

THE MEDIUM AND DAYBREAK.

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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 132.—VOL. III.]

LONDON, OCTOBER 11, 1872.

[PRICE ONE PENNY.]

DR. SEXTON'S CONVERSION TO SPIRITUALISM.

To the Editor of the Medium and Daybreak.

DEAR SIR.—I am being subject just now to a good deal of abuse in certain quarters, in consequence of what is termed my sudden conversion to Spiritualism and renunciation of Atheism and Secularistic Materialism. I have yet to learn that a man commits a crime by changing his views when new evidence is brought before him, and when fresh beams from the great sun of truth dawn upon his intelligence. All progress implies change, and, therefore, to denounce the latter is to obstruct the former. The deep-rooted prejudice against a change of opinion, so prevalent in this country, has sapped the very vitals of investigation and discovery, and perpetuated error and hypocrisy to an alarming extent. When so-called freethinkers object to a man's receiving new convictions opposed to those he formerly entertained, they belie their pretensions and prove to the world how great a sham is their assumed freethought.

In my case, however, there is a thorough misrepresentation. I never was an Atheist nor a Materialist. I have always held that man's spiritual nature was the most substantial part of his being, and that, whatever might be the nature of the great and intelligent power which governed the universe, its existence was certain. As to spiritual manifestations, I have been investigating them since 1855, and have for at least a dozen years held that the phenomena were totally inexplicable by any known laws of nature, and that imposture and delusion were out of the question. More than seven years ago I wrote the following letter to the *National Reformer* in reply to some severe strictures passed in that journal upon the Davenport Brothers. The letter was inserted, and appeared in the number issued on January 15th, 1865:—

"THE DAVENPORT BROTHERS.

To the Editor of the National Reformer.

"SIR,—The 'Davenport Delusion' may, as far as I know, be the correct term to use when speaking of the phenomena displayed in the presence of these extraordinary young men, but I will maintain that, as far as my experience goes, no conjurer has done anything approximating to what they do. I have seen the performances of Robin, Houdin, Frikel, Hermann (the last-named having attended a Davenport seance and declared himself totally unable to comprehend how the phenomena were produced), and other so-called magicians, and their tricks are as unlike what takes place at the Hanover Square Rooms in the seance of the Brothers Davenport as chemistry is to metaphysics. I have attended these seances several times, and have been shut up in the cabinet with the brothers, and, on each occasion, have become more puzzled than before. As to the challenge that you speak of, they would be exceedingly foolish to take any notice of it until the following challenge of their own, which has been before the world some months, has been accepted, seeing that the latter was issued to meet the case of this very Tolmaque, and that of the ignorant and conceited 'Wizard of the North,' whose ability even as a conjurer is surpassed by many a tap-room professor of the art of legerdemain:—

"£100 Reward.

"Whereas, certain persons have stated and continue to state that the phenomena produced by the Brothers Davenport are not the result of an occult power or influence exercised by them, but are produced by known and vulgar methods, now I, representing the Brothers Davenport, declare that if any person or persons can be found capable of producing the same results under the same conditions (by legerdemain) that I will pay the said person or persons the sum of one hundred pounds; that in addition I will pay for the hire of the room or place of exhibition for such a test, and all other expenses connected with the same. And the said test or exhibition shall take place in the presence of at least twenty-five

persons of character and position, whose opinion shall be taken to establish the question at issue, and if this challenge and defiance shall remain, as former and similar challenges and defiances have remained, unnoticed, except by ribaldry and meaningless jeers, I, on behalf of the Brothers Davenport, and I hope on behalf also of every honest and fair mind, shall hereafter leave the vulgar noise, which seems in this instance to replace criticism, to be appreciated as it may deserve. The phenomena are once more and unreservedly offered to such scientific gentlemen as may desire to investigate them.

"H. D. PALMER,

"Manager for the Davenport Brothers."

"Now, what has been the answer to this on the part of the conjurers? Nothing.

"For the benefit of your readers, I may as well state that in October last Professor Anderson, as he calls himself, began making a great noise about the Davenports, and declaring, with all that impudence and effrontery of which he is such a perfect master, that the tricks were sheer humbug from beginning to end, and that he could perform them without the least difficulty; and M. Tolmaque actually offered to show a committee how they were done. Consequent upon this the following letter was sent to the great wizard:—

"308, Regent Street, Oct. 6, 1864.

"SIR,—Having read your letter in the *Morning Post* of Saturday last, we beg to accept the challenge made or implied in that communication. We are ready to appear before a party of twelve or more gentlemen specially chosen as capable of fairly investigating the phenomena we present. You shall be present, and shall have every facility given you to examine the empty room and the instruments we use. You shall then explain to the satisfaction of the gentlemen present the legerdemain you have stated we employ, or produce, if you can in your own person, the same result. Should you succeed by legerdemain in performing or imitating those results, or be able to detect and expose imposture, we shall then be ready to acknowledge that your accusations are justly founded. But if you fail, as we are well assured you will do, we shall require you to retract publicly the accusations you have publicly made against us.—We are, &c.,

"BROTHERS DAVENPORT."

"This letter, than which nothing could be fairer, was forwarded to Mr. Anderson, and what think you was his reply? Why, that he had not given any challenge at all. A similar one was then sent to M. Tolmaque, who also declined the honour.

"In order that no loophole should be left for those or other conjurers to escape out of, the following, which was also previously addressed to M. Dion Boucicault, was sent to the *Morning Post*, and duly appeared in that paper:—

"London, Oct. 4, 1864.

"SIR,—The seance which took place in your house and in the presence of yourself and friends last Wednesday evening has given rise to much discussion, in which we have been pronounced by some not only jugglers but impostors (say jugglers, and therefore impostors). Two professed conjurers have publicly announced that they can produce, by legerdemain, all the phenomena we have exhibited. We accept the challenge, and shall feel obliged if a committee of gentlemen of character and position can be found selected from such as are quite free from any prejudice in the matter. A seance shall then take place in a room which may be examined beforehand, and with instruments to be furnished by the committee. We are prepared to produce there certain phenomena in the presence of these gentlemen, and in the presence of the two conjurers; and when we have done, the conjurers shall be required to produce the same under the same conditions, or shall expose to the satisfaction of the committee the fraudulent means we are stated to have employed; but this they shall do by the exercise and exhibition of legerdemain (or, if they please, by machinery), and not by any occult power of the nature of that we possess, and which they might use in secret and then repudiate, for we do not pretend that we have the exclusive possession of the power we employ.

"We trust, Sir, in fairness to us, and to those who believe in our

honesty, that the test will be fairly and strictly applied, and the result, whatever it may be, made public.

"We make this offer in all sincerity and good faith, and we hope it will be met and dealt with in the same spirit."

"We are, yours truly,

"IRA ERASTUS DAVENPORT,

"WILLIAM H. DAVENPORT,

"WILLIAM W. FAY."

"This challenge too passed unheeded by both Anderson and Tolmaque. The former shuffled out of it by requesting the Brothers to perform their tricks in the light in his theatre, and the latter declared 'he would have nothing to do with works of darkness.' Other challenges were given by the Davenports and by Mr. Palmer, the end of them all being that Tolmaque inserted the following in the *Morning Star* of Oct. 24th, last year:—

"I, M. Tolmaque, Prestidigitateur, hereby inform Mr. Palmer that as long as he sails under false colours I will not answer him, or any of his friends, on the subject of the Brothers Davenport."

"M. TOLMAQUE."

"Now, forsooth, M. Tolmaque has turned up again with a new form of challenge and another test, which is to expose the delusion and drive the Davenports into obscurity. Should they accept this, the Prestidigitateur will in all probability again decline to have anything to do with 'works of darkness,' or people who 'sail under false colours.'"

"But it is stated that he has performed all the Davenport tricks. Yes, but who saw him? He gave his seance in a private room somewhere, before a very select company—so select, in fact, that the name of no single person who attended has been made known. True, 'Planeur' is generally understood to be Mr. Edmund Yates; but, in the first place, he is known to be actuated by a strong *animus* against the Davenports, and is, therefore, by no means that calm and impartial judge that we require when a dispassionate investigation has to take place; and, secondly, if he were all that is requisite in such a case, he is, after all, but one man, with a very *mediocre* intellect, whose testimony would be worthless when weighed against the thousands of persons—many of them of the highest ability, with cool heads, calm judgments, and a sceptical turn of mind—who have witnessed the Davenport performances, and have unanimously agreed that they could not solve the problem as to the agency by which the phenomena takes place."

"For my own part, I confess I am completely in the dark as to the *modus operandi* of these manifestations. I have tried my best to discover the agency by which they are produced, and have failed. I should feel exceedingly thankful if anyone could enlighten me. I do not accept the Davenport theory, and I have no other to offer. My only object in writing this is to do the Brothers justice—to state the real facts of the case in the face of that idiotic misrepresentation which has become so prevalent, and to claim for them an impartial investigation in the place of ignorant denunciation."

"Jan. 8, 1865."

"GEORGE SEXTON, M.A., M.D."

