appears to fancy I wish to disparage him in omitting all allusion to that particular manipulation by which he states that any photographer may produce a genuine sham spirit-photograph without any collusion on the part of the sitter, and actually in the latter's presence. I never doubted his assertion—indeed, he will see that such a theory would strengthen, not weaken, my argument in favour of Mr. Herne. If I had merely said "manipulation of the plates," leaving out the word "previous," it would no doubt have been better, though "previous manipulation" by *double exposure* is the method by which it has been usually supposed such counterfeits would be the easiest produced, and it was to *supplement* that method, not to *explode* it, that Mr. Henderson brought the subject before the public, for the purpose ostensibly of saving honest people from imposture. Surely he has done enough in that way, and it is high time, if he wishes to go down to photographic posterity as a benefactor of the race, that he should seriously set about a course of experiments in the presence of powerful "mediums," and, if possible, discover, as Mr. Guppy has suggested, the true method of producing real spirit-photographs without the possibility of a counterfeit. If the photograph of his father, mother, or other near relative, totally unknown to the "medium" for the occasion, should come out on his properly prepared plate, what would he say or think? In spirit-photography, as in every other phase of spiritual manifestations, it is only by convincing results in each particular case that the genuine can be separated from the counterfeit; and as the results are most perfectly convincing even to the most sceptical minds on due investigation in all the other phases of the "manifestations," there can be no valid reason why they should not be the same in spirit-photography. The first attempts in this as in other phases are unsatisfactory; like *weak movements* at first, there are *dim and shadowy appearances* or outlines at first. Then follow in due time powerful movements, the spirit-voice, and transmission of solid bodies through solid matter; so will follow here as has been the case at Mr. Mumler's studio in Boston—easily recognised photographs of friends departed, sending previous doubts to the four winds, and bringing joy and gladness to the minds of many. In sitting for spirit-photographs at present, and experimenting, I do not think that generally sufficient attention is paid to those *laws of conditions* which rule so much in all experiments made in the other phases of the "manifestations." As much as possible persons agreeing well, and in unison of mind on the subject, so as to produce *mental harmony*, should only experiment together, and then even they should wait as at other seances till the spirits have had sufficient time to form their spiritual batteries for the occasion. Time and chemicals would be saved by this. I can foresee, I think, that the spirits generally at present have in view in these photographic experiments other results besides the production of spirit-photographs. The *haze and cloudy vapour* occasionally photographed, instead of being of little or no meaning, appears to be a sign that the *interior forces of nature*, as described by Davis and other clairvoyants, are about to be revealed also to man's inquiring gaze by means of the lens, &c. I would suggest that a horse-shoe magnet (large size) and a galvanic battery be photographed repeatedly in as subdued a light as possible, so as to obtain photographs of the *aura or luminosity emitted*, if possible; and such experiments as are made at a total solar eclipse might be tried on the aurora borealis on the first opportunity.

July 28th, 1872.

P.S.—Mr. Jones has stated in your last number that *honest doubles* of faces were photographed at Bristol in his presence; then why should not *honest doubles* of Mr. Herne have been produced also? It would not surprise me to hear of *spirit-formation* at death being photographed ere long with improved instruments.

SPIRIT-PHOTOGRAPHY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Having expressed an opinion in your columns during the spirit-photograph discussion that Mr. Hudson's silence as to the charge of double exposure in some instances might be taken as presumptive evidence against him, I now beg to withdraw my *veto* to that effect, without, however, going the length of assuming that all his so-called spirit-photos must be genuine because some evidently are. I now consider those in dispute as *mysterious*, and not yet proved to be *shams*. I have been led to this conclusion on two grounds. First, being as well satisfied of Mr. Herne's integrity in the matter as ever, for the reasons formerly stated, I find I have no right, when disregarding in his case the apparent photographic law as to double exposure, which has been as freely used against him as Mr. Hudson, to allow that law to weigh at all in my mind when balancing the evidence for and against Mr. Hudson. But more mature consideration has brought a second and more powerful reason to my mind for still withholding my opinion adverse to Mr. Hudson, notwithstanding so many suspicious circumstances in his case. However great the scientific talent may be which mortals possess and apply so well in all relating to photography, a very long spiritual experience has taught me the fact that spirits possess much superior scientific talent, and especially in relation to those forces in nature with which photography is so closely connected. It does not seem to me rational to conclude that a being usually invisible to mortal eyes, composed of the most refined

particles of matter, should be expected to be photographed exactly under the same conditions as a human being. What do we know yet of the artificial conditions which the spirits are necessitated to produce and observe in order to bring out their photographs on our plates? In corroboration of these views I beg to refer to an excellent letter of Mr. Champenowne's in last number of the MEDIUM, wherein he gives an account of some most interesting experiments at Mr. Russell's studio, Kingston-on-Thames, distinctly stating that in No. 4 of the series in which Mr. Herne sat, the plate used, which was under test conditions, came out of the ordeal not only with a well-defined spirit-figure upon it, but with all appearance of double exposure, though none had been possible.—Yours faithfully,
C.

August 12, 1872.

P.S.—I have again examined attentively Mr. Rippon's narrative of experiments with the photographer, Mr. Henderson, according to the latter's request, recently, and at present I am inclined to account for his so-called shams by considering them genuine spirit-photos. I observe that Rippon states Mr. Henderson was much excited, and trembled almost on going into the dark room. It would be satisfactory to know how both parties account for that trepidation. I believe it was produced by the spirits present, and that Mr. Henderson may be attributing to psychic force what is done by *bona fide* spirits. No doubt all mystery as to the so-called sham photographs will soon be cleared up conclusively by the results of experiments which have commenced in various quarters.
C.

THE DEVELOPMENT OF MRS. JENNIE FERRIS HOLMES AS A MEDIUM.

