



THE MEDIUM AND DAYBREAK.

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

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[PRICE ONE PENNY.]

THE RING TEST EXPLAINED.

We quote the following article from the *Banner of Light*, June 24th, 1871. It is a communication from the spirit "Theodore Parker," through Mrs. Conant, medium, at the "Banner of Light" circle, Feb. 16, 1871. Compare the explanation now given with that afforded by the spirits through Mr. Morse and "Katey King" (see MEDIUM, No. 65), and a very noticeable degree of harmony will be apparent.

"Q. Can you explain how the spirits can take a coat off a person, when the coat is sewn up in such a manner as to appear impossible?—

A. In the first place, it should be understood that there is nothing solid in Nature; that there is a space between all particles; that the adhesion does not make solidity. It only reaches a certain point of attraction, and therefore holds the particles in a near relation to each other; but there is a space between them all. This being true, the process of disintegration is very easy, very simple. Many of the inhabitants of the spirit-world are excellent chemists, and they understand the laws governing in all material things exceedingly well; and they who produce this class of manifestations for the furtherance of knowledge among you upon the earth, further inform themselves with the special view of taking advantage of the law of attraction and repulsion. The human will, when backed up by intelligence and knowledge, is superior to all things and laws—it is the law of all laws, and is capable of penetrating all conditions and of making all subservient to it. If I should wish to take off your coat, even though it should be a seamless garment and woven upon your body, I should not go to work by the ordinary process, but I should first darken the apartment, in order that the magnetism proceeding from the human eye might not absorb the chemical condition I might wish to use. In that case I should either bandage all your eyes or darken the room so that you could not see; then I should immediately envelop the coat in a condition which, if you could see it, would appear like steam. It would penetrate through all the interstices of the coat, and disintegrate the particles at once; but it would hold them, at the same time, in solution. By the force of my will I should determine that these particles should be attracted to myself or any part of the apartment I might designate. As soon as these particles were apart from the chemical influence or power that I had thrown around them, and exerted through them, they immediately resume their former position; or, in other words, the law of attraction would again begin to act, and all these particles of matter would assume their proper conditions, and the coat would be a coat intact, just as it was before I chemically acted upon it. Then, when I wish to put the coat on again, I simply go through the same chemical process; I disintegrate the particles, and I then envelop the subject who is to wear the coat with another condition, chemically speaking, which acts in harmony with the law of attraction, and the coat, or the particles composing the coat, must be attracted to their original position upon the subject, in consequence of the chemical condition with which I have surrounded the subject. Therefore, you will see, it is from beginning to end a chemical experiment, which you will all be capable of demonstrating to your entire satisfaction when you shall stand behind the veil."

PROPERTY RECOVERED BY THE AID OF SPIRITS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The following extraordinary narrative of facts may be of some interest to the readers of the MEDIUM. If you think so, perhaps you will be kind enough to give them a corner. A gentleman, whom I must call Mr. X., living in Ireland, held some valuable property in that country on lease, renewable in his family for ever. Mr. X., wishing to make some change regarding the leases of this property, could not find them anywhere; as his father had died many years before, no one knew anything about them, and the advantage to the property of effecting a certain legal conversion of these leases was about to be lost.

Under these circumstances, Mr. X. one day met a lady friend, who was something of a Spiritualist, and related the case to her; she, in reply, advised him to consult a medium. Mr. X., with astonishment, said he could not believe in anything of that kind; but as all hope of ever finding the leases seemed to be at an end, and as his friend was coming

to England, he empowered her, if she thought proper, to consult a medium for him. This lady, on arriving in London, stated the case to a lady friend of her own, and this second lady undertook to lay the matter before a non-professional medium whom she happened to know. She did so, with no more information than that stated above. The reply from the medium was, "You go to —," a certain town which he named in the interior of England, "and there make inquiries." This answer not being deemed satisfactory, the medium was again applied to for further particulars if possible. The only answer returned by the medium to this was, "Act upon the hint already given; it is quite sufficient." These results were then sent to Mr. X. in Ireland, who remembered that his father, who had spent some years before his death in England, had a friend, a certain Mr. Y., who is now living in the very town mentioned by the medium. On Mr. X. writing from Ireland to Mr. Y. in England, he learned with astonishment that his father, many years before his death, had confided to this Mr. Y. a parcel of parchments, telling him to be careful of them. On this parcel being forwarded to Mr. X., the very leases he had so long despaired of finding were found in it.

I may add, that all parties concerned in the above can be referred to; also that the information was given through writing-mediumship, the medium being

JOHN ROUSE.

Oct. 1st, 1872.

[We publish with pleasure this very extraordinary and satisfactory case of results through mediumship. The answer through the medium was simple yet all-sufficient. We had the narrative some months ago from the lady who applied to Mr. Rouse, and we have the fullest confidence in the truthfulness of the statements.—Ed. M.]