Of course, I am not attempting to prove that I was, until very recently, what is termed a Spiritualist, but only that I have for many years been impartially investigating the matter, and that I have long looked upon the phenomena as the result of some occult force that neither philosophers nor scientists could explain. I see clearly now that the only hypothesis capable of accounting for the extraordinary results that so constantly occur under almost every variety of condition is the noble and elevating doctrine of Spiritualism. That the spirits of our departed friends do communicate with us, and that their visits are not, as angels' were once said to be, "few and far between," but numerous and frequent, is to me as much a matter of fact as that I am writing this letter. The truth that there is "no such thing as death" is the noblest consolation that has ever blessed humanity. Contrast this with the wretched, grovelling doctrine of materialism in the annihilation of consciousness when we pass into the grave, and who can fail to see the result? The soul clings to the one with all the tenacity that its existence is capable of, and recoils, shuddering with horror, from the others. "If," said the late W. J. Fox, "heaven be indeed a dream, then it is one of nature's dreams, whose visions are prophecies."

Sept. 30th, 1872.

GEO. SEXTON.

MRS. HOLMES AT DARLINGTON.

DEAR MR. BURNS,—It is with pleasure that I continue the subject of the visit of Mrs. Jennie Holmes and her esteemed husband to Darlington. We esteem them not only for the blessed and supernatural labour and manifestations which accompany them, but also for their kind, intelligent, and excellent demeanour and sound moral and spiritual development, really truthful, and anxious to do good, and nothing but good, to all, whether Spiritualists or non-Spiritualists. They are Spiritualists indeed; they are working together with a will, for the sole object of blessing mankind with the present living gift of God—Progressive Spiritualism. They are our brother and sister, loved ones from a distant land. Let us be kind, generous, and good to them; and when they are ready to return to their beloved home and friends, and to our and their brother and sister Spiritualists, they will be our ministers of the same to them.

Our Wednesday evening seance was truly a great success. It is scarcely possible to conceive a more elevating, truthful, and spiritual feast. The ring-test, demonstrating the existence of supernatural existence, was given twice. "Rosie" and "Richard" were more than equal to their duties—they were witty, pleasant, and obliging; the latter with the instruments and the audible voice. "Richard" also spoke well, and instructed the meeting through the medium, it being the first time of his doing so for twelve months. The "French Canadian spirit" conversed freely with one of the company, and also sang in French, which was pleasing to all. "Yes, Maria" and "Irish Ann" very much interested the company, and showed that they are very intelligent, and, I will add, devoted to the present work of God—the ministry of the spirit to mortals. "Bell," however, we think, carried off the royal wreath in a most excellent address, in which she delineated the orderly existence of immortality, and foretelling that an important event will

transpire at the end of the present generation of mortal existence. She stated that the first sphere of immortal being is occupied by those who have made the least progress, or who may have just departed from the mortal tenement. The other degrees of progress, up to the seventh, are attained to by spirits as they are able to do so; but up to the present time no spirit or angel has been enabled to penetrate or progress beyond the seventh sphere, save only Jesus Christ. At the end of the present generation, she said, many would be able to do so, and to dwell with Christ and with the Father of all spirits in heaven and on earth. After the address came the close of the most truthful and exalted meeting or spiritual communion of Spiritualists at which the writer of this one had the pleasure of being present.

Mr. Editor, our Thursday night meeting, which was held in the reading room of the Central Hall, was indeed a rouser. The company numbered nearly forty; in this it was equal to the previous night in the drawing-room at the residence of Dr. Irwin. This seance was highly successful in the physical manifestations and the audible voice. The Indian Chief, "Black-Hawk," came and gave us tremendous war-whoops, audible voice, and I should think you never heard such a rumour with all the instruments and bells together, and also the audible voice of "Richard" and of "Rosie"; and the audience not only received touches and slaps, but thumps with the instruments, and the noise and the shrieks of the ladies touched were somewhat startling. The ring-test was given twice. A stranger-spirit, who was a German, was permitted to pick out a German gentleman present, with whom he held a colloquy. The French spirit also held a lengthy conversation in French with Mr. G. E. Hinde, and sang most delightfully in French. "Irish Ann" also addressed the company in a very agreeable manner. The spirit-lights were also given, in which the bust of a male spirit was seen. "Bell" now addressed the meeting in a very appropriate and agreeable manner. An editor of one of our local papers and a reporter were present. After the address the meeting was closed, the company generally being highly satisfied.

On the following day (Friday) I had the pleasure of accompanying the mediums to give a seance at Bishop Auckland. As usual, we found the friends ready to receive us, on our alighting from the railway carriage, with that good and cheerful feeling which is characteristic of them, as you so well know. At seven a goodly company of at least thirty were gathered, consisting of Spiritualists and non-Spiritualists. As usual in these seances, there was no waiting for manifestations. As soon as the light was put out the instruments began to be moved. I must here state that something very peculiar took place in this seance, which was not manifested in any of the other seances. After "Rosie" had informed the meeting that the conditions were better and more harmonious than at the Darlington seances even, all the manifestations common to the other seances were gone through until the spirit-lights, when faces were manifested to some, during which, or whilst the spirit-faces were being shown, a very wonderful light was projected into the room, which strangely contrasted with the spirit-light. It consisted of the half of a six-pointed star, the longest point being about three feet in length; it was projected into view twice, each view lasting about ten seconds. This light was whiter than the brilliant sunlight, but it was emittant as the star-light—you must look at its body to behold its effulgence. It was subsequently explained that this light was "the bright and morning star" (Rev. xxii. 16), the spirit of the Infinite, and it is the spirit-light or basis of the mind of the one "like unto the Son of Man" (Rev. i. 13) and also of "Jesus Christ." The light by which the faces are shown is "the candle of the Lord" (Proverbs xx. 27), which is the basis of the mind of man and of the angels.

"Rosie" and "Richard," "Irish Ann" and the "French" and the "Italian" spirits, and "Bell" each performed their parts, which closed one of the most harmonious meetings ever held with a mixed company. Everyone seemed to have come for a purpose, opening their minds and their spiritual feelings to receive aught which might be given from the world of eternal existence in the presence of the beloved strangers who had journeyed from America and from London with their spirit-guides to see us and to do us good. After a kind entertainment and a cheerful communion with our friends, N. Kilburn, jun., and others, we returned at noon on Saturday, again to prepare for a seance in the evening.

This seance may be called a private one, therefore names will not be mentioned, except that it was negotiated with Dr. Moris, Darlington. Seven p.m. was the time of meeting; about a dozen gentlemen and two ladies were assembled in the adjoining drawing-room, and a more respectable and intellectual-looking company it would be difficult to convene. After all had been prepared, and the company seated, the manifestations proceeded immediately, and for some time harmoniously, until interrupted by some of the sitters, who began, in a boisterous and silly manner, to question and to pump for replies and for manifestations. Of course the delightful manifestations which were in readiness to be given were interrupted, and on "Richard" going to touch them, according to their request, three sturdy gentlemen pounced upon the instrument and the supposed bearer of the same, and the cries: "Have you got her?" and "Strike a light!" were instantaneously ejaculated. The party to the plot, being ready with a large box of matches, hurriedly struck a light, but only to behold the medium (Mr. Holmes) and myself all right in our places, and the gentlemen embracing the guitar in the blazing light of the entire box of matches, which accidentally ignited, burning the fingers of the clergyman who held it, but who was obliged to drop it to the floor, endangering the nice carpet which adorned it. This was a rich scene! We hope that this fire and phosphorus may not be a foretaste of what the rev. gentleman and his colleagues may yet have to go through in the hereafter which awaits all mortals. This shindy did not break down the manifestations; they had three successful ring-tests after that, the thrumming of the instruments, the untying by spirit-power, and addresses by spirits; and several sat to be, and were abundantly, touched by spirits whilst holding Mrs. Holmes's hands. "Bell" closed the seance by an address, gently reviewing their conduct, which they could not bear, and, rudely rising from their seats, the meeting closed. The doctor, however, was courteous, and expressed regret for the conduct of his guests. I simply view the matter as an effort of strong-minded men, who attempted to grasp or discover something which did not exist, viz., dishonesty and trickery. I hope they may profit by their

utter failure, and be better men when next they attend a seance of Progressive Spiritualists.

I now come to our spiritual meeting on Sunday evening, October 6th. The brethren and sisters met from all parts of the town and from Bishop Auckland. Our meeting began soon after seven p.m., a small company, about twenty, in a little room; but none of us desiring to break the conditions, or to improperly test the spirits, they could come and labour very near to us. A huge ring had been prepared by brother G. R. Hinde, about as thick as your little finger, which was put upon his arm in the usual way. Brother Wallace, and a brother from Bishop Auckland, also had the test. Others sat up with the medium to experience spirit-touches on their person. The instrument now moved about whilst being thrummed—touching, tapping, thumping all the brothers and sisters and visitors on various parts of their persons, whilst "Richard" cheerfully spoke to each in the spirit-voice. Subsequently he took the violin from the hands of the musician and carried it about, playing it and speaking to the company. The musician said he might as well have the bow, which he also took from his hand into the realm of darkness and used it briskly; afterwards he returned them into the hands of their owner. We now joined feet, and paused in silence, when we could distinctly hear the tramp of numerous feet upon the floor, stepping to the time of soft and gentle music; this was repeated. Joyous and (if you like) loquacious "Rosie" now went round to each in the meeting, accompanied by some deceased little ones of parents who were present; they were empowered—one in particular—to kiss the bereaved mother, and to pat us all on our hands and on our knees, "Rosie" the while audibly speaking to each. "Irish Ann" sang several pieces to us. Spirits were described, and the faces were seen in the spirit-lights. "Bell," as usual, gave her closing address, and the free seance given to the people by Mrs. Jennie and Mr. Nelson Holmes closed. The meeting now assumed that of a mutually complimentary character, and many were the simple, genuine, affectionate, and dignified expressions that welled up from the bosoms of both the visitors and the visited. In the two strangers in our midst we felt the representative presence of millions of our dear brethren and sisters in a far-off land, and in view of the genuineness of the characters who stood in our midst, we felt that in endeavouring to bless them we might also best manifest our love and the fraternal tie which unites us to those in the distance. The meeting reluctantly separated at between eleven and twelve, feeling comforted and strengthened in the work of the living God.