Some very amusing (but annoying to me) incidents occurred during my early development. Business would at times take me to the stores, and while on my way through the streets of Toledo, I was in the habit of meeting bands of Indians carrying great baskets filled with every description of bead-work made by themselves, and brought into the cities to sell. As soon as I got near them little "Rosa" would control me in spite of myself, and enter into conversation with them in the Chippawa language, pull out my purse, and proceed to buy whatever took her fancy. Large crowds of people would gather around us and stare with wonder. If some of my friends did not happen to come along, "Rosa" would load herself with nick-nacks to the extent of my purse. Sometimes Mr. Breed, Mr. Ketchum, or some of the friends would see me in the midst of the Indians, and interfere, and tell "Rosa" she must not spend her medium's money in that way. "Rosa" would assert her rights and stoutly maintain that she was master of the situation, understood perfectly what she was doing, and that her medium had nothing to do with the matter. The Indians, of course, taking sides with her and against all interference, it was difficult to get her to leave, and when she did I would find myself the "observed of all observers." To avoid such scenes afterwards I would dodge in some store whenever I saw any Indians coming, and screen myself, and request the proprietor not to let me go out if "Rosa" did control me; but to this day I am afraid of her when out shopping and happen in where I see anything that would please her fancy.

Soon after the above incident happened, I made a visit to Jackson, Michigan, and while out visiting with some ladies we passed a tamarack swamp. I remarked I should like to get a piece of gum from a particular tree that grew in the swamp. One of the ladies replied that it was impossible to go in the swamp, as one would be sure of getting mired. Little "Rosa," however, was on hand and controlled me, and before they could prevent her, had me in the swamp gathering gum and roots. The ladies looked around for help, expecting every moment to see me sink to my waist in the bog. "Rosa," after getting what she wanted, brought me out without even soiling my dress. She gave each of the ladies a piece of gum, and rolling a root up in my handkerchief, and placing it in my pocket, told the ladies not to tell her medium what she had done. She then left me, and we proceeded on our walk; but suddenly I was again entranced and taken to the house of a lady who had lost the use of both hands from disease. "Rosa" went into the house, and taking the lady by both hands, commenced rubbing them with the root that she had put in my pocket. When I am in the trance my eyes are partially closed. The lady supposing me some girl from "Rosa's" talk, asked me how I became blind. "Rosa" said her squaw was not blind, and kept up a vigorous rubbing of the hands, and, to the lady's utter astonishment, she began to feel the use of her hands again. "Rosa" left me right there; I asked where I was, and where my company had gone. The lady looked bewildered, and replied that I must be one of those persons that the spirits control, of whom she had heard but never seen. Not knowing the way home, the lady's husband took me to my friends' in a buggy, who were rejoiced at my safe return. I afterwards learned that the lady whose hands I cured was Mrs. Ellis, wife of Capt. Ellis, Chief of Police, of Jackson.

Incidents like the above tended to wake up the people of all classes to the great truth of spirit phenomena. I was much sought after, and subjected to great annoyance and inconvenience from parties who were anxious to see and know everything appertaining to my mediumship in a moment. Had I been my own free agent, I should have refused to have gone any further in the matter. But I was destined to do a great work in the cause of human progress, and almost ere I could realise the fact, I found myself the general topic of conversation in every family far and near. The press of the day took up the subject, and the Rappings at Rochester, which had set the minds of the people in the eastern and middle states to work on this new and startling theme, spread like wildfire through the western states, where to-day millions of firm, undaunted believers are to be found, and the watchword is ever "Upward and onward!" Invitations poured in on me, and I soon had plenty to do; and from that time to this—twelve years ago—I have never known what it was to be idle. From Maine to California, associations of Progressive Spiritualists will be found in nearly every city and village. At every fireside the evening circle has become a part of the routine of everyday life.

During the winter of 1865, and while travelling through New York State, I received an invitation from Mrs. James Gordon Bennett to make a visit to her country home at Washington Heights, on the Hudson, for the purpose of holding seances for the benefit of herself and a few

friends at that time visiting the family. Mrs. Bennett was a firm believer, but Mr. Bennett was very sceptical on the subject of spirit phenomena, and as an offset to Mrs. Bennett and myself, he invited Prof. Haller, the celebrated magician, who was at that time giving exhibitions in New York City, and pretending to expose Spiritualism. So confident were Mr. Bennett and Prof. Haller of making an *exposé* of me, that they were quite elated and very jubilant over their prospect of an easy victory and a good joke on Mrs. Bennett and myself.

I invited Mr. Bennett and his friends to form a circle. He declined. Did not believe in circles or anything of the sort. I then invited him to go into the room alone with me, while the rest of the party guarded the doors and windows. Mr. Bennett then went into the room alone with me, he holding on to both of my hands firmly. We were no sooner seated than he was touched by spirit-hands—his face slapped, his hair pulled, and the iron ring which he was holding down on the table with his elbows was put on his arm. The friends outside in the adjoining room clapped their hands and cried, "Give it to him, 'Dick'; pull his hair, good 'Rosa.'" Mr. Bennett called for a light, and wanted me to get one. I firmly declined to let go his hands, but requested him to go with me to the door and ask the friends to get one for us, which was done, when Mr. Bennett related his experience to his friends, just as everything occurred, and expressed himself satisfied for that night. Mr. Bennett observing that Prof. Haller looked rather astonished and incredulous about the matter, told him to investigate the phenomena for himself. Mrs. Bennett was highly delighted at Mr. Bennett's discomfiture, and urged Haller to try his hand with the spirits. Prof. Haller finally consented to sit alone with me; everything being arranged as before, and to the entire satisfaction of all present. The manifestations instantly commenced on taking our seats, and Prof. Haller was treated in the same manner as Mr. Bennett, *only more so*. Prof. Haller made quite a little speech to the party assembled, and admitted that he could do many wonderful things which were very deceptive to the senses of sight and hearing; but with his hands held he could do absolutely nothing. He expressed himself satisfied of the presence of spirit-power while getting the ring test, as he held both the medium's hands firmly, also holding both of her feet and knees between his own, and at the same time was repeatedly touched by hands, some large and small, and three and four at a time. Seances were held nightly, Mr. Bennett being in attendance each time. He also received many private communications—a full and lengthy account of which was written by himself, and published in the *Herald* at that time.