A SEANCE WITH MRS. BASSETT.

At a seance with Mrs. Bassett there was a voice talking to us without interruption for at least a quarter of an hour. I may say, indeed, that an old gentleman (for the voice was exactly that of an old man) gave us an address that lasted the above-mentioned time. I do not remember that there was anything particularly striking in what he said; what was remarkable was, that clear and distinct articulation should be possible to an invisible agent, while all the medium knew about the matter was that this talking at the top of her head made her feel very hot. The voice observed that we ought to consider ourselves highly privileged in having the opportunity of conversing with those who had crossed over to the other side, because such intercourse would have the effect of throwing light upon the spiritual side of our nature, on which subject he considered there was the most lamentable ignorance at present among the sons of earth. What do people understand for instance, was said, by the expression of the Lord laying his hands on Joshua? We were all made to laugh afterwards by the spirit who followed—one of the same calibre as "Peter," of Lamb's Conduit Street—referring to that remark thus: "You know, as the old gentleman was saying just now, about the Lord laying his hands on somebody." This spirit when on earth kept a store in America, and has a brother in the flesh who recognises him perfectly as his brother James. He laughed and joked with us, and upon Percy Wilkinson asking him if he could see him, he replied, "No; I have not made my eye yet, I have only as yet manufactured the part necessary for talking." I have heard "John King" answer to people asking him if he saw them, "Not yet." This seems to show that in order to be able to see us material creatures some visual organs have to be prepared. "James" seemed anxious to remain and talk with us, but was unable to continue doing so, for he began to stutter a great deal, and had to confess at last that the force was all used up. This being the case, no one else was able to manifest himself, and we were consequently obliged, very unwillingly, to raise the seance. I omitted to say that the first spirit who came has a son amongst us who claims him for his father.

J. H. GLEDSTANES.

LAST QUARTER the paper on which the MEDIUM was printed cost upwards of £50, and produced more than 60,000 copies of the usual size, presenting a surface of about nine acres.

TO INVESTIGATORS AND SPIRITUALISTS.—TRY
MRS. OLIVE.

To the Editor of the Medium and Daybreak.

SIR,—Permit me, as briefly as possible, to state my experience of Spiritualism. On the 29th of September, wishing to know what the subject was about, and whether there was anything in it or not, I called on Miss Lottie Fowler. This was my first investigation. During what I was told was the trance she related some very accurate incidents of my past life, made statements concerning the future, and also furnished me with a mass of misty information of which I scarcely could make head or tail, and which might or might not be true. My feeling on leaving her was one of some astonishment, and an anxiety to get something more tangible.

The same night I called on Mr. and Mrs. Holmes, at 16, Old Quebec Street. This lady was very loth to sit, as she said she felt a lack of power and disinclined. Being desirous at once to go to the root of the matter, I pressed the point, and the result sent me home in a whirl of bewildered belief. The guitars, &c., distinctly played all over the room, the ring was put on my arm, instruments into my hand, &c., &c. A tiny hand pressed my head, "Home, Sweet Home" was sung to me, by certainly neither Mr. nor Mrs. Holmes, and from all parts of the room came evidences of a delightful supernatural. I tested communications in various satisfactory ways.

The next evening (30th) I went to Messrs. Herne and Williams. I told them I was a sceptic and investigator—quite new to it; and, indeed, I was so behind time, and the room so very full, that it was only as a favour I was admitted. Here I was gently touched in the face, on the head, &c., by what evidently was no mortal power; heard the voices; felt the air; table moving, &c., &c. I also, for the first time in my life, beheld a real "ghost"—spirit, I should say—whose name, I gathered, was "Katey King." I felt, however, that I had not hit off the exact thing yet, the spirits seemed too material.

On the 1st of October I called on Mrs. Olive, 49, Belmont Street, Chalk Farm Road, and here I come to the point of my letter. From my first sitting with this lady I felt I had got comparatively deep into this beautiful reality. I no longer desired tests. My understanding and conviction were too forcibly appealed to. Spirit-relatives and spirit-friends, of whose frequent presence near me I had been informed at the other seances, came and spoke to me in terms it is impossible to describe, such as I feel utterly unable to express. At any rate, I felt I had hit off the right medium at last. I have since repeatedly visited her, and although I have been to Miss Hudson and also to one of Mr. Morse's seances, not one of the others has furnished me with that delight and new life which has been daily poured into me by spirit after spirit at Mrs. Olive's from that beautiful spirit-land.

I state my own case merely. The disposition or temperament of others may not derive from this medium the deep satisfaction that I have; but I would say to all who are honestly, however sceptically, desirous of investigating this great mystery, and who have got beyond the mere tricky test-portion of the business, go to Mrs. Olive. They will there find their understanding and conviction powerfully appealed to, and will have the pleasure of listening to the deep convincing tones of truth. And I trust the time is not far distant when the intrinsic value of Mrs. Olive's at present but little known mediumship will be appreciated as it deserves to be.