I have to note one more private seance with Dr. Irwin and his guests. Monday, October 7, we went at half-past seven o'clock; present, nearly twenty persons. There was a good degree of harmony, and the manifestations were perfect as they could be; both "Richard" and "Bell" moved the guitar splendidly. "Richard" was very obliging, coming close to the people, and speaking very distinctly and abundantly to them, and touching them with the instrument, and allowing the Doctor to grasp the guitar, and try to pull it from him, but he found "Richard" too powerful for him. Two ring-tests were given. Several sat to be touched, and were touched abundantly; some were scratched on the head with hands; the faces, or spirit-lights, were shown. The address followed by "Bell," and thus closed a most cheerful, harmonious, successful, and well-conducted seance. After which all sat down to a plentiful repast, provided by the generous and pleasant Dr. Irwin. At eleven o'clock, our cab being in waiting, we left the company to enjoy their conversation.

Tuesday morning, 11.5 a.m.—After an hour's pleasant chat, &c., I now complete my last duty to our distinguished visitors, and the train is snoring away towards the great city, their transient home.

Mr. Editor, financially the visit is successful, with a small surplus. The brethren and sisters are benefited, and investigators and the townspeople generally have something to think and to talk about, which were all items of the object of the invitation given to the mediums to visit here. We are satisfied with the visit, and I think I can say, on behalf of the mediums, that the satisfaction is mutual, with hope and expectation of a speedy repetition.

The report of seven such seances as the foregoing is necessarily of some considerable length, but I have done it as briefly as I could, and, none of the seances being omitted, I trust the report will give a good degree of satisfaction to all concerned.—I remain, yours fraternally in the spirit,

D. RICHMOND.

18, Chapel Street, Darlington.

The *Darlington and Stockton Times* reports the seance of Thursday evening pretty sensibly for a newspaper.

MRS. JENNIE HOLMES'S VISIT TO BISHOP AUCKLAND.

Through the kind consideration of the Spiritualists of Darlington, who had engaged Mrs. Holmes to give a series of seances in that town, an opportunity was afforded the friends at Bishop Auckland of presenting to those interested in the subject some of the most striking phases of spirit-manifestation. Mr. S. S. Lingford kindly placed his house at the disposal of the committee, and on Friday night last some thirty-five persons, comprising influential and intelligent inhabitants, not only of this town, but also of Barnard Castle, Spennymoor, &c., assembled at a seance convened by private invitation. Many of those present were entire strangers to these manifestations.

Before proceedings were begun, Mr. Kilburn remarked, for the satisfaction of those who were strangers to each other, and to remove all suspicion of confederacy, that he was personally acquainted with everyone present, and felt perfectly satisfied of their honesty. Mrs. Holmes then said a few words in an intelligent and earnest manner on the subject of her mediumship, of the requisite conditions of the circle, and of the uses of Spiritualism. "It was not the knocking about of the various apparatus, but the proof which these seemingly absurd doings gave of the truth and reality of the life hereafter, for which she sat, and to which the spirits devoted so much of their time and talents."

The sitters were placed in a double semi-circle, extending round three sides of the room, with Mr. Holmes at the end of one row, his hands being carefully held during all the manifestations. Mrs. Holmes, the medium, sat in the open space between the ends of the circle, near her being a table on which were placed the guitar, bells, tambourine, violin, iron and wooden hoops, a rope, and also an iron ring six inches in

diameter and one-eighth of an inch thick, specially manufactured for use at this seance by Mr. Lingford, and marked for identity. At Mrs. Holmes's request, a gentleman stepped forward and tied her hands with the rope. The light was now extinguished, and immediately the instruments on the table began to move, then to rise up in mid-air, the bells ringing and the guitar strumming all the while, and a voice—said to be the direct voice of "Dick," a spirit who attends this medium's circle—was heard speaking in various parts of the room. All the articles enumerated had been carefully examined previous to the commencement of the seance, without anything of a suspicious character being discovered, and on relighting the lamp the medium was found tied as mentioned above.

Mrs. Holmes was now entranced by the little Indian girl, "Rosie," whose genial humour and merry laugh were most refreshing, and as this spirit performs the ring-test, Mr. G— was selected from the sitters for the experiment. Sitting on a chair facing the medium, the light being the while extinguished, he was directed to secure both her hands in one of his, and carefully assure himself that the four iron and wooden rings were on the table, also to pass his hands down her arms to ascertain that no such rings were secreted on them. The violin being scraped a while, suddenly Mr. G— exclaimed that the wooden hoop bound with iron was on his arm, although everyone's hands were held by his neighbour, both of Mr. Holmes's being held by the person sitting next to him, and the medium's hands secured all the time by Mr. G—.

After a short interval, during which the lamp was lighted to satisfy everyone that the ring had been placed as stated, and to hear Mr. G—'s assurances of the genuineness of the occurrence, the same test was given to Mr. K—, a visitor from Barnard Castle. In this instance the iron ring belonging to the medium was used; it is a solid iron ring, about six inches in diameter by three-sixteenths in thickness. Subsequently, although it is unusual for this test to be given more than twice at one seance, the iron ring before named as specially prepared for this seance was placed on the arm of one of the ladies present, the like precautions being taken in each case. These three persons all stated that during the time occupied with the experiment they were being gently touched from head to foot, the sensation being of a soft, velvet-like pressure, or, as one said, like the touch of a mouse's fur. They also affirmed their conviction of the genuineness of the manifestation, which was considered the more satisfactory as none of them were Spiritualists.

The next manifestation was of large and most brilliant spirit-lights, which seemed to ignite in mid-air and float up and down, while suddenly large rainbow-shaped bands of light appeared on the ceiling of the room shining with a brilliancy resembling the lime-light for several moments. Their size would be from one to two feet long, by as many inches broad. This was a most extraordinary manifestation, and produced a most vivid impression. The medium, who was several times tied and untied by spirit-power, was afterwards entranced by "Irish Ann," whose brogue was of the most genuine kind, also by a French Canadian lady, and finally by a spirit named "Bell," who stated that she was an Italian, and that previous to controlling this medium she did not understand the English tongue. She described many spirits present, and concluded the seance with a most impressive address on the bearings of the present life on that which is to come, urging the necessity of living a pure and noble life here, so that, being worthy, we might at once, on entering the summer-land, ascend to a lofty and truly spiritual state. "It was ours to choose this path; or, grovelling here, have to work and suffer there for that progress and advancement which we might have attained while on earth."

This address was characterised by much earnestness and depth of feeling, and most appropriately concluded a seance replete with manifestations of a highly extraordinary and impressive character.

Oct. 5th, 1872.

N. KILBURN, Jun.

Sir,—Will you find me a small space in the *Progressive Spiritualist* to express my admiration of the mediumship of Mrs. Holmes? I know you have plenty of descriptive matter concerning such seances; therefore I will not trouble you with any superfluous attempt at describing or detailing the phenomena which take place in her presence. After the ring-test had been twice accomplished on Thursday night at Darlington, I was called up to get a personal manifestation, which had a world of meaning to me, though of no public interest. But I inadvertently took the ring into my hand, thinking the spirits wished to put it on my arm, and said, "I have got the ring in my hand." Would you believe it, but some people in the room thought I had made a discovery and found out the trick, which, I was told, produced a degree of inharmony. I am sorry for it, but I am not so 'cute as to find out that "trick" yet. I again say, for genuine mediumship—physical and test mediumship—there are few in the world that will much excel Mrs. Jennie Holmes.—Yours truly,

A. GARDNER.

Seaham Street, Newcastle-on-Tyne, October 5, 1872.

Mr. WALLACE, missionary medium, will remain at Darlington for another week, then proceed northwards to Newcastle for a week, and then most likely visit Glasgow, on his way to the north of Scotland. Could not our Edinburgh friends receive a visit from Mr. Wallace? We hope the suggestion for holding seances for the benefit of the missionary fund will not be overlooked. We would recommend any Spiritualist, however unpromising the locality in which he is situated, to invite Mr. Wallace for a few evenings. Address him, care of Mr. G. R. Hinde, Ridsdale Street, Yarm Road, Darlington.

Mr. MORSE has held two very successful meetings in London since we last went to press, and addressed the audiences in the trance state. On the evening of Thursday of last week he spoke before the St. John's Association of Spiritualists, Clerkenwell. Subject: "The Evidences of a Spirit-World." On Monday evening he again spoke in the trance, at 102, Ball's Pond Road, on "The Use and Nature of Religion as Interpreted in the Light of Modern Spiritualism."

THE SOUTH LONDON ASSOCIATION OF PROGRESSIVE SPIRITUALISTS have resumed their seances. Meetings, Tuesdays and Fridays, at 7 p.m. (Tuesdays for members only). Terms of membership, per quarter, payable in advance:—Gentlemen, 7s. 6d.; ladies, 5s.; honorary members, 5s. Any ladies or gentlemen desirous to join, address to Mr. F. M. Taylor (care of Mr. Weeks), 24, Lower Stamford Street, Blackfriars, S.E.