My visit to Mrs. Bennett's I consider one of the most pleasant I ever made to a private party while professionally engaged. Shortly after this I held seances for the benefit of the poor of New York. Mrs. Bennett furnished carriages, and with the proceeds of my labours, visited the alleys and by-ways, where wretchedness is to be found in its worst form. The terrible sights that met me at every turn can never be effaced from my memory. We found emaciated creatures who once had been beautiful to look upon, who had been brought up in luxury and plenty, who had been petted and idolised by fond parents, but the demon came with his luring smiles and honeyed words, and the innocent fly was caught in the spider's web. The transit from her father's mansion, where all her happy young days had been spent, where her every wish had been gratified, to the wretched hovel, the pallet of straw, the last morsel of food, and finally a pauper's death, is simply the old story, too well known and understood by the world. Let those who doubt but look around; you will not go far, or look in vain, "Ye have them with ye always." We are scoffed at by the theologist because we do not establish a *creed*. I maintain we have one far more beautiful and sublime than ever acknowledged by any sect or orthodox theory, and it is simply one word—CHARITY, the very foundation of the *Christ principle*.

During my stay in New York at that time, I gave many cabinet seances at the Cooper's Institute, under the management of Dr. Fitzgibbon. One night the hall was filled to overflowing, and we did not get a single manifestation. The spirits, for some cause best known to themselves, would not do a single thing—not even rap. I was terribly annoyed and expected to be mobbed, but the Doctor spoke to the audience and quieted them, and invited everyone to come the next evening, which they did, and we found it impossible to accommodate one half that tried to get in. That night the manifestations were perfectly furious. The sceptic element that had been so delighted on the evening previous went away more confounded than ever. The result of our labours in New York was an organisation of a Progressive Society and a Lyceum. The same results were obtained in Brooklyn, where I afterwards went, and held many private as well as public seances. We went to Philadelphia from New York, where I met Emma Hardinge, who was doing a noble work from the platform. She lectured and I held seances alternately for the benefit of the poor. While delivering one of her inspired lectures she described how the ring test was done at my seances.

(To be continued.)

IN WRITING of the progress of Spiritualism in the Netherlands, M. Riko, of the Hague, observes: "Since Mr. Home's visit to Holland the study of Spiritualism has steadily continued, and at this moment a club exists at the Hague named 'Oromase,' and one at Amsterdam named 'Veritas.' The most extraordinary results in Mediumship have been obtained, whereof you shall have particulars for publication soon." M. Riko is engaged in the publication of a series of popular works embodying the history of Spiritualism, its facts and objections met, and rules for the formation of circles.

Mrs. BERRY, we are happy to hear, is fast recovering from her late severe and prolonged illness. We do hope and trust she will soon be well enough to come once again among us. We have informed her of the many kind inquiries that have been made at this office respecting her, and the deep sympathy that has been expressed towards her. She begs us to return to those who have taken this trouble her most grateful thanks.

OUR FRIENDS of Hagg's Lane, Wakefield, inform us that they intend having a pic-nic on August 31, at Ossett Spay, to commence at three p.m. Friends are cordially invited to be present.

THE *Surrey Comet* reprints a considerable portion of Mr. Champenowne's letter from our last week's issue.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The Development of Mrs. Jennie Ferris Holmes as a Medium—Spiritualism at Rochdale—Spirit-Photography and Extraordinary Manifestations at Kingston-on-Thames—Manifestations of Spirit-Forms and Faces—Spirit-Photography—Seance with Mr. Williams—Spiritualism at Newcastle-on-Tyne—The Jubilee at Darlington—Thanks—Letter from Mr. Meers, New Zealand—Subscription from Gawthorpe—Help Wanted to Build a New Tabernacle at Halifax—Mr. Morse's Seances—Mrs. Olive's Mediumship—Miss Fowler's Seance—A Seance with Mrs. Jennie Holmes, the New American Medium—Seance at Liverpool—An Inquirer—Mr. Kitson's Lecture at Morley—The Spiritual Magazine, &c.

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

FRIDAY, AUGUST 16, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

TUESDAY, AUGUST 20, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, AUGUST 22, 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, AUGUST 16, 1872.

THE GOSPEL OF PROGRESS.

The same joyous, kindly voice echoes through every chamber of the House of many Mansions. It is the Gospel, the messenger of glad tidings to the weary and heavily laden human soul. From eternity all creation has marched onwards and upwards to its inspiring strains. The early rocky formations heard it, and gave birth to strata which in time gave place to soil capable of producing vegetation. Then the grand series of animated forms progressively developed themselves, followed by Man, now in course of evolution into his true form and function in the harmonious choir of Being. The Gospel of Progress is the grand scheme of creation—the divine plan in conformity with which the universes bloom into immortal life.

The common word "Progress" is a sacred term full of divine import and devotional meaning. It speaks of a living, ever-present God, with whom there is no variableness, neither shadow of turning; the same yesterday, to-day, and for ever. He needs no traditions to establish his genealogy, no artificial history to record his works and portray his character, no staff of assistants to defend his honour and reveal him to mankind. He is Our Father who reigns and rules in the Kingdom of Heaven deep within the essential being of each heir of immortality. To explore the secrets of that inner sanctuary is Eternity's task. To harmonise the external phenomena of our lives with their interior source is the work of Progress. It is we who march heavenwards—towards the interior—extolling the crude conceptions of ignorance, pernicious habits, discordant purposes, till the light of reason and spirituality casts its radiance over every act of our lives. The theologies now passing away have been and are the exact converse of this. They set forth an anthropomorphic God who repented him that he made man, improved upon his original plan, and was worsted and thwarted at every step by powerful compeers and his own puny and degraded creation. At this present day theology makes God to be an alien and a despised fugitive amongst his human children, who are all arrayed in enmity against him; so much so that his "plan" for reconciling them to himself is a dead letter. Here we have a very palpable difference with a well-marked distinction: the Gospel of Progress defines God as the unchangeable, ever-present, and eternally-wise one; and man, the finite and temporal, ever progressing towards his divine parent and centre. The popular theology makes God progressive and man retrogressive; and, being a system exactly opposed to the nature of things, it has to substitute dogma for reason, fable for fact, tradition for the laws of nature, and miracle for established and eternal principles.