I started as an impartial sceptic ten days ago. If I am not at the present moment an out-and-out Spiritualist, all I can say is, that I am something uncommonly like it.—I am, Sir, your obedient servant,
RICHARD ARTHUR SALMOND,

Woolwich, October 9th, 1872. Lieutenant Royal Artillery.

[As we started our correspondent on his spiritual pilgrimage, we gladly publish his letter as a record of real experience.—ED. M.]

THE EXPERIENCES OF A BEGINNER.

The following letter has been received at this office. The writer is a stranger to us, but such experiences are quite frequent with those in whom the mediumistic talent exists in a latent state. We publish it to indicate the way in which the manifestations frequently commence:—

DEAR SIR,—You may perhaps remember receiving a letter from me with thirty penny postage stamps enclosed for a book, the name of which I have forgotten; the stamps you never got, and as I was very positive that I had sent them, you very kindly sent me five numbers of *Human Nature*, which I read with very great interest, especially as it dealt with a subject so opposite to my way of thinking, that is Spiritualism. If you remember, I wrote you my mind on the subject, telling you I did not believe it, or something to that effect. I got a reply from you in which you told me I did not see into it, or could not or would not, I don't know which. The above correspondence took place about three or four years ago. At that time I was groping my way out of the dark regions of orthodoxy into one in which I was induced to search for the truth, which I have steadily pursued. As I could say so much on this, I will leave it, as I want to tell you my experience lately in these extraordinary phenomena. A few months ago I lent a gentleman a number of the *New Era*, which he returned a few weeks ago. Along with it he sent me three copies of the *Medium*. I read them, but took very little notice of the subject matter, as I did not believe in it, but lent them to another friend, as requested by the above gentleman. We talked the matter over; and on Sunday week we called upon the gentleman, who initiated us into the subject, and the little we saw then quite surprised us; we did not know what to think of it. However, I went with my friend to his home to tea; after tea I suggested we should sit round a table at once, and see if anything would take place. We did so with a small table, but we sat about an hour before we thought the table moved; but presently we could both feel and see it move, and then it began to travel about the floor. My friend requested me to leave it, as he thought I was doing it on purpose. I did so, and walked back towards the room door. The table followed me, but they still had hold of it, so I requested them all to leave off, and see what it would do by myself. Soon as I took hold of it and laid my hands lightly on the top it began to go towards the door, and increasing in speed, went out of the room, along the passage, and the table went bang against the

kitchen door. If I had seen anyone else do it, I should at once have said they did it on purpose. After this took place, I said, "Now, if your large dining-table will move by us simply resting our hands on the top, I will believe anything possible." We formed a circle round that table, and, mark, all in full gaslight. As with the small table, we sat for upwards of an hour. At last we fancied the table moved (which is not a small one, it being about 5ft. each way, and dark, heavy mahogany, just about as much as I could do to lift it off the floor). At last it began to move from me—which I think very remarkable, as it does not matter when I sit, it always moves from me and to me—and then moved over the floor till it went against the other end of the sofa, on the opposite end of which I sat. I began asking questions, and it knocked backwards and forwards against the sofa (about eight inches each time) in reply to questions about departed relatives, the most of which were correct, and even when wrong were corrected. I asked all the questions. After we had done, I said, "If you have power to take the table back to its place again, do so at once, and quickly," which it did, and squeezed me against the sofa, and I am perfectly satisfied no one attempted to move it, especially so am I convinced by the most wonderful things done since.

Another friend of mine, who is very sceptical about this, invited me to his house. I went. He wished to put it to a severe test. He requested me to ask if any departed friends of his were present. We got three tilts at once in the affirmative. I was then requested to ask if it could tilt at the letters of the name of the person he thought of (name not being mentioned at all) as I repeated the alphabet. I got "yes" again. I commenced, and it spelt the name out by tilts at the proper letters constituting a name. I said to him, "Is that the friend you were thinking about?" and he said it was perfectly correct, which gave him great satisfaction.

Last Saturday night I was sitting against the fire reading the *Hull News*; my right hand commenced to tremble, so I thought probably I could write, as I had read that such was a sign that the spirits wished you to write. I got pencil and paper, and rested my pencil on the paper quite passively. After a few moments my hand began to quiver, and then commenced to move the pencil about on the paper, for about an hour, until the paper was as black as ink. At intervals they repeated this, each time making rapid improvements. I also sat down in front of a pianoforte, and rested my fingers lightly on the keys. In a few moments my hands began to move, and then went very quickly over the keys, making sounds very like those you hear from bells attached to horses when in sledges travelling on the snow. My whole body was powerfully shaken up and down at the time. At last I stood up, and then I was danced along the floor till I went against the wall. I tried it over again a few times, but as I touched so many keys with all my fingers, I did not discern any particular tune; at last I had "Home, sweet Home" very well played; but as there were several keys going, I could not make it out so well, but I could distinctly hear it on one particular lot of keys in the same way as it could be played on the accordion.