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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.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curtice and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

On the Connection of Christianity with Solar Worship—A Glimpse at Glasgow Spiritualism—Stoke-on-Trent Psychological Society—About Legislation—An Important Proposal—The London Conferences—Spiritualism in the Metropolis—Received with Thanks—The Spirit Messenger—A Week with London Mediums—Mrs. Holmes in County Durham—Progress of the Missionary Medium—Miss Hudson's Mediumship—An Appeal on Behalf of Mrs. Powell—Children's Progressive Lyceum, Nottingham, &c., &c.

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

FRIDAY, OCTOBER 11, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.
TUESDAY, OCTOBER 15, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.
WEDNESDAY, OCTOBER 16, Mr. Ashmun's Class for Teaching the Art of Healing Mediumship, at 8.
THURSDAY, OCTOBER 17, 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.

ON account of their Visit to Holland, Messrs. HERNE and WILLIAMS beg to announce that they will give NO SEANCES in London till about the middle of October.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 11, 1872.

THE NEXT CONFERENCE

Takes place on Monday evening, at 15, Southampton Row, at eight o'clock. Admission free to all who can profitably take part in the proceedings. The object of the meeting is a further extension of the work reported by us last week. It is felt that Spiritualism might be very much promoted in London if some systematic method were adopted for its diffusion. In this work Spiritualists could very much help each other if they were made more fully acquainted with their individual and local needs and the riches available to supply these needs. For instance, it would not be difficult to find a district in which the light of Spiritualism is not at all visible, but where some isolated Spiritualist longs for association and co-operation. Again, there is another district where intelligent Spiritualists abound, but they have no mediums, and consequently have no means of promoting the cause. But there are other places in which mediumship is plentiful, and might be distributed with manifest advantage to less-favoured districts. To effect this purpose may, we suppose, be considered the work of the Conference; and those who read this are invited to collect information of a useful kind and lay it before the Conference on Monday evening. It would be desirable to have a list of available mediums, so that those who could utilise their services might be able to apply for them. Then Spiritualists living in the same neighbourhood might associate together in weekly Conference, without entailing much expense, which would soon lead to circles, lectures, and other means of promoting the movement. Particularly should the Conference bethink itself of some plan for inaugurating Sunday services at some central point for the season. We are besieged with inquiries as to where the Sunday evening may be spent with the friends of Spiritualism. As a special invitation entails considerable expense, no further announcement of this Conference will be given.

GLASGOW SPIRITUALISM.

REMARKS ON OUR ARTICLE OF LAST WEEK.

The manifestation of direct writing recorded in Mr. Nisbet's letter printed by us last week, has evoked an interest so full and satisfactory that we are sorry to have to qualify the same by any correction or apology whatever. We regret however to have to state that in part of our impression the Hebrew characters appeared in a defective state, because of the fact that the inking rollers pulled part of them from the forme while it was on the machine being worked off. We have also had a letter from Mr. Nisbet, enclosing a photograph of the original direct writing, and pointing out that the Hebrew is not absolutely correct, as given by us, last week. We therefore repeat the inscriptions, with so much of Mr. Nisbet's account of the mode in which they were

given, as will make the matter intelligible to those who have not seen last week's MEDIUM. Extract from Mr. Nisbet's letter given last week:—

"After sitting for some time in the trance, Mr. Duguid selected two clean cards, and tearing, as he now usually does, a corner off one of them, he dropped the piece into the hand of Mr. Bowman. Laying the card on the table, along with a pencil, he sat back, and made the usual sign to put out the light. This was done, and in about two minutes the signal was made to light up, when we found the card (which was identified by the fitting-in of the corner piece), covered with Hebrew, Greek, and Latin inscriptions, with four Scripture references on the margin, and a word in strange characters below, apparently a signature. The Hebrew words are centred in a halo of light. Here is an exact copy of the original:—

עֵתִיק יוֹמִיָא

Dan. vi. 22.

הַמְלָאָה

Gen. xlviii. 16.

εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.

Col. i. 15.

ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.

Col. ii. 10.

Mors ipsa dum venerit vincitur si priusquam venerit semper timetur.

Virtuti modicum, vitio nil sufficit.

Lacta venire Venus tristis abire solet.

The chief defect in our last week's issue is in the following paragraph in which the Hebrew characters were nearly all absent in part of the edition:—

"I may here state that in the month of June last I received a direct card of a similar character. Enclosed in a wreath of flowers are Hebrew letters עֵתִיק יוֹמִיָא proceeding from the wreath there is an

extended hand holding the globe, over which is the appearance of a face with rays, such as we see in the usual representation of the sun. From the wrist of the hand to the tip of the forefinger we have the translation in English, "Ancient of Days."

No blame rests with the immortals in connection with these defects, which have been purely incidental on the part of those on the earth plane who have been the recipients and distributors of these facts. We may also observe that in the original spirit-writing there are no accents placed over the Greek characters, but Mr. Nisbet, on the recommendation of a scholar, inserted them in the copy transmitted to us.

A correspondent asks if the "strange characters" to the left of the direct writing are like certain characters which he writes, and translates "Haiz." The photograph now received shows that the "strange characters" are not similar to those written by our correspondent, but we have sent the card on to him, and as he is an Orientalist, we shall be glad to have his remarks on the undeciphered inscription. Next week we hope to give an account of an interview we had with the Persian spirit, and some of the facts from his personal history as related to us.

From another correspondent, well known and highly respected as a writer on Spiritualism, we have queries and remarks of a different kind. We quote: "I should greatly like to know whether, when the Hebrew words were given through the mediumship of Mr. Duguid (see last MEDIUM), there were any persons present who had any knowledge of Hebrew. If this direct writing has been given quite in the absence of any such persons, I must give up one of my theories on the nature of mediumship, i.e., that the mode of expression adopted by the spirits is always to be found in the mind of one or more of the mediums whose brain is used in the process. It might be worth while to put the question in the MEDIUM, for, if Mr. D. himself is not acquainted with Hebrew, some of those present might be, and their influence would contribute. I would also like to ask how much of all the languages given by the direct writing was known to anyone present. There is something not quite correct and modern in the German sentence, and the Latin is also not quite clear. The manifestation anyway is truly wonderful. I see that it is said that all parties were 'unlearned in ancient languages,' but I cannot help suspecting that some knowledge must have been perhaps latent or forgotten in some of their minds."

We leave the gentlemen who were present with Mr. Duguid when the writings were given by the spirits to answer for themselves. Mr. Nisbet, as a printer, to our knowledge has printed works in which phrases from these languages occur; but we should not be disposed to think that the sentences above recorded have come specially under his observation. In our own experience, and we may say in that of many of our readers, mediums have given utterance to matters quite foreign to their own minds or those of persons present, including the speaking in strange tongues, which have not been verified for a long while because of the fact that no person had heard the mediums speak who understood the language used. We think the questions proposed by our correspondent are of great scientific value, and their due solution would aid in the establishment of one important principle in Spiritualism. We trust our Glasgow friends will afford their help in the present instance.

A SEANCE IN THE "DAILY TELEGRAPH."

The *Daily Telegraph* of yesterday reports a seance with Miss Cook, evidently, under the heading of "Spirit-Faces," and supplied by "Our own Commissioner." The following are extracts:—

A sort of corner cupboard had been fitted up with two doors opening in the usual manner from the centre, and an aperture of some eighteen inches square in the fixed portion at the top. At this I was told the faces would appear. A lamp on a table in the other corner of the room was so arranged as to shed a bright light on this opening, whilst it left the rest of the small apartment in subdued but still in full light. I examined the cupboard or cabinet carefully, put a chair in, and saw little Miss Blank carefully shut up inside like a pot of jam or a pound of candles. A rope was put in her lap, the object of which will appear anon, and we all sat round like a party of grown-up children waiting for the magic lantern.

We were told to sing, and so we did. By-and-by, raps inside the cupboard-door told us to "open sesame." We did so; and there was pretty Miss Blank tied round the neck, arms, and legs to the chair, in a

very uncomfortable and apparently secure manner. We sealed the knots, shut her up in the cupboard, and warbled again. After some delay a face rose gently to the aperture rather far back, but presently came well to the front. It was slightly pale, and the head was swathed in white drapery. The eyes were fixed, and altogether it looked ghostly. It remained for some time, disappeared and re-appeared; and the lamp was turned full upon it, but the eyes never lost their fixed stare, and showed no symptom of winking. After several minutes it went altogether. The doors were opened, and little Miss Blank was found, still tied, with seals unbroken, and to all appearance in a deep sleep. Miss Blank was then awakened, uncorded, and taken to walk for a quarter of an hour in the back garden, as she was much exhausted; and we went upstairs to recruit as well. We had to make this break thrice during the evening.

When we re-assembled, after a good deal more singing than I cared about, another appearance took place in obedience to the command of the doctor, who had been in the East, and asked to see a Parsee friend. After some delay, a head appeared, surmounted by a turban, and with a decidedly Eastern expression of countenance, and dark complexion. It did not satisfy the doctor, who declared that the face bore a resemblance to the one demanded, but that the head-gear was not *en règle*. This was Tableau No. 2, which took a long time and almost interminable singing to bring about. Then there was another adjournment. The children were sent to bed, and the maid-servant—who, it appeared, was great at singing—came in from the kitchen to join the circle. There was one advantage, papa and mama told me, about these manifestations; they rendered the children quite superior to all ideas of "Bogey." I could not help asking myself whether I should have dared to go to bed under such circumstances in my days of immaturity.