These two sets of theologians have peculiar and diverse rela-

tions to Spiritualism. The progressive Spiritualist looks upon spirit-communion as a necessary stage in human development—a milestone on the path of progress. He sees it correlated to all departments of life, an ingredient in man's redemption which must be supplemented by all other means and appliances to be effective. As the progressive Spiritualist scientifically associates spirit-communion and the knowledge which it brings with the other laws operative in human life, so does the theological Spiritualist assumptively associate these phenomena with his dogmas, fables, traditions, miracles, rites, and ceremonies. The progressive Spiritualist sees in Spiritualism that which will explain itself without the intervention of side issues and extraneous considerations; the theological Spiritualist hampers the inquiry by the introduction of collateral statements incapable of demonstration or proof, which, while they do not solve the problems of Spiritualism, introduce matter far more difficult of solution. The progressive Spiritualist lays aside all preconceived ideas, and is governed by the new facts and rational deductions therefrom, and is thereby in a position to add to his knowledge daily and progress in wisdom. The theological Spiritualist accepts such facts as will fit into his old theory, and in presenting the subject always brings his personal convictions to the front, obscuring the facts, instead of keeping his opinions in the rear. The progressive Spiritualist is actuated by a love of truth, and makes that his prime consideration; the theological Spiritualist is controlled by self-love: his opinions and hereditary convictions being a part of himself, in adhering to them in preference to truth he is really worshipping himself instead of God. The progressive Spiritualist loves man, and seeing that truth is the only guarantee for human happiness, he makes the introduction of true notions, practices, and reforms his first consideration, estimating man of more value than old theories and crumbling institutions; the theological Spiritualist, on the other hand, sticks to his old ideas and forms of action, even though man should suffer in consequence.

We have heard it said that there is no union amongst Spiritualists, for there is no love. This was the remark of a theological Spiritualist, and we may infer that he knew it to be true, for no doubt it was his own experience—his personal attitude. The progressive Spiritualist knows of no such dismal difficulty. As far as men are thoroughly progressive, rational, and scientific, they are always in harmony and love. Truth is the soul of harmony and the life of love. But the acquisition of truth is itself a work of progress.

In the above contrasts we utter not one word of declamation. Spiritualism found most of us submerged over head and ears in superstition, ignorance, egotism, and creedal pride and stiffneckedness. It would be a violation of the methods of nature if a complete cure were effected at once. Eternity is boundless. God is never in a hurry, and the quickest route to harvest time is to follow in the orderly procession of the seasons. Let us all be thankful, then, that theologians are taking up this matter. They cannot do so without having their theology spoiled in a degree. Wait a little while, and the whole structure will get ruined entirely, and, like wormcasts on the beach, get obliterated before the onward advance of the rising tide. Theological Spiritualism is essential to our progress in certain directions. It is the A. B. ab class, from which we derive a section of recruits. This is apparent from the fact that in proportion to the great school of Spiritualism, this class occupies the unimportant relationship of a junior form. As a power, its influence and instrumentalities are nowhere. Any Spiritualist of experience may, on consulting his memory, point to many of the most advanced scholars who a few years ago sat on that form. Men did not make their theological opinions any more than they made the shape of their noses or the colour of their eyes. Let us, then, not make this matter a ground of reproach, but, by arguments, positive and negative, endeavour to improve that which is.

The ultimate of Spiritualism is human happiness in its completed sense. This can only be attained by supplying the proper conditions. God, the creator, has placed these conditions within man's reach. Many changes and revolutions in society must occur before these necessary advantages can be evenly distributed. While we are deriving the necessary relaxation and vitality which has in due time snatched us from a serious illness, or it may be an early grave, our happiness and comfort are rudely interrupted by the thought that thousands, nay, millions, in our crowded cities are perishing for want of the same healthy stimulus; and, at the same time, crops languish for more active hands to tend them. God is wise, God is good, and he has provided in plenty for all, were men wise enough to appropriate it and apportion it aright. Our gratitude for present mercies is mingled with and prayer, a resolution to work with renewed strength for the rights and necessities of our needful brothers and sisters.

EXPERIENCE OF A ROCHDALE MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The writer three months ago was totally unacquainted with Spiritualism, and had never heard there was such a publication as the MEDIUM AND DAYBREAK; however, happening to be at the house of a brother-in-law one day, the subject of Spiritualism was introduced, he at that time informing me that he had been invited to a seance by a few truthseekers. My curiosity being aroused, I went along with him, and my first visit was quite a failure with regard to any spiritual manifestations. The next time I sat was at the house of a friend, and after sitting at the table for a short time I was very much surprised at being so much shaken in the hands and arms, and the blood seemed to rush to and from my head in a manner that greatly alarmed me (but pleased my friends, as they at once saw I was mediumistic). We then

arranged to meet two evenings a week, and through the kindness of a friend we were allowed the use of a very suitable room, and one that is used for no other purpose, which has perhaps greatly facilitated our development, for considering the short time we have spent in the cause, we have had great manifestations, such as the table moving, so that the strongest man in the room could not hold it—the table moving and beating time to a hymn without any hands being upon it, and loud and repeated knocks under the table in answer to questions; all this has occurred when the room has been quite light.

We have also a trance medium, a young man about nineteen years of age, through whom the spirits have given us grand information—beautiful addresses, spiritual hymns, and wonderful tests, as for instance:—A spirit, the mother, of a Mr. E. (present), spoke a few words through the medium. This Mr. E. said to the spirit, "To convince me you are my mother, will you give me a test?" The spirit answered "Yes." Mr. E. then said, "When my mother was on earth she had something the matter with one of her hands, would the spirit show me by the medium what it was?" and the medium's right hand was immediately raised, showing the exact deformity when upon earth.

This was something the medium knew nothing about, never having seen her in his life. Another time a spirit, the father of a person in the room, wrote a message in phonography, through the medium, a system of writing which the medium knows nothing about. The same medium on Sunday evening last was entranced, and his body was thrown right on to the table. The spirit of a young woman spoke through him, and gave us her name and address when upon earth, the date when she died, and told us the spirit of Thomas Leach, the medium, was then ascending to the heavenly spheres, and she was only occupying the body until he returned, and that he was at that moment passing through the fifth sphere, and that he would be back in four minutes. Of course he returned, and gave us a particularly interesting account of his transit. He left the earth in the company of two spirits, his grandfather and an uncle; he felt himself ascending through darkness; all at once they burst into magnificent light, which was the first sphere, where he saw thousands of beings, who seemed quite happy, and welcomed him with a smile. They then moved onwards from one sphere to another, and each sphere was brighter and more beautiful than the other, the scenery of which it would be impossible for any human being to describe. He met and recognised several of the Sunday school scholars that attended the same school as himself when they were upon earth. My motive for writing the above facts is to convince and encourage any of your readers or their friends to form circles, and investigate with the truth, and I have no doubt they will be as amply rewarded as we have been in our circle. The Spiritualists in Rochdale are as yet small in numbers, but strong in faith.—I remain, yours truly,

JAMES SUTCLIFFE.