Now, although I have witnessed the above, still I am inclined to think it all may proceed from magnetism; but I intend to follow up with the investigation of the phenomena.

Do you think I am a medium? and could you give me any information on the subject? By so doing, you would greatly oblige one who intends to go fully and seriously into the subject. Of course, if the above very rambling account is of any service to you in any of your periodicals, you are welcome to use it.—Anxiously waiting to hear from you, I am,
yours truly,
R. D. CHARLTON.

1, Cave Street, Beverley Road, Hull, October 10, 1872.

SPIRITUALISM IN THE CHURCH.

To the Editor of the Medium and Daybreak.

SIR,—It is a habit of mine to be always on the look-out for any discourse or sermon to be delivered on or treating of the superior nature of man, and when I find anything of the kind going on, I seldom let the opportunity pass by without attending. Many would call me an enthusiast upon that head. Be that as it may, it is a source of great pleasure for me to gratify that enthusiasm. Well then, seeing an advertisement in one of the daily papers last week that a sermon was to be given by the Rev. G. B. Porteous, at the Bedford Chapel, Bloomsbury, subject—"Supernatural," I accordingly hastened to that place on Sunday morning last, not knowing whether I was to hear the *pro* or *con* of the matter. I cannot, however, express my feeling enough to assure you how well I was repaid for my journey. The rev. gentleman opened his discourse in a most masterly style, dwelling upon the admitted fact of the two distinct states of being, namely, the natural and spiritual existences. He impressed it forcibly on his hearers that man has no greater claim in the whole world than the inheritance of a glorified immortality. How much I wish I could have taken down the whole of the sermon for the benefit of the many others of your readers. For a finer and more telling discourse on the immortality of the soul I never heard, and I am sure it must have very considerably impressed all his hearers. I observed a lady near me whose emotion was too great to repress, and gave way to a few tears. She was not alone in that respect, for I had some difficulty in stifling mine. Mr. Porteous is indeed a fine speaker, with a very powerful and clear voice. He also possesses that clever and happy knack of riveting the attention of his congregation to his theme. I enclose you a handbill given away at the door, and by which you will see there are some lectures to be delivered by Mr. Porteous, all of which I should say, from their titles, savour very much of Spiritualism. I have no doubt from his arguments Mr. Porteous is a thorough Spiritualist; and I can assure you we have in him a very clever and powerful advocate, if that be the case. It would well repay all of your readers that can go to hear him. I must say it speaks volumes for our cause when the clergy publicly proclaim from the pulpit the grand tenets of Spiritualism. I am happy to tell you that this is not the only case; for in one of the most fashionable churches of the West End only three Sundays ago I heard a sermon based entirely upon Spiritualism.—I am, Sir, yours obediently,
F. CHURCH.

Kennington Park, October 14, 1872.

[The series of lectures referred to as being in the course of delivery

in Bedford Chapel, Bloomsbury, by the Rev. G. B. Porteous, are as follows:—Wednesday evening, October 2—"Is Spiritual Science Possible?" (a criticism of Spencer's, Huxley's, and J. S. Mill's Theories). Wednesday evening, October 9—"The Origin of Evil." Wednesday evening, October 16—"Errors and Mistakes." Wednesday evening, October 23—"The Relation of Cause and Effect." Wednesday evening, October 30—"National Growth and Aggrandisement." Wednesday evening, November 6—"The Morals of Men and Women." Wednesday evening, November 13—"Religious Revolutions." Wednesday evening, November 20—"The Sympathy of different Religions." Choral Services. Special collections to defray expenses." Mr. Porteous is to our knowledge an investigator of Spiritualism. He was editor of the *Progressionist*, a magazine of which a few numbers appeared in Glasgow, in which Mr. J. W. Jackson commenced to contribute his "Myths of Antiquity," since continued in *Human Nature*. Mr. Porteous is one of the most talented and intelligent clergymen in this country.—Ed. M.]

A VOICE FROM MANCHESTER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Permit me, through the medium of your valuable paper, to state that, in order to bring the science of Spiritualism more prominently before the public of Manchester than is at present attempted by the small band of men who, up to the present, have and are still willing to advance this good cause, but under existing circumstances are prevented from taking upon themselves other responsibilities, I should be very glad to receive the names of any ladies or gentlemen in or about Manchester who are desirous of spreading a knowledge of this important subject. A guarantee fund might be formed for the purpose of bringing down some of the talented mediums now in London, both for test and inspirational addresses; also to engage yourself, Mr. Gerald Massey, or other advocates fully competent to do justice to this subject; all arrangements to be made by, and with the consent of, this committee.