In Scene the Third, the face was quite different. The head was still surmounted by white drapery, but a black band was over the forehead, like a nun's hood. The teeth were projecting, and the expression of the face sad. They fancied it was a spirit that was pained at not being recognised. When this face disappeared, "Katey" came again for a little while, and allowed me to go up to the cupboard and touch her face and hand, after first putting to me the pertinent question, "Do you squeeze?" On assuring her I did not do anything so improper, the manipulations were permitted. This was the finale, and the circle broke up forthwith. The gentleman from Manchester was delighted, and all the Spiritualists, of course, were loud in their commendations. I reserved my judgment, as my custom always is when I see anything that beats me. I was sufficiently struck by what I had witnessed to accept readily an invitation to another seance on a subsequent occasion. In the meantime I should like to submit these few particulars to a dispassionate jury for them to decide whether I was really for those three hours in direct contact with supernatural beings or simply taken in by one of the most satisfactory "physical mediums" it was ever my good fortune to meet.

ANOTHER ANNIVERSARY.

By special request of the spirits controlling Mr. Morse, the third anniversary of his seances at the Spiritual Institution will be celebrated on Monday evening, the 21st inst. The time will be occupied agreeably with music and mediumistic phenomena, and refreshments will be served, but the usual accompaniments of a tea meeting will be departed from. The tickets, 1s. each, are now ready, and should be applied for at once, as last year a good many people were turned away, and the rooms were too crowded. It is to be hoped that the more immediate friends of the medium and his life work will rally round and sustain him with their countenance and sympathy previous to his departure on his provincial tour.

HERNE AND WILLIAMS IN HOLLAND.

An enthusiastic note from Mr. Riko, of the Hague, announces the arrival of these mediums, and the successful commencement of their mission. The first seance took place on the second instant. In the dark, and under test conditions, "objects were moved—a small table among others; music on triangle, violin, bells, tambourine, &c.—all our own instruments; spirit-voices, spirit-touches. Once the spirit "Peter" took my matchbox; he gave me the bells, &c." Mr. Riko excuses his brevity on account of his many occupations during the visit of Messrs. Herne and Williams, who will also give seances at Amsterdam and Arnhem.

THE FEMALE ELEMENT of the editorial we has received a beautifully interesting memorial from Mr. Guppy—a piece of intelligence conveyed in a form which is sure to engross the sympathies of every true woman. Mr. Guppy's note contained a finely-tinted photograph of a lovely baby, comfortably tucked up, and fast asleep. The card bears the inscription, "Eight hours old. September 28, 1872.—S. GUPPY." We are given to understand that the little son and his mother are progressing favourably, and that Mrs. Guppy "will soon be ready for another trip per spirit-conveyance company."

MR. J. J. MORSE desires us to announce that he is making arrangements for a tour in the midland counties and the North, visiting Hull, the Leeds district, county Durham, and Newcastle, on his way to Scotland, returning by Carlisle and Lancashire. Mr. Morse made a similar tour in the early part of the present year, and was eminently successful, his mediumship giving great satisfaction both in public and private. Friends desirous of securing Mr. Morse's services are requested to communicate with him at once. Letters can be addressed to the office of the MEDIUM, or to Mr. Morse's private address, 76, Usher Road, Bow, London, E. We earnestly solicit correspondence from our country friends, even if they are not prepared to make immediate arrangements, that the tour may be planned.

AN INSTANCE of the silent power which Spiritualism is exercising in softening down the asperities of sectarianism is given in the case of a gentleman who has been received into a dissenting communion on the express declaration that he and his family are Spiritualists, and regular participators in spirit-communion. This is not an isolated case, and we ask, accepting the satanic theory, What guarantee have the "elected" and "saved" to protect their institutions from the assaults of their bitterest enemy?

MRS. B. (Guise), 5 francs received.

THANKS to Mr. E. Dixon, jun., Hull, for 10s. towards the balance due on last Winter's Sunday services. £1 4s. is yet required.

NEXT WEEK we hope to give an explanation of how the ring-test is performed. The article appeared in the *Banner of Light*, and was originally a communication from Theodore Parker in spirit-life.

MISS LOTTIE FOWLER had a very successful seance at the Spiritual Institution on Friday evening. Her public circles are well attended, and when the conditions are favourable every person present gets tests.

MR. ROUSE points out an error in our report of the Conference last week, which we gladly correct. It is stated in that report that *all* the clergymen in the neighbourhood had sat with Mr. Rouse; that gentleman desires it to be understood that by *no means all* had done so.

DR. BALDWIN writes: "I got some excellent tests from Miss Fowler. The seance at Messrs. Herne and Williams was fruitful of excellent tests. I am very pleased with my visit to London, and highly gratified at the successful state of the Spiritual Institution."

MR. JOHN STEEDMAN, 233, High Street, Edinburgh, says he is the author of several works descriptive of the spirit-world and of hymns; also, dialogues from the dead to the living. He would be glad to meet with some appreciation.

MRS. HOLMES arrived in London on Tuesday evening, and has held seances at her rooms, 16, Old Quebec Street, Marble Arch. She can hold no seances in London on Friday (to-day) or Saturday, as she has been invited to Brighton. She may be found in town all next week, after which she expects to visit Llanelly, South Wales.

MR. C. J. WASCH, of Rotterdam, informs us that he has engaged to form a spiritual circle. The preparatory steps are already made. Several persons have entered into the new circle, and a preparatory *règlement* has been made by Mr. C. J. Wasch and one of his friends, the latter having more experience in Spiritualism. The first meeting will probably be held in the beginning of November.

A WORKING MAN (a medium) wishes to join with some person or persons in the neighbourhood of Westminster Abbey, who, like himself, are anxious to investigate Spiritualism. A line, through this paper, will oblige.—F. HILSON. [Some time ago Mr. Hilson gave us an account of his manifestations, and of objects carried to him by the spirits.—ED. M.]

HALIFAX.—There seems to be great activity amongst our Halifax friends. We received the following announcement from several correspondents:—Mrs. Butterfield will give two addresses in the Mechanics' Hall, Halifax: On Sunday, Oct. 20—in the afternoon at 2.30, doors open at 2 o'clock; in the evening at 6.30, doors open at 6 o'clock. Admission to each service, 6d. and 3d. Questions may be asked at the close of each address.

THE VACATION which Mr. Morse enjoyed in France a few weeks ago interrupted the usual flow of questions from provincial correspondents which were wont to be received for discussion at his Friday evening seances. We remind our readers that we shall be glad to receive from them suitable questions to present for solution to Mr. Morse's spirit-guides, the answers to which will be reported in the succeeding issue of the MEDIUM.

SINCE OUR last publication we have received the following sums on behalf of Mrs. Powell:—A Friend, 2s. 6d.; A Friend, 20s.; Mr. Thomas Grant, £2; Mrs. Easted (a balance), 7d.; Mr. Catling, 4s.; Sir C. Isham, 20s.; Mr. A. Joy, 20s.; Mr. J. Sutherland, 5s. Nearly £7 have been received in all. We hope contributors will respond promptly, that the departure of the family may not be unnecessarily delayed. We cannot yet announce the benefit seances.

IT IS with unfeigned pleasure that we direct the attention of Spiritualists to the *National Reformer*, secular advocate and freethought journal, edited by Charles Bradlaugh, price 2d. weekly. Amidst an ocean of critical comment and personal opinions of but little scientific use or permanent value, there is in every number articles of deep interest and real merit. The series on "Pagan Parallels to Christian Texts" sets forth the universal grandeur of the human mind, as opposed to the narrow idea of the Christian sect, which traces all known good to its special sphere. Another series of papers on the religions of the world is of engrossing interest. "Our Aristocracy" is not flattering to the sources whence our noble blood has flowed.

A STRANGE PHOTOGRAPH.—To the Editor.—Sir,—This *carte* was submitted to me by the artist because he knows I am a Spiritualist; it is a perfect mystery to him, and rather queer to me. You see what appears to be a baby's hand touching that of the sitter. What do you think of it? The artist, Mr. Sprenger, 24, New Church Street, Marylebone, knows nothing of Spiritualism, and I have the most perfect faith in his statement that he took it in the ordinary way.—JAMES HOCKER, 33, Henry Street, St. John's Wood. [The photograph is a curiosity. The sitter is a child, and, as it were through a slit in the pinafore, a little hand protrudes, touching the sitter's hand. We invite inspection.—ED. M.]

AN HOUR WITH A MESMERIST.—On Monday evening, the 23rd ult., we spent an hour in company with Mr. C. W. Allwood, a professional mesmerist, at the Foresters' Hall, West Cowes. This is not his first appearance in Cowes in connection with electro-biology, as he was here some two years ago, and met with very good success. On Monday evening he began with electro-biology, and out of twelve or fourteen subjects on the platform, who went voluntarily from among the audience, he succeeded with about eight. Out of this number, however, three were more particularly susceptible. Mr. Allwood's experiments were extremely good, and evidently astonished a great many who were present, as his control seemed perfect. Next came phrenology, and two gentlemen (one of whom is well known to us) went up to the platform to "have their heads felt." The character of the one we knew was true to the life; of the other of course we can say nothing, but we heard a friend of his, who sat close by us, say that the professor's description was "the very dabs of him." Afterwards came a short lecture on "Man," which was exceedingly well handled. Altogether we considered it an hour well spent, and advise all who can to hear Mr. Allwood while he stays in Cowes, which will be during the week.—*Local Paper*.