83, Trafford Street, Rochdale, August 9th, 1872.

[We thank our correspondent for this letter, and invite similar epistles from other places.—Ed. M.]

SPIRIT-FORMS SEEN IN DAYLIGHT.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Just a line—I have not had time to write an account of the extraordinary spirit-manifestations we were favoured with last Sunday, and at the last moment have asked my friend Mr. Champenowne to do so for me. I have seen his letter to you on the subject, and can corroborate each statement he has made. There were many other remarkable things occurred on that day, but your space would not admit of more.—I am, dear Sir, yours faithfully,

HENRY E. RUSSELL.

Kingston-on-Thames, August 13, 1872.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Allow me to thank you for the insertion in last week's MEDIUM of my lengthy communication, and again to ask the favour of a portion of your space. I should not encroach upon your columns thus early after my last letter, were it not for the fact that a manifestation of spirit-power, such as I have never before heard of in England, occurred here last Sunday. Mr. Herne, accompanied by a friend, paid an unexpected visit to us on that day, when the experiments in photography were continued. They were conducted as before, under test conditions, and what I am going to relate bears upon the question of Mr. Herne's double, and the charges which have been made against him of conspiring with Mr. Hudson to deceive. Upon the plate at the right hand side of Mr. Herne's photograph, and a little behind it, a figure appears, with features the exact counterpart of Mr. Herne, but the figure is looking one way and Mr. Herne another. Unfortunately, however, the plate has become "fogged" in the bath, so that the spirit is not so distinct as could be wished, although it may be plainly seen.

It is beyond my comprehension to imagine what explanation our photographic friends in the flesh can give of this, as of course I am not a practical photographer, and can only speak from strict observation. My opinion is that the fact that an exact counterpart of Mr. H.'s features appears on the plate is pretty good evidence that all is not imposture. It must be taken into consideration that Mr. H. had no chance of touching the plates previous to the photograph being taken, and during the time of exposure he sat perfectly still. The invisibles stated that the form appearing upon the plate was a photograph of William Herne, a departed brother of the medium.

Last, but not least, however, was the most wonderful manifestation of spirit-power that has ever come under my observation. In the developing room by the side of "the studio" where the photographs have been taken, are two cupboards, and after the photographic experiments were made, Mr. Herne upon entering the room with his friends noticed them, and remarked what a very nice cabinet one would make. A member of the company replied that it might serve the purpose provided an aperture was cut in the panel of the door. Mr. Herne, however, was impressed that the door of the cupboard was to be left open while he was to sit just inside. This being done, the door of the developing room was closed, and the spirit "Katey" soon audibly expressed her approbation of the arrangements, and promised to show herself. Before going further, I may state that this occurred in the middle of the day,

that of course the only light admitted into the developing room was through a square of red glass, and thus the other rays which enter into the composition of white light were effectually cut off. The various objects in the room, however, could be plainly seen, as it is not like an ordinary photographer's dark room, but is well lighted by the red glass. After "Katey" had kept up a conversation for some time she materialised herself, and walked from the improvised cabinet into the centre of the apartment, where the whole of her form, as well as her countenance, and the drapery with which she was clad, could be seen as plainly as the material objects in the room. She was clothed in a beautiful white flowing robe, and had a turban upon her head. While standing in this conspicuous position, she carried on a conversation with those present; and when she spoke, her lips could be seen moving. She also allowed them to come forward separately and touch her robe and her hand. I should have informed you that I was not present in the developing room myself, but have received the information from Mr. Russell, who has asked me to make this statement, as he could not devote the necessary time to writing himself.

The fact that "Katey" was thus able to show herself in daylight, all except the red rays being excluded, suggests that provided "seances" are held in a room under the same conditions as to light, wonderful results may be obtained. "Katey" herself explained that "white" light had a powerful counteracting influence upon physical manifestations.—I am, dear Sir, yours sincerely,

W. J. CHAMPERNOWNE.

Kingston-on-Thames, August 13, 1872.

SPIRITUAL BAZAAR.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I sent you yesterday a P.O.O. for £2 1s.; please apply it as follows:—Subscription to library, August 25, 1872, to August 25, 1873, £1 1s.; and £1 to aid in current expenses.

I consider the idea of a bazaar first-rate. You should easily realise £200 or £300 in this way. Almost every institution that is in difficulties avails itself of this means of raising means, and why should not the Progressive Spiritualists? I have often been astonished at the amounts netted by the sectarians. Surely our beautiful philosophy, demonstrated as it is by facts, ought not to be allowed to languish for want of the material aid which the representatives of the lowest forms of theology can always so easily acquire.—With best wishes, I am, dear Sir, yours sincerely,

A. F.

SYSTEMATIC SPIRITUALISM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Believing in collective power more than in the efforts of the few, I agree with Mr. A. Harbrough that, amongst the many Spiritualists who read the MEDIUM, one thousand should be found willing to subscribe 10s. annually to prevent its extinction. I send, therefore, a cheque for half-a-guinea, which I intend as an annual subscription in support of the MEDIUM, independently of the guinea I have already subscribed for the Spiritual Institution.

May this new plan meet with success, and may the day never come when, on opening the Times one fine morning, Spiritualists should read:—

Re James Burns.

Liabilities, £1,000.

Assets, ten cartloads of unsaleable books and waste paper.

Yours truly,

G. DAMIANI.

Naples, July 26th, 1872.

MRS. OLIVE'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I observe in your number of last week your notice of Mrs. Olive's seances, and as I have had considerable experience of her mediumship, I can with pleasure confirm your remarks on her healing power. I have suffered very much during the last two years from neuralgia in the right side of the face and neck. During the greater part of this time I resided in Egypt, and had the best medical advice there, but it was of no avail in removing the pain. On my return to England recently the pain left me for a time, owing, perhaps, to the change of air; but it returned as violently as before, and lasted for some weeks, until on one occasion Mesmer intimated to me, unasked, through the mediumship of Mrs. Olive, that he would cure me in a few seances. I gladly assented to be cured, and in the course of five sittings during two weeks the pain was completely removed. It is more than eight days since he dismissed me from his care, and I now enjoy the blessing of tranquil nerves.