I trust, Sir, this call for co-operation will not be in vain, but that friends will deem it their duty to respond and assist in promoting a knowledge of this subject by the means indicated.

The few who are now labouring in this cause do not feel justified in abandoning their present line of action until other more suitable means are adopted. They would willingly assist in carrying out arrangements for a wider extension of this cause, and any combined effort of this kind they would welcome. I shall, therefore, be glad to find others willing to work and give of their ability for the furtherance of a cause which has for its object the greatest blessings which can be conferred upon man, viz., a true knowledge of himself, his destiny, and of God.—Believe me to remain, dear Sir, yours truly,

RICHARD FITTON.

34, Walnut Street, Cheetham Hill, October 13th, 1872.

[We are glad to receive this letter. The committee which our correspondent represents have already done good service for the cause, and we heartily recommend them to the confidence of Manchester Spiritualists. Surely there is power in Manchester to impel Spiritualism more decidedly to the front than it has been hitherto. We take the above letter as a favourable omen.—Ed. M.]

MR. HARRIS'S COMMUNITY.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—The following is an extract from a letter, dated August 7th, 1872, from a friend who visited Harris's community at Brocton; it may be interesting to your readers:—"They are all living very comfortably together, each esteeming others better than himself. Their land, which is over two thousand acres, is very fruitful, grapes being their principal production; and they have about one hundred casks full of wine, many of them holding from 1300 to 1400 gallons each, and are preparing to build another cellar, so that they are daily extending their operations; hence they say they are on a better basis than ever."—Believe me, yours sincerely,

E. W. BERRIDGE, M.D.

4, Highbury New Park, N.

[From another correspondent who has visited Mr. Harris and his community, we learn that Mr. H. considers work the regenerator of the world. In this we agree with him; but not in the means which he employs to attain labour and industry. There is nothing so provocative of laziness as drunkenness, which comes from the swallowing of alcohol, which is contained in wine and other fermented liquors. It seems a horrid blasphemy to grow good grapes and then partially rot their juice, and bale it out to men "to steal away their brains." If Mr. Harris would find a means of distributing to mankind the real juice of the grape in its native integrity, as it exists in the ripe fruit, then he would be doing a grand work. But to make wine in order that the producers may by the sale of it live in luxurious ease, is just a shade above the occupation of the pothouse-keeper. We fancy that the product of Divine respiration or internal breathing ought at least to be something higher than alcohol—the drunkard's drink. We hope to hear better news of Mr. Harris.—Ed. M.]

SPIRITUALISM IN MARYLEBONE.

The third quarterly meeting of the friends in this district took place at Mr. Hunt's on Wednesday evening, Oct. 9th; Mr. Cowper in the chair. We have to report a further accession of members since our last. The meeting was addressed by Mr. Hunt, who called attention to the importance of family seances as a means of spreading a knowledge of Spiritualism. "Historicus" delivered a forcible and trenchant address on "Christianity, Secularism, and Spiritualism." In the course of his remarks, he said, "There was a class of mankind called secularists, who denied the fact of spirit-communion on the condition that sensuous evidence was wanting. From Shaftesbury to Holyoake, and including the whole French school of positivists—though on the 'mundane,' their differences had been legion—they were as one in their denial of spiritual objective manifestations. Lamentable as was the condition of this social section till recently, it appeared to have no successful combative agency to demonstrate the existence of the supernatural. Modern Christianity had employed her choicest genius to debate the 'historical argument,' but the secularist still demanded as proof that he could behold the

'Pillar of fire by night, and the pillar of cloud by day.' Hence the 'historical argument' failed because it adduced as evidence ancient manifestations only, and in that respect barred the kingdom of heaven with the last clairvoyant psychic of Patmos. Renan declared not against the possibility of miraculous intervention, but denied its historical value. What, then, could be introduced as a regenerator of those people who live in darkness and behold not the face of the divine? The logical answer was Spiritualism, and the reason, 'because it demonstrated present spiritual communion by sensuous manifestations, and limited its duration only to eternity, and its operation to the universe. What an eager recipient was the secularist of any new philosophical theory! And yet this was not accepted only on the condition of its plausibility, but chiefly on the fact that the validity of the theory could be tested at will, and its truth or error detected. On the contrary, modern Christianity generally failed to prove the existence of spiritual communion by 'ancient miracles,' because itself denied their present being or application, thereby preventing the modern Nicodemus from testing the value of the argument. Spiritualism occupied the place of the former; it advanced its rather original theory, and its proselytes did not receive it on the condition of plausibility or of historical argument, but chiefly because modern 'manifestations' were advanced as evidence whereby the 'covenant' was ratified, and the deed of Spiritualism sealed for ever."