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.]

October 4th.

(The first control was by Tien-Sien-Tie, the guide of the medium.)

Q. How do spirits materialise their robes?—A. There are different degrees of texture in spirit-garments. The original spiritual fabric may be partly embodied by the addition of psychical atmosphere, and then fully materialised by the absorption of another class of elements from the surrounding air.

Q. Why are the spirits so particular in giving pieces of their garments that only a small portion is bestowed?—A. As the substances which form the texture are, to a great extent, derived from the medium, it is evident that severe exhaustion would be incurred if large portions of such cloth were cut off to gratify the whimsicalities of selfish mortals.

Q. How do you account for the faces of materialised spirits varying at different seances?—A. The phenomena is yet in their incipient stage, and consequently partial failures are inevitable. The elements used are vitalised by the positive influences peculiar to the medium, and so the medium's expression of face may be more or less represented in the image formed.

Q. Is this art of making spirit-forms material a new one?—A. No, it is indeed very ancient, and has flourished in former epochs of spiritual influence. The hauntings and apparitions that have been seen at all times were the natural elements of this art, which might occur unknown to the spirit that caused them. It was by a study of these natural phenomena, so to speak, that spirits acquired the art of materialising their forms methodically as they do now. It is yet in its infancy, and after due study and experiment, it will reach a perfection unknown in all past ages.

Q. What is the cause of religious delusions?—A. They proceed from a want of the power of perception on the part of the human mind, and a consequent ignorance of facts, resulting from the low and crude condition of the matter usually surrounding the intelligent principle in men.

THE STROLLING PLAYER

gave a clever and humorous essay on "angel-making," being a caricature of the offices of the clergy. This spirit was then asked to explain a manifestation which has been seen at the house where Messrs. Herne and Williams lodge. A roll of cloth was seen coming through the panel of the door and was pulled out by a person present, no mark of its passage remaining immediately afterwards. The spirit replied that matter appeared to spirits like a cloud of vapour, and the atoms were repelled by the will of the spirits as the vapour would be by a hand being passed through it. The part of the door where the cloth passed through would be diffused into invisibility for the time being, and so the process would escape the scrutiny of the observer even in broad daylight.

WILLIAM FULLER.

The seance closed by a strange spirit effecting a very quiet control. He spoke slowly to allow the chairman to write down what he said. The medium rubbed his right cheek with his hand as if there had been pain in the part, and moved his limbs as if he suffered from pain and stiffness. He spoke thus: "Mr. Chairman—I have not a great deal to say. I feel strange in this new position; it is but a few weeks since I left this life, worn down by age and sickness. The main purpose of my communicating is relative to the distribution of my property. I have but one word to say on that head, which will be amply sufficient, that is, I distributed it justly, and they must abide by it. I passed from this life in the second week in August; my name was William Fuller; I resided at Kingston-on-Thames, at Tolworth farm; I was sixty-eight years of age. That is all I can say now." We may add, that neither the medium nor anyone present were aware as to whether these statements contain a shadow of truth, nor have we made any effort to test them.

DIFFERENT VIEWS OF "KATEY KING."

We have heard of a great number of criticisms on our minute description of the spirits seen at a sitting with Messrs. Herne and Williams. Some observers agree with us, others do not. We have asked several observers to write down carefully their experiences, and we will publish them. By some such process the law of physiognomical expression may be elucidated. At present we have only received the following letter, which we publish with pleasure:—

DEAR SIR,—In your interesting account in the MEDIUM of a private seance held on Tuesday, the 17th ultimo, at 61, Lamb's Conduit Street, mediums Messrs. Herne and Williams, your description of "Katey," the wife of "John King," differs materially from the "Katey" we all saw and conversed with at a seance held at Mr. Desmond Fitzgerald's, afterwards reported in the MEDIUM. "Katey's" daughter, by your statement, is more like the lady we saw—clear olive complexion, full eyes, Grecian nose, delicate mouth and chin, &c., but possessing the fervour and intelligence which you ascribe to her mother.

I should conclude it was the younger lady who made herself visible to us, had not Mr. D. F. complimented "John" on his "good-looking wife," and induced the reply, "Yes, she is a good-looking girl for her age!"

"John" is by some regarded as a type of the "fine old English gentleman," or, in other words, a despot of "the good old times," and he might, unmindful of the error, consider that any spirit reassuming an earth-life appearance would equally tend to establish the great principles of progressive life. But why "Katey" should willingly exhibit a defective nasal feature is to me somewhat of a mystery. She is supposed to have been, for the period of 300 years, loving and true to her lord, and it would seem more in keeping with that were she to ignore all the darker pictures of their former earth-life.

Taking a different view of the question (we hope spirits allow a joke), we women, on this earth, pay severe penalties for being made "beautiful for ever!" and we think it most unlikely that those spirits, like

"Katey," who have attained to an eminence where all is beautiful—the fourth sphere—would willingly assume an appearance of deformity.

Another view of it, and the most probable one, is, that all spirits are more or less subject to the influence of their mediums, and may, under different circles, produce different appearances. I will not, with further conjecture, take up more of your space; but, as Spiritualism progresses, I trust these discrepancies will be made clear.

E. GUYTON.

[At the sitting which we described, the looks of "John King's" wife became the subject of conversation, when "John," in a very delicate way, apologised for his wife's appearance, as if to spare her feelings the pain of ugliness being attributed to her. "John" smoothed the matter up by saying that he did not value her so much for her looks as for other sterling qualities of a more substantial character. Indeed, the manifestations in this respect had more of a moral than phenomenal tendency, showing that a man's actions in earth-life will confront him, it may be, hundreds of years after his entrance into the spirit-world. The broken nose, and "Katey's" obliviousness in respect thereto, seemed to have a very salutary and softening effect on "John's" character, and those who have read the travels of Andrew Jackson Davis in the spirit-world have heard that in a certain sanitarium for the morally lame and decrepit there are images of various kinds to remind the infirm of their besetting weakness. Perhaps "Katey's" crooked nose is one of these reminders. Reader, may we individually respect the integrity of our neighbour's organism and other attributes of being, and not have a museum of such objects to ponder mournfully over for a few hundred years in the spirit-world.]

MANIFESTATIONS AT BISHOP AUCKLAND.—To the Editor.—Dear Sir,—On Tuesday night, September 17, four of the Howdon Circle were favoured with a sitting at Mr. Fawcett's, Bishop Auckland, with Mr. and Mrs. Fawcett, Thomas, their son, and Miss Fawcett, their daughter, Mr. Meek, trance-medium, and Mr. Kilburn at the piano, for which sitting I must say we are heartily thankful. There was also at the same sitting a Secularist, a searcher after truth. After singing hymn 140, Mr. Kilburn was ordered to play the piano and the candle to be put out. No sooner was this done than up bounded the table, all fours, with such grace and power as to convince all present that there was a well-combined and intelligent force at work; for had all the eleven present had light, and tried to float the table so, all must acknowledge we could not have done it, or made it dance so gracefully to the music. A tambourine and little bell, which were placed under the table, were also played. Then Miss Fawcett was lifted high up in the air, almost lifting her father, who had hold of her left hand, off his feet, and Mr. Lobley, who had hold of her right, felt the same. All this time we had hold of each other's hands; feet also touching each other, with the exception of Mr. Kilburn, who was playing the piano. When Miss F. was again seated, and a light got, spirit-writing, through the hand of Miss F., ordered the Secularist to go and take hold of Miss F.'s right hand. All held hands and joined feet, and the light being ordered out, and Mr. Kilburn to play the piano, the table went off with its bounding force again; Miss F. was again lifted high up as they could reach, tambourine and bell were again doing their part. Miss F. having been again seated, a light was struck, and the man that had hold of Miss F.'s right hand said he never was more grateful for anything in his life than to see and hear the things that were passing that night.—JOHN BINNS, *Old Thurwick, near Willington, Durham*, September, 1872.

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To the Editor of the Medium and Daybreak.

SIR,—Being anxious to inquire into the truth of Spiritualism, and not having had an opportunity of attending one of the seances, I shall be glad if you will reply, through the MEDIUM of next week, if possible, to the following questions:—

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Your reply to these questions will greatly oblige.—Yours respectfully,
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[1st. The message is given in various ways. By telegraphic tilts of the table or raps when the alphabet is called over; by the spirits moving the hand of the medium to write; by the spirits causing the entranced medium to speak the message; by direct writing, produced by the spirits without mortal aid; by the direct spirit-voice speaking in the air without the use of a mortal organism; and by clairvoyants seeing the message written in luminous letters, or spoken to the clairvoyant by the spirits. 2nd. By visiting a test-medium, all spirits in sympathy with the investigator may be communicated with. Our querist should form a circle amongst his own friends. Instructions to do so may be obtained gratis at the Spiritual Institution.—Ed. M.]