I gladly embrace this opportunity of speaking of Mrs. Olive's mediumship, for, by intelligent Spiritualists, it needs only to be known to be well appreciated. It is not confined to healing power. I know of many welcome and comforting tests through her for myself and for others, surely identifying the presence of loved ones gone away.—Yours faithfully,

D. K. C.

London, August 13th, 1872.

MR. COGMAN desires to intimate to his numerous friends that he purposes opening his new premises, 15, St. Peter's Road, Mile End Road, on Sunday evening, the 18th inst. Miss Hudson, Mrs. Olive, Mr. Morse, and several other well-known mediums have promised to be present, and aid in the entertainment and instruction of the guests. Tickets, 1s. 6d. each, may be had from Mr. Cogman, or at the Spiritual Institution. Proceedings to commence at seven o'clock precisely.

MESSRS. HERNE AND WILLIAMS desire us to inform our readers that they are about to take a short vacation for the recuperation of their mediumistic powers, so that until further notice they will hold no more seances at their rooms, 61, Lamb's Conduit Street.

SUBSCRIPTIONS received by Mr. Powell since the last acknowledgment:—Brother of Progress, Halifax, 2s. 6d.; David Richmond, Darlington, 2s. 6d.; — Sukley, Esq., 5s.

J. BURNS is still in Ayrshire, gathering vitality in preparation for winter's work.

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.]

August 9th.

The following communication has been forwarded to us for publication. It was given by the spirits through a medium under process of development, and we think it worthy of a place under the heading 'The Spirit Messenger':—

"The subject I wish to write about now is Unity. Unity is a principle which is seldom seen on earth long at a time in any company, or in any society. The cause of no union on earth is jealousy of each other, a feeling of rivalry, which prevents Unity from living long among the people on earth. The unity that prevails in heaven is the united affection to do right, without, in return, expecting anything to be bestowed upon us; because in heaven it is the universal desire to do our duty without having anybody praise us for so doing. Unity is where there is a love to do right—a love to speak the truth—a love to have more confidence in others than in ourselves. Love is the spring of unity, and where there is no love there is no unity; for where love is there is peace, and where peace is there is harmony, and where harmony is there is unity. In heaven all is truth and goodness, and all have implicit confidence in everything that is said, because everyone knows that what is said is true. And truth makes us free—free, because we are not to speak from doctrine, from sections of churches, or from ecclesiastical authority, but from love to God and love to man: for love—God's love—is the only harmonising power recognised in heaven, and for unity to exist on earth the same love will have to prevail. None can know the beauty of life until they have unity of mind, and none can have unity of mind but those who love to do right and have love to God above all things. The love of God is order and justice to all; and this love is in heaven more unmixed with selfishness than it is in all the rest of God's creation; and that is the reason why there is unity in heaven more than on earth. The unity in heaven never ceases, but is ever increasing, because love is ever extending in heaven as love and truth spread wider on earth; for it is love and truth, and living both, that produces unity in heaven; and there will have to be love and truth, and the living of them, on earth before unity can become universal among mankind: and that will never be done until sects and creeds are done away with; for it is the creeds of men that have divided and that now divide the church into the sections that prevail in the world below, and which is a thorn in the path of life. But where harmony is, thorns cannot grow. Heaven is the place where good pilgrims will find rest, peace, happiness, and unity, for there only is this seen, and for ever increasing; there only is love universal and truth believed and understood; there only is peace and goodwill to man; and there only is justice done to every creature, because there is no desire in the whole kingdom of heaven for one to be looked upon as being superior to another. This is unity."

A TEST SEANCE WITH MR. WILLIAMS.

I think that the wonderful manifestations which took place at a private seance with the above medium should be placed on record, although I am aware that equally astounding phenomena have occurred in this country as in America.

For a long time past the private seances held at the residence of Mr. Desmond Fitz-Gerald, Brixton, have afforded most cogent proof of the realities of Spiritualism to myself and to one or two others who were originally sceptics, as well as to the members of Mr. Fitz-Gerald's family.

Mrs. Desmond Fitz-Gerald has developed into a very powerful medium. Little Emily Fitz-Gerald, although she is not allowed to sit, excepting upon rare occasions, is also strongly mediumistic; and we have obtained a well-ordered circle, composed chiefly of relations both on this and on "the other side."

The spirit who last joined the circle, and who, by tilts, spelt out the name of "Robert," was unknown to any of us; but a short time after his advent, we attended a public seance with Mr. Williams, when "John King," in his stentorian voice, called out: "Desmond, some one is standing behind you;" your great-uncle, or something of that kind. Mr. Desmond Fitz-Gerald said: "'John,' will you ask his name?" and the answer was, "Robert," pronounced *Wobert*.

The impression of this was unsatisfactory, as Mr. Desmond Fitz-Gerald had forgotten ever having had a great-uncle of that name, and fancied that, by some mistake, his living uncle Robert was confounded with a supposed spirit. This impression was strengthened by the fact that the living uncle pronounces his name somewhat as "John King" gave it.

A few days afterwards Mr. Desmond Fitz-Gerald had a strictly private seance, at which the spirit "Ernest" gave the following message by tilts:—"The spirit standing beside you at Williams's was really your great-uncle. He takes great interest in you and your scientific pursuits." Subsequently "Robert," communicated the following message through "Ernest," as he himself found great difficulty in employing the alphabet:—"Ask Williams to come here." Mr. Williams accordingly, on the 28th of July, came to Mr. Desmond Fitz-Gerald's house.

I will now attempt to describe the extraordinary manifestations that then occurred:—The circle was composed of Mr. and Mrs. Desmond Fitz-Gerald, Mr. Fitz-Gerald's mother, little Emily Fitz-Gerald, Miss Ada S., and myself. I may here observe that all those present, with the exception of Mr. Fitz-Gerald, are in some degree mediumistic. After darkening the room we seated ourselves round the table with hands in contact. The first manifestation was my chair moving under me; an indication, as afterwards ascertained, that I was placed wrongly. The next was an unknown voice speaking close to the ear of Mrs. Fitz-Gerald—a voice like that of a child. The next was the well-known voice of "Katey," who, in a few kindly words of salutation, addressed her old friend Mrs. Fitz-Gerald, and also Mr. Desmond Fitz-Gerald. Returning to the lady, "Katey" said: "What can I do for you?" Mrs. Fitz-Gerald then requested her to bring us a few flowers from the garden.