The rest of the evening was occupied in pleasant conversation, and singing to the strains of an English concertina. A vote of thanks to the chairman, and "Hand in hand with angels" being sung by the entire meeting, brought to a close one of the most delightful parties it has ever been my good fortune to attend.

J. HOCKER.

33, Henry Street, St. John's Wood.

To the Editor of the Medium and Daybreak.

SIR,—At a committee meeting held at the above address, "Historicus" proposed, "That in the event of obtaining leave for use of a room at the Spiritual Institution, to accommodate all our members at quarterly meetings, in conjunction with use of library (fifteen volumes at a time), the sum of £1 5s. be paid every quarter to the Secretary of that Institution."

Please reply through the MEDIUM of this week if this meets with your approval.

J. HOCKER, Honorary Secretary, *pro tem*.

16, David Street, Baker Street, October 15, 1872.

[We shall have much pleasure in meeting the requirements of our Marylebone friends as detailed above.—Ed. M.]

MR. WALLACE, MISSIONARY MEDIUM.

A gentleman writing from Glasgow gives hopeful anticipations of Mr. Wallace's useful employment in that city, and desires to know what are the results of Mr. Wallace's mediumship. These have been and are exceedingly various, as his "Spiritualism, Past and Present," which appeared in several numbers of the MEDIUM, indicates. As a general rule, we would say that the best results are obtained when they are not specially sought for. To begin with, Mr. Wallace is a trance-medium, and in that state his spirit-friends afford very satisfactory explanations of the deeper problems of Spiritualism which are particularly instructive to practical Spiritualists. This medium is, then, in the first place, of signal use to those who are already Spiritualists and desire to know what Spiritualism really is. As moral teachers Mr. Wallace's spirit-guides occupy a high position, and so another important end is served in that relation. In the family circle and when the conditions are favourable numerous tests of identity are given and intelligence conveyed from friends in spirit-land. This phase is useful for investigators and consoling to all. When Mr. Wallace sits with those who are entirely uninitiated, he has in the trance singular power to point out those who are mediums, and suggest steps leading to their development. In the trance he answers hosts of questions of all kinds—medical, scientific, scriptural, philosophical, religious, spiritual, &c. We shall be glad to hear from those who have employed Mr. Wallace as to the special advantages of his services.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It is with pleasure that I seat me to say a few words about the visit of our friend and brother, the "Missionary Medium." You will be aware that almost simultaneously with the coming of brother Wallace to Darlington came the test-medium, Mrs. Jennie Holmes, and the intense interest which her visit excited almost left our devoted brother in the shade. Being attendant on all the seven seances, I myself might seem to neglect the noble worker who was amongst us; but I was on the look-out, and caught glimpses now and again of what he has been doing. I beheld him in the centre of our active friends, confirming them in the faith and in the philosophy of Spiritualism, and bestowing upon them, by means of his mediumistic gifts, grand messages and assurances from the noble band of reformers—the kind guardians who accompany him. And again I beheld him in the circumference in the outskirts of the spiritual ranks gathering together the uninitiated and the sceptical inquirer, and teaching them how to form and to conduct the circle, and to look up to heaven and to their "dear departed" ones for that communion which is now vouchsafed by God to mankind. And as I remember one instance in particular which is truly illustrative of the blessed power of his guardians to work by him, you will pardon me if I briefly relate it. A meeting for the formation or development of a new circle was convened at Houghton, one mile from Darlington. The lady and gentleman of the house and a number of others were present. After sitting a while, the lady nearly became entranced, but the gentleman, after receiving a dear communication from their deceased son, had occasion to go out of the room, and when on the staircase their deceased son accosted his father in the audible voice. He immediately returned in great astonishment, and informed the whole company of the fact.

His influence as a healing medium has been exercised with beneficial results upon many of the Spiritualists in this town. In many respects his visit will be remembered with pleasure and profit. Although I had not much chat with him, yet I was delighted to find that a number of my old friends whom I well knew in the Owenite

ranks were amongst the number of his guardian spirits, and communicated with me with very manifest pleasure and satisfaction; and it was indeed a pleasure to me to respond in so close a connection once more with those true and devoted reformers.

I am proud to be enabled to say that I found in Mr. Wallace a genuine man and a veteran reformer, and personally acquainted with many of my old friends in the reform ranks. All who can enjoy an indefatigable worker, a pleasant companion, and one who can really give help in the good work of Spiritualism, in which he devotes spirit and body, would do well to invite the "Missionary Medium" to their district, their house, and home. He left us for Newcastle-on-Tyne at five minutes past two p.m. on Monday, the 14th inst.—I am, yours truly,

D. RICHMOND.

18, Chapel Street, Darlington, October 15, 1872.