MRS. OLIVE'S SEANCE (Spirit-guide, "Marie Stuart").—The Carribee Indian spirit, "Sunshine," described as present in the room a spirit-relative of one of the gentlemen present, his "brother Charley," who was immediately recognised. Dr. Forbes, on assuming control, addressed himself to a French gentleman present, assuring him of his possessing great powers of healing, and describing minutely how they should be applied. The gentleman stated that this was the second time he had been informed by spirits of exactly the same thing. "Mesmer" subsequently came, and in a very solemn manner encouraged him to devote the talent entrusted to him to the service of suffering humanity. The historical presentation was "John Knox." He spoke forcibly, and with the tone and expression of a man under acute mental suffering. He said this was the first time he had returned to communicate with the material plane since his departure from it. He came to make a public apology and recantation. "Marie Stuart" and he had been contemporaries—she a Catholic and he a Protestant. She had put in practice religious toleration, and he had systematically persecuted her with the most cruel and unrelenting intolerance. He thought he was doing right at the time, but bitterly had he repented of his conduct since. He had made to her his private apology, and obtained her ready forgiveness, but as the principles upon which he had acted still endured, and derived strength from the sanction of his name, he could not be at peace until he had made his apology and recantation with as much publicity as possible. He gratefully availed himself of the permission that had been given him to make use of the present opportunity for doing so, and he hoped the fact would be published.

CHURWELL.—Mr. Stocks writes just after the excitement caused by a pit explosion, in which nearly forty persons were killed or hurt, and hopes that will be some apology for his brief style. The following is an extract: "A little girl under ten years of age was presented on Friday last with an apple by her spirit-guide under the following circumstances. The girl in question, from some provocation, had merited her parents' displeasure, which was manifested by her receiving for the first time a little corporal punishment, after which, and as a further punishment, she was ordered to stand in the middle of the room. While in this position she was controlled, and the apple referred to above presented to her by invisible hands. Mr. John Hollings was paying a visit to her father at the time, and declares the apple came into her hand without human aid. The father of the girl, who, with Mr. Hollings, were the only persons present, declares that there has not been an apple in their house for some time. This girl is the same that you saw play upon the piano at our house, and the father, Thos. Broadbent, is the man that opened your first lecture at Churwell with prayer. The spirit had made a promise that if she were a good girl she should have some 'spice' brought her." Mr. Stocks's letter is signed "JOHN HOLLINGS, THOMAS BROADBENT, Morley, near Leeds."

ENGLISHMEN TO THE RESCUE.—To the Editor.—Dear Sir,—I herewith forward you my mite (3s.) for brave William Clarkson, whose case was reported in last week's MEDIUM, trusting you will kindly hand it to the right quarter. A greater piece of high-handed tyranny and oppression has, I should think, never occurred under this infamous "Compulsory Vaccination Act." I hope every true-hearted Englishman and lover of freedom will come to the rescue, and do their best for this deserving pioneer and his defenceless family, who have been reduced to such deplorable want and misery by this iniquitous law. One of the best means, in my opinion, of ridding the country of this oppressive enactment, would be by raising a defence fund for the assistance of our poorer brethren, upon whom the burden of these cumulative fines falls with such force. This might easily be done by a small weekly or monthly subscription.—I am, yours truly, F. PEARSE, Andover, October 7, 1872.

A NEW SCHEME.—To the Editor.—Dear Sir,—Will you kindly announce in your next issue that the members of the committee for the propagation of Spiritualism in the East of London are respectfully requested to meet at Mrs. Main's, 321, Bethnal Green Road, on Tuesday evening, the 15th of October, from 7.30 for 8.30 o'clock, to take into consideration the propriety of issuing subscription cards for distribution in London and the provinces, to procure funds for the building or purchase of a lecture hall for Spiritualists in the East End of London. All Spiritualists willing to aid this advancing effort are requested to join the committee.—I am, dear Sir (on behalf of the committee), your obedient servant, S. Goss, 23, Trafalgar Square, Stepney, E., October 7, 1872.

THE PLOUGH is being thrust into the spiritual soil at Frome, Somerset. The ploughman reports that it is rather a stiff piece of work.

THERE HAS BEEN a discussion on Spiritualism connected with some local institution, Sawston, Cambridge. Mr. Stubbings writes: "I must say that we have had a first-rate debate—one of the best that has been held since the class has been formed. I must give you many thanks for the trouble you have taken, and shall be much obliged for your help at any future meetings on the subject." Our correspondent was introduced to us by Mr. C. W. Pearce, and thus obtained the use of works from the library and pamphlets which have been so useful on this occasion. We are glad to be made use of in this way.

RELIGION.—Religion can be no more learned out of books than seamanship, or soldiery, or engineering, or painting, or any practical trade whatsoever.—FROUDE.

A RARE WORK.

SWEDENBORG'S SPIRITUAL DIARY, Vol. I., price 10s. 6d., postage 6d. extra.

London: J. BURNS, 15, Southampton Row, W.C.

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MRS. JACKSON is prepared to receive BOARDERS or LODGERS. Front and back drawing-rooms, breakfast room, and airy bedrooms (two with dressing-rooms attached); or the whole house may be LET, FURNISHED, for such length of time as might be agreed upon.—6, Elm Road, Camden Town. Easy access by bus or rail to all parts of London.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, OCT. 11, SOUTH LONDON Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, S.E. Seance at 7 p.m. Visitors desiring admission, to write (enclosing stamp) to Mr. F. M. Taylor, care of Mr. Weeks, at above address.

SUNDAY, OCT. 13, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, OCT. 14, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.

TUESDAY, OCT. 15, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 2. Free.

WEDNESDAY, OCT. 16, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, OCT. 17, 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, 7, Corporation Row, Clerkenwell. Public Seance at 8 o'clock; doors closed at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, OCT. 11, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, OCT. 13, 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. Hingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

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.

GAUTHORPE, 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 Stanmary, 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. Greenlees', Nicholson Street, Milkstone, at 6 p.m. Trance-Medium, Mr. Leach.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m., at 164, Trongate.

MONDAY, OCT. 14, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

TUESDAY, OCT. 15, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAUTHORPE, 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 7.30 p.m. Mr. Leach, Trance-Medium.

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GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

THURSDAY, OCT. 17, BOWLING, Hall Lane, 7.30 p.m.

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

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

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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.]

October 4th.

(The first control was by Tien-Sien-Tie, the guide of the medium.)

Q. How do spirits materialise their robes?—A. There are different degrees of texture in spirit-garments. The original spiritual fabric may be partly embodied by the addition of psychical atmosphere, and then fully materialised by the absorption of another class of elements from the surrounding air.

Q. Why are the spirits so particular in giving pieces of their garments that only a small portion is bestowed?—A. As the substances which form the texture are, to a great extent, derived from the medium, it is evident that severe exhaustion would be incurred if large portions of such cloth were cut off to gratify the whimsicalities of selfish mortals.

Q. How do you account for the faces of materialised spirits varying at different seances?—A. The phenomena is yet in their incipient stage, and consequently partial failures are inevitable. The elements used are vitalised by the positive influences peculiar to the medium, and so the medium's expression of face may be more or less represented in the image formed.

Q. Is this art of making spirit-forms material a new one?—A. No, it is indeed very ancient, and has flourished in former epochs of spiritual influence. The hauntings and apparitions that have been seen at all times were the natural elements of this art, which might occur unknown to the spirit that caused them. It was by a study of these natural phenomena, so to speak, that spirits acquired the art of materialising their forms methodically as they do now. It is yet in its infancy, and after due study and experiment, it will reach a perfection unknown in all past ages.

Q. What is the cause of religious delusions?—A. They proceed from a want of the power of perception on the part of the human mind, and a consequent ignorance of facts, resulting from the low and crude condition of the matter usually surrounding the intelligent principle in men.

THE STROLLING PLAYER

gave a clever and humorous essay on "angel-making," being a caricature of the offices of the clergy. This spirit was then asked to explain a manifestation which has been seen at the house where Messrs. Herne and Williams lodge. A roll of cloth was seen coming through the panel of the door and was pulled out by a person present, no mark of its passage remaining immediately afterwards. The spirit replied that matter appeared to spirits like a cloud of vapour, and the atoms were repelled by the will of the spirits as the vapour would be by a hand being passed through it. The part of the door where the cloth passed through would be diffused into invisibility for the time being, and so the process would escape the scrutiny of the observer even in broad daylight.

WILLIAM FULLER.

The seance closed by a strange spirit effecting a very quiet control. He spoke slowly to allow the chairman to write down what he said. The medium rubbed his right cheek with his hand as if there had been pain in the part, and moved his limbs as if he suffered from pain and stiffness. He spoke thus: "Mr. Chairman—I have not a great deal to say. I feel strange in this new position; it is but a few weeks since I left this life, worn down by age and sickness. The main purpose of my communicating is relative to the distribution of my property. I have but one word to say on that head, which will be amply sufficient, that is, I distributed it justly, and they must abide by it. I passed from this life in the second week in August; my name was William Fuller; I resided at Kingston-on-Thames, at Tolworth farm; I was sixty-eight years of age. That is all I can say now." We may add, that neither the medium nor anyone present were aware as to whether these statements contain a shadow of truth, nor have we made any effort to test them.

DIFFERENT VIEWS OF "KATEY KING."