"Katey" accordingly departed, and we waited for a time in silence, Mrs. Desmond Fitz-Gerald, keeping her eyes fixed upon a slight gleam of light from beneath the door in the room, in a few minutes observed that the light was partially obscured, and perceived a form apparently passing through the locked door in the direction of Mrs. Fitz-Gerald, who instantly exclaimed: "Here are the flowers." Almost simultaneously Miss Emily Fitz-Gerald and myself had flowers placed in our hands; also Mrs. Fitz-Gerald and several members of the circle were touched by "Katey's" little cold hand. Afterwards, "John King" said: "Have a change!" and we all adjourned to the garden, the room having become oppressively hot.

On our return some time was devoted to rearranging the circle according to indications (rapa) given by the spirits. After a while the room became, to my vision, quite illuminated, and spirit-lights were seen by all. Then a large light was visible to the right of Mr. Desmond Fitz-Gerald, who declares he was subsequently touched by what could have been only an embodied spirit. By means of these contacts the latter communicated repeatedly with Mr. Desmond Fitz-Gerald, giving him to understand that he was really his great-uncle Robert. We were also told to wait patiently for the promised phenomenon.

Holding the hand of the medium in one of his, whilst I held Mr. Williams's other hand, Mr. Fitz-Gerald extended his disengaged hand, and requested his spirit-friend to grasp it. Almost immediately he declares that the spirit-hand touched his, continuing the greeting for some space of time. Shortly afterwards commenced the most marvellous manifestation of the seance. I can describe only what I saw; the appearances to Mr. Desmond Fitz-Gerald were different, as, being addressed to him, they took place a few inches in front of his face, which was lit up by the brilliant light accompanying them. To me the light appeared to issue from a dark ball, the interior assuming the appearance of a sun. Mr. Desmond Fitz-Gerald describes it as a draped form about the size and shape of a veiled head, dark, but partially lighted up, passing from behind him over his right hand, which was that next to the medium. He says that the light seemed to open out, becoming intensely brilliant, and assuming an undefined outline, the embodiment of a face being incomplete.

This phenomenon occurred four times consecutively at intervals of a few minutes. Subsequently to this Mrs. Desmond Fitz-Gerald grew very faint, and by contacts of an embodied hand it was signified to Mr. Desmond Fitz-Gerald that she should leave the room. I should mention that Mrs. Fitz-Gerald was repeatedly touched by the embodied spiritual hand, and that Miss Ada S. was also touched by a spirit-hand, whilst Miss Emily Fitz-Gerald said that "something was moving backwards and forwards, and touching her." Shortly after, and whilst communications by means of the contacts were being made to Mr. Desmond Fitz-Gerald, a voice was heard speaking to him, and Mr. Williams exclaimed, "This is another new voice; I have never heard it before." Then "John King," in his usual loud tone, addressing himself to Mr. Desmond Fitz-Gerald, said, "Desmond, your uncle has been doing his best for you." I then remarked, "Very probably 'John' has been helping." Immediately I was tapped three times on the mouth. We all thanked "John King" for having foregone his usual manifestations in favour of "Robert," upon which he exclaimed, "Quite welcome;" and giving us a friendly tap all round, he took his departure.

The weather being so hot, we were now obliged to break up the circle, as the mediumistic members of it, including Mr. Williams, were very much exhausted. The circumstances under which the seance took place rendered it to us a most conclusive test of the genuineness of Mr. Williams's mediumship. Mr. Desmond Fitz-Gerald has since ascertained not only that he had a great-uncle of the name of Robert, but that this gentleman was a classical scholar, *littérateur*, and scientific inquirer.

I omitted to mention that at the public seance held with Mr. Williams, Mrs. Fitz-Gerald and Miss Emily Fitz-Gerald were alone in the seance room some time before the seance began. Mrs. Fitz-Gerald, accordingly, to fill up the time and to entertain Miss Emily, played and sang some music composed by herself, at the conclusion of which were loud raps on the window shutters, expressive of applause; and at the seance "John King" called out, "Old dear, Amos and Sancto are standing by you." A confirmation of this statement was also obtained at our private seance.

E. G.

MEMORIES OF THE PAST WEEK.

To the Editor of the Medium and Daybreak.

SIR,—Seeing in the MEDIUM that an anniversary of the Spiritual Brotherhood Lyceum would be held at Keighley on Sunday last, Mr. Meredith and I resolved to visit that place on our way to the Darlington Spiritual Conference. We arrived about 8 p.m. and made our way to the Lyceum. Mr. Shackleton showed us through both the upper and lower rooms, which we found very neat and commodious. The style of architecture is modern; each division is about 16 ft. by 40 ft., with a platform at the end, and warmed by a new patent heating apparatus. The interior is panelled and varnished, the walls above the wainscoting painted blue, which gives a very rich and lively appearance to the place.

On Sunday afternoon a very respectable congregation attended, and appeared to listen to Messrs. Wood and Naylor (trance-mediums) with wrapt and serious attention. The spirits, who spoke through the two mediums in language solemn and impressive, told the company that they had come from the other side of the grave to instruct them in the things concerning their wellbeing here and in the after-life. They inculcated and preached a rational religion, and applied it to every-day life, reminding one of the sermon of Jesus upon the Mount. We were to work out our salvation, not by faith, but by works of righteousness, which alone would purify our souls and fit us for the higher life.

In the evening, the upper room being too crowded, the lower room was opened, and Mr. Shackleton (trance-medium) spoke impressively upon the nearness of the two worlds—the spiritual and the natural, and said there were thousands of spirits there besides ourselves, if we could but see them.