[Mr. Wallace's address in Newcastle is Mr. Addy, Percy Street.]

CONFERENCE AT THE SPIRITUAL INSTITUTION.

The second Conference of the season took place on Monday evening. There was again a good attendance, and much interest was evinced in what took place.

Mr. J. Burns presided, and introduced the business by remarking that Spiritualism was a new form of thought, and demanded new institutions in accordance therewith. What was the distinctive feature of Spiritualism? It left every man to work out his own salvation: it dispensed with authority, and caused a man to discover and certify facts for himself, and to apply truth for his own individual enlightenment and happiness. No man could do these duties for us. In administering Spiritualism and framing means for its dissemination, these principles had to be kept strictly in view. The Spiritualists of Bermondsey or St. John's Wood would not thank any committee to dictate to them how they should act for the promotion of Spiritualism in their districts. A central committee deciding for everyone and telling all workers in the cause how they should act was contrary to the principles of Spiritualism, and was an exact copy of the Church, in which the archbishops dictated to the bishops, these to their subordinates, and the rectors to the curates, till freedom of thought and action was entirely obliterated. Only that evening a clergyman called in who had been a curate, but gave up the business because his rector wanted him to preach vicarious punishment, which his conscience would not permit him to do. In promoting the cause we must allow each person to work as he sees best, and as it is easiest for him in his individual position to act. All we can do is to help one another, but in doing so we must be careful to help men in their way, and not compel them to act in our way in receiving our help. Then we could come together and compare plans and the results arising therefrom, and thus induce each other to profit by our varied experiences. The speaker ventured to make these remarks, for he believed that local self-government was better than centralisation, and individual morality superior to law. By making our requests known to each other, we might be able to help one another without going under the bondage of central committees, or imposing on ourselves costly officials and cumbrous organisations, which attempted to do people's work for them and thus weakened the power of self-help. He had received messages from the promoters of two institutions, who could not be present as their meetings took place on Monday evenings. Mr. Cogman had a nice room, capable of seating fifty persons comfortably, and he was desirous of occupying it more frequently by getting gentlemen to give lectures on various phases of Spiritualism. Mr. Cogman also proposed to exchange with other mediums in distant parts of London, and thus introduce more novelty and variety into the services at the circles. Mr. Webster, of Ball's Pond Road, had also said that they held a meeting weekly, and desired the services of lecturers and trance-speakers. These gentlemen desired some form of organisation, that they might be supplied with the aid and co-operation necessary for them to do their work.

The Chairman also stated that in his absence Miss Ponder had called and taken exception to Mr. Gray's remark as to the absence of Spiritualists in Brixton. Besides her family, there were the Fitzgeralds and Mr. and Mrs. Bird, who were good mediums. He did not think Mr. Gray meant to say there were no Spiritualists in Brixton, but that there was no public movement amongst them, and consequently he had not the opportunity of meeting with any. A notice of the first conference was posted to Mr. Bird at his old address, Lothian Road, but it returned, marked "gone away," so that the Brixton friends were not forgotten, as Mr. Bird was the official remnant of an organisation which once existed in Brixton.

"M.A." referred to the resolution proposed by him at the previous conference, and on which this adjourned meeting had come together to take action. It was a work of time to remove all old prejudices, and introduce new and improved methods, and Spiritualists ought to mingle discretion with their zeal, and act with forbearance and prudence. He held a copy of the *West Londoner* in his hand, which contained an extract from the report of the last conference as given in the *MEDIUM*. The extract thus quoted was interlined with remarks by the editor, one of which was to the effect that "Spiritualism is just about gone to the dogs in the north-west districts." "M.A." was happy to observe that in its progress to the dogs it had reached the *West Londoner*. He recommended organisation from active centres, and enlisting all available talent in the prosecution of the cause, and welding each fragment attainable into a harmonious whole.

Mr. Henry Stevens said he had recently taken up Spiritualism in St. John's Wood, and he was happy to say they were making progress there. He strongly recommended the practice of prayer in circles, and gave instances of the benefit which such exercises had on spirits which were attracted thither.

Mr. Austin said he was struck with the proposal which a deacon of a church threw out the other day. In speaking to Mr. Austin he said if there are so many Spiritualists in London why don't they set apart one day for tract distribution, and by an organised effort place a tract in the hand of every person to be seen in the streets of London. Mr. Austin thought this was a very important idea, and he suggested that some Sunday should be set apart for this purpose, and he would give his services and 10s. towards the cost of tracts.