We have heard of a great number of criticisms on our minute description of the spirits seen at a sitting with Messrs. Herne and Williams. Some observers agree with us, others do not. We have asked several observers to write down carefully their experiences, and we will publish them. By some such process the law of physiognomical expression may be elucidated. At present we have only received the following letter, which we publish with pleasure:—

DEAR SIR,—In your interesting account in the MEDIUM of a private seance held on Tuesday, the 17th ultimo, at 61, Lamb's Conduit Street, mediums Messrs. Herne and Williams, your description of "Katey," the wife of "John King," differs materially from the "Katey" we all saw and conversed with at a seance held at Mr. Desmond Fitzgerald's, afterwards reported in the MEDIUM. "Katey's" daughter, by your statement, is more like the lady we saw—clear olive complexion, full eyes, Grecian nose, delicate mouth and chin, &c., but possessing the fervour and intelligence which you ascribe to her mother.

I should conclude it was the younger lady who made herself visible to us, had not Mr. D. F. complimented "John" on his "good-looking wife," and induced the reply, "Yes, she is a good-looking girl for her age!"

"John" is by some regarded as a type of the "fine old English gentleman," or, in other words, a despot of "the good old times," and he might, unmindful of the error, consider that any spirit reassuming an earth-life appearance would equally tend to establish the great principles of progressive life. But why "Katey" should willingly exhibit a defective nasal feature is to me somewhat of a mystery. She is supposed to have been, for the period of 300 years, loving and true to her lord, and it would seem more in keeping with that were she to ignore all the darker pictures of their former earth-life.

Taking a different view of the question (we hope spirits allow a joke), we women, on this earth, pay severe penalties for being made "beautiful for ever!" and we think it most unlikely that those spirits, like

"Katey," who have attained to an eminence where all is beautiful—the fourth sphere—would willingly assume an appearance of deformity.

Another view of it, and the most probable one, is, that all spirits are more or less subject to the influence of their mediums, and may, under different circles, produce different appearances. I will not, with further conjecture, take up more of your space; but, as Spiritualism progresses, I trust these discrepancies will be made clear.

E. GUYTON.

[At the sitting which we described, the looks of "John King's" wife became the subject of conversation, when "John," in a very delicate way, apologised for his wife's appearance, as if to spare her feelings the pain of ugliness being attributed to her. "John" smoothed the matter up by saying that he did not value her so much for her looks as for other sterling qualities of a more substantial character. Indeed, the manifestations in this respect had more of a moral than phenomenal tendency, showing that a man's actions in earth-life will confront him, it may be, hundreds of years after his entrance into the spirit-world. The broken nose, and "Katey's" obliqueness in respect thereto, seemed to have a very salutary and softening effect on "John's" character, and those who have read the travels of Andrew Jackson Davis in the spirit-world have heard that in a certain sanitarium for the morally lame and decrepit there are images of various kinds to remind the infirm of their besetting weakness. Perhaps "Katey's" crooked nose is one of these reminders. Reader, may we individually respect the integrity of our neighbour's organism and other attributes of being, and not have a museum of such objects to ponder mournfully over for a few hundred years in the spirit-world.]

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TRUTH-SEEKER.

16, India Terrace, Gordon Road, Peckham, S.E.

[1st. The message is given in various ways. By telegraphic tilts of the table or raps when the alphabet is called over; by the spirits moving the hand of the medium to write; by the spirits causing the entranced medium to speak the message; by direct writing, produced by the spirits without mortal aid; by the direct spirit-voice speaking in the air without the use of a mortal organism; and by clairvoyants seeing the message written in luminous letters, or spoken to the clairvoyant by the spirits. 2nd. By visiting a test-medium, all spirits in sympathy with the investigator may be communicated with. Our querist should form a circle amongst his own friends. Instructions to do so may be obtained gratis at the Spiritual Institution.—Ed. M.]

MRS. OLIVE'S SEANCE (Spirit-guide, "Marie Stuart").—The Carribee Indian spirit, "Sunshine," described as present in the room a spirit-relative of one of the gentlemen present, his "brother Charley," who was immediately recognised. Dr. Forbes, on assuming control, addressed himself to a French gentleman present, assuring him of his possessing great powers of healing, and describing minutely how they should be applied. The gentleman stated that this was the second time he had been informed by spirits of exactly the same thing. "Mesmer" subsequently came, and in a very solemn manner encouraged him to devote the talent entrusted to him to the service of suffering humanity. The historical presentation was "John Knox." He spoke forcibly, and with the tone and expression of a man under acute mental suffering. He said this was the first time he had returned to communicate with the material plane since his departure from it. He came to make a public apology and recantation. "Marie Stuart" and he had been contemporaries—she a Catholic and he a Protestant. She had put in practice religious toleration, and he had systematically persecuted her with the most cruel and unrelenting intolerance. He thought he was doing right at the time, but bitterly had he repented of his conduct since. He had made to her his private apology, and obtained her ready forgiveness, but as the principles upon which he had acted still endured, and derived strength from the sanction of his name, he could not be at peace until he had made his apology and recantation with as much publicity as possible. He gratefully availed himself of the permission that had been given him to make use of the present opportunity for doing so, and he hoped the fact would be published.

CHURWELL.—Mr. Stocks writes just after the excitement caused by a pit explosion, in which nearly forty persons were killed or hurt, and hopes that will be some apology for his brief style. The following is an extract: "A little girl under ten years of age was presented on Friday last with an apple by her spirit-guide under the following circumstances. The girl in question, from some provocation, had merited her parents' displeasure, which was manifested by her receiving for the first time a little corporal punishment, after which, and as a further punishment, she was ordered to stand in the middle of the room. While in this position she was controlled, and the apple referred to above presented to her by invisible hands. Mr. John Hollings was paying a visit to her father at the time, and declares the apple came into her hand without human aid. The father of the girl, who, with Mr. Hollings, were the only persons present, declares that there has not been an apple in their house for some time. This girl is the same that you saw play upon the piano at our house, and the father, Thos. Broadbent, is the man that opened your first lecture at Churwell with prayer. The spirit had made a promise that if she were a good girl she should have some 'spice' brought her." Mr. Stocks's letter is signed "JOHN HOLLINGS, THOMAS BROADBENT, Morley, near Leeds."

ENGLISHMEN TO THE RESCUE.—To the Editor.—Dear Sir,—I herewith forward you my mite (3s.) for brave William Clarkson, whose case was reported in last week's MEDIUM, trusting you will kindly hand it to the right quarter. A greater piece of high-handed tyranny and oppression has, I should think, never occurred under this infamous "Compulsory Vaccination Act." I hope every true-hearted Englishman and lover of freedom will come to the rescue, and do their best for this deserving pioneer and his defenceless family, who have been reduced to such deplorable want and misery by this iniquitous law. One of the best means, in my opinion, of ridding the country of this oppressive enactment, would be by raising a defence fund for the assistance of our poorer brethren, upon whom the burden of these cumulative fines falls with such force. This might easily be done by a small weekly or monthly subscription.—I am, yours truly, F. PEARSE, Andover, October 7, 1872.

A NEW SCHEME.—To the Editor.—Dear Sir,—Will you kindly announce in your next issue that the members of the committee for the propagation of Spiritualism in the East of London are respectfully requested to meet at Mrs. Main's, 321, Bethnal Green Road, on Tuesday evening, the 15th of October, from 7.30 for 8.30 o'clock, to take into consideration the propriety of issuing subscription cards for distribution in London and the provinces, to procure funds for the building or purchase of a lecture hall for Spiritualists in the East End of London. All Spiritualists willing to aid this advancing effort are requested to join the committee.—I am, dear Sir (on behalf of the committee), your obedient servant, S. Goss, 23, Trafalgar Square, Stepney, E., October 7, 1872.

THE PLOUGH is being thrust into the spiritual soil at Frome, Somerset. The ploughman reports that it is rather a stiff piece of work.

THERE HAS BEEN A discussion on Spiritualism connected with some local institution, Sawston, Cambridge. Mr. Stubbings writes: "I must say that we have had a first-rate debate—one of the best that has been held since the class has been formed. I must give you many thanks for the trouble you have taken, and shall be much obliged for your help at any future meetings on the subject." Our correspondent was introduced to us by Mr. C. W. Pearce, and thus obtained the use of works from the library and pamphlets which have been so useful on this occasion. We are glad to be made use of in this way.

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SEANCES IN LONDON DURING THE WEEK.

FRIDAY, OCT. 11, SOUTH LONDON Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, S.E. Seance at 7 p.m. Visitors desiring admission, to write (enclosing stamp) to Mr. F. M. Taylor, care of Mr. Weeks, at above address.

SUNDAY, OCT. 13, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, OCT. 14, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.

TUESDAY, OCT. 15, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 8. Free.

WEDNESDAY, OCT. 16, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.

THURSDAY, OCT. 17, 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, 7, Corporation Row, Clerkenwell. Public Seance at 8 o'clock; doors closed at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, OCT. 11, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, OCT. 13, 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, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

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. Greenlees', Nicholson Street, Milkstone, at 6 p.m. Trance-Medium, Mr. Leach.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m., at 164, Trongate.

MONDAY, OCT. 14, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

TUESDAY, OCT. 15, 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 7.30 p.m. Mr. Leach, Trance-Medium.

WEDNESDAY, OCT. 16, 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-medium, Mr. John Crane.

GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

THURSDAY, OCT. 17, BOWLING, Hall Lane, 7.30 p.m.

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

WEST HARTLEPOOL, Seance at Mr. Hall'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 7.30 p.m. Trance-Medium, Mr. Leach.

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

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