A great interest was taken in the spiritual world in the Lyceum movement. Mr. Ambler, of Halifax, addressed the meeting in the lower room for a short time, after which Mrs. Lucas kindly consented to hold a seance. This was very interesting. She was controlled by several spirits, some very ancient. One, who gave her name as Alice Newton,

said it was 200 years since she lived on the earth. She was a medium, but people called her a witch, and good angels spoke to and through her; but she was found and taken before some gentlemen dressed in gowns, where she had to tell her experience, after which they told her she must be put to death. She was taken to a cold, damp cell, where frost and snow fell upon her, and where she was hungered and starved; but her good angels visited her and gave her comfort till she passed away. She told us how she met her mother and friends in the spirit-world, and spoke of a crown being placed upon her head, &c. When, after awhile, the gentlemen who condemned her to death called for her, to ask her forgiveness for the cruelty they had inflicted upon her before her death, which she did, she spoke of their state of wretchedness when she saw them in the spirit-world as contrasted with the time she saw them on earth.

Other spirits spoke through her, some whose relations were present. It was an affecting scene. Those who recognised their spirit-friends, and heard the advice the departed had to give to them and to us all, broke into tears and otherwise expressed very strong feelings of either grief or joy. One said she had come to the anniversary (which she always did), and would sing, through the medium, a hymn which she learned to sing at some previous anniversary. The medium then sung, in a sweet-toned voice, five or six verses of a hymn suitable for the occasion.

After a short conversation with Mr. Weatherhead and family, which gentleman, we were informed, built the Lyceum at his own expense, so that he and others can worship every Sunday in spirit and in truth, we left, after having spent one of the happiest days I ever spent on earth among the Spiritual Brotherhood Lyceum at Keighley.

10, Dunkeld Street, Liverpool, Aug. 5th, 1872. JOHN CHAPMAN.

PROPHETIC.

To the Editor of the Medium and Daybreak.

SIR,—Believing it would greatly interest your readers, I have much pleasure in sending you the following very singular spiritual prophecy concerning the recent discovery of Dr. Livingstone. Very soon after becoming acquainted with Spiritualism some few months ago, I developed into a writing medium. My interest being greatly aroused and having opportunity, I have since had almost daily communications. A spirit who has become a constant visitant controlled my hand to write the following:—

May 21.—“Livingstone is alive and will soon be found (to be) near the river—eight days' time. I was his particular friend.”

May 28.—“Livingstone is safe. Their provisions became short. Very unfortunate.”

The dates are when communicated. The word left out was unintelligible. I think the eight days very likely meant eighteen, as about the latter time had elapsed when the telegram came announcing that the great traveller had been seen by Mr. Stanley, who was on his way to the coast. I did not place much faith in the communication until the importance of it was made evident by seeing on the evening placards the announcement, “News of Livingstone.” I drew the attention of a friend to whom I had given the particulars at the time, and he readily acknowledged their wonderful verification. Thinking there is good reason to credit anything more from the same source, I beg to subjoin the following epistle from my diary specially devoted to recording such:—

“Livingstone will be home. He has very nearly explored the Nile sources. Expecting his son. Livingstone prospers.—August 9.”

I have been repeatedly told by other spirit-friends that I could be easily entranced, therefore should like to know whether being a writing medium is sufficient proof of such a possibility. The present method is hardly reliable and very tedious. The trance is most desirable; any little hint from you will be gratefully received.—I remain yours obediently,

August 12, 1872. E.

PARISIAN ITEMS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The public advocacy of Spiritualism is practically impossible in France by any means except the press, and I regret to say the efforts of that valuable aid to the diffusion of knowledge are but of an uncertain and wavering character. In the dissemination of the principles and phenomena of spirit-communication individual effort and private enterprise have to take the place of public action, since the authorities both civil and ecclesiastical put a veto on all projects for lectures or seances in public, but despite these disadvantages and the prevalent materialism of the people, the subject continues to attract increased attention and numerous converts. Foremost among those who by pen and tongue advance the cause in Paris is Miss Anna Blackwell, at whose house I had the pleasure during my late visit of spending an evening. A rather numerous company had gathered together, several of whom were eminent in science and in letters. The lively and kindly manner of our hostess—who was a host in herself—enabled me to pass a very pleasant and interesting evening. I had the pleasure of meeting Mr. Crookes, who is as active as ever in his search for phenomena. Up to the present time, he told me, he was exceedingly well satisfied with the results of his investigations.

Our old friend, Mr. Chinnery, is as energetic as ever, or, as he phrases it, doing his best for the cause he loves so well; but he reports that it is uphill work, and the people are more inclined to ask what it will bring than what it will do; in other words, it's the love of gold *versus* the love of truth, the end of which is gold wins.

During my stay in Paris I paid a visit to Mr. D. D. Home and wife; he is as cheerful as ever, and is contemplating a tour through the States.

While at Mr. Gledstan's country house at Vesinet, Dr. Doherty paid us a visit; he is still closely engaged upon the compilation of his great work, entitled “Organic Philosophy.” I, like many of his other friends, would fain wish that his writings were a little less technical and more English in their phraseology.

Of personal adventures I have nothing to relate save that while bathing in the Seine I had a narrow escape from drowning; otherwise I had a month of uninterrupted quiet country life, balmy air, and

glorious sunshine, which, seconded by the geniality of my generous host, has returned me invigorated in body and refreshed in spirit. If you think the foregoing sufficiently interesting to your readers, I trust you will find a corner for it, and oblige yours fraternally,

J. J. Morse, Medium.

August, 1872.

Mr. JOHN CRANE, of Ossett Common, sends us 4s., collected at the circle of that place in aid of the Spiritual Institution, for which we beg to return our sincere thanks.

SEANCES IN LONDON DURING THE WEEK.

WEDNESDAY, AUGUST 21, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.

THURSDAY, AUGUST 22, 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, 74, 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 8 p.m.; closed at 8.30. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, AUGUST 16, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, AUGUST 18, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, and 6 p.m.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

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

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 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.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.

ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 6.30 p.m. Trance-Medium, Mr. Leach.

NEWCASTLE-ON-TYNE, at the Working Men's Club, Nelson Street, at 8 p.m.

MONDAY, AUGUST 19, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blunkhorn.

TUESDAY, AUGUST 20, 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.

ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7 p.m. Mr. Leach, Trance-Medium.

WEDNESDAY, AUGUST 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.

THURSDAY, AUGUST 22, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.

ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7 p.m. Trance-Medium, Mr. Leach.

*** 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.

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