Mr. Smith, Bermondsey, would give them his past experience when

he was at Portsmouth. They had a society of twenty-two members, and desiring to make the cause more popular, they subscribed together and had Mr. Burns to give a lecture. The announcements were well distributed, and caused thousands of people to remark and think. They had a good audience, and the lecture itself was quite a success, and many of the audience afterwards formed circles. The speaker occupied the chair, and intimated that investigators might obtain information and assistance by calling at the residences of certain persons whose addresses he gave. The consequence was that they had each several visitors. He recommended the formation of societies in districts to do a similar work. If a society were formed in his own district, he would gladly do all he could to secure an audience, even to posting the bills about.

Mr. Hocker agreed with the previous speaker. He felt there were many Spiritualists in St. John's Wood. He had recently met with two persons in good positions who, most unexpectedly, he found were Spiritualists. He thought a list of names of those sympathising with Spiritualism should be got up for each district, who could be communicated with when any public enterprise was attempted. There was a good hall at the Eyre Arms, and he thought if a meeting were thus worked up, it would be a success and pay expenses. The members of their association paid 1s. a quarter, and they would soon have a few pounds of their own to work with. He seconded Mr. Austin's suggestion as to tract distribution, but he would act out of St. John's Wood, as he feared tracts would not be received from him there, as he was so well known.

Mr. Morse recommended that an energetic man in any district should invite all he knew favourable to Spiritualism, and confer with them as to what had better be done. Something was being done in the East End. The committee that had got up the testimonial to Mrs. Main, on account of her recent persecution, remained in an organised state, and Mr. Goss, its chairman, had called a meeting for the following evening, to consider what steps could be taken to lease or build a hall for the advocacy of Spiritualism in the East End of London. Some foundation should be made for the future by the education of children in the principles of Spiritualism; hence he proposed the formation of a Children's Lyceum.

Mr. Hunt agreed with "M.A." that the advocacy of Spiritualism should be conducted with prudence. He had recommended a sceptic who doubted the truthfulness of a circle to which he had been introduced, to form a circle at his own home. This was a last resort necessary to some minds. In visiting circles, he always fell in with the standing regulations as to prayer and other details, and when others visited his circle he expected them to do the same.

"M.A." remarked that putting a suitable book into a man's hand was a good way of introducing the subject. He recommended local committees to connect their efforts with the Progressive Library, and get from thence a stock of books for use amongst their inquiring friends. Such a plan would save much time in talking; and a librarian should be appointed in each centre of activity.

Mr. Maynard said he had for some time carried out that suggestion, and circulated books obtained at the Progressive Library. If a Sunday were set apart for the distribution of tracts, he would gladly give his services.

The Chairman remarked that several committees had been in the habit of receiving works from the Progressive Library, but had not done their duty in introducing them to inquirers. They had rather been actuated by a selfish motive, and either read them themselves or let them lie on their shelves. It was for the purpose named by "M.A." that the Library had been instituted, and that valuable collection of books made at great expense.

Mr. Robson rose to read a short paper which he had written, but before doing so he observed that his friend Mr. Taylor had a suggestion to make, but had gone away on account of another engagement.

The Chairman said he knew what that suggestion was. Their absent friend had paid 10s. towards the debt still remaining on last year's Sunday services, and his proposition was to the effect that the remaining 14s. should there and then be collected in that room.

The arrival of shillings on the table began, and to accelerate the process "M.A." completed the sum wanted by putting down two florins.

Mr. Robson then read the following paper:—"Mr. Chairman, Ladies, and Gentlemen,—If not out of order in so doing, I beg to lay before this Conference for its consideration a few ideas which have occurred to me through what was said by some gentlemen on the last occasion. They are as follows:—That, following up the views put forth by Mr. Gray, I would suggest the formation of tract societies in each postal district of London, for the distribution of 'Seed Corn,' especially Nos. 2 and 4, and tracts of like character, and that voluntary contributions be invited from London Spiritualists for that purpose. That it is desirable for Sunday services and lectures to be held in one or more public halls in London, as there are many persons who, from pressure of business and other causes, cannot attend such meetings in the week. That a guarantee fund be raised for the purpose of covering any deficiency in the collections in aid of the expenses incurred for hire of halls, &c. That, if practicable, the meetings be advertised in two at least of the leading daily papers; that monthly handbills (similar to those circulated by the St. John's Association), giving the names of lecturers, trance-speakers, &c., and the subjects to be spoken upon, be freely distributed among non-Spiritualists; and that each of the district tract societies be supplied with these handbills, for distribution with the tracts before referred to. That trance-speakers, lecturers, &c., willing to give their services, do send in their names to the editor of the *MEDIUM*. That, believing music to be an essential element for the success of such meetings, and speaking for myself individually, I shall be happy to take part in any scheme for the improvement of the music and singing thereat; and in conclusion, suggest the formation of a voluntary choir or choirs, who shall practise the hymns to be sung; such hymns to be appropriate to the subject or address to be delivered on each occasion."

"M.A." thought the first thing to do in the commencement of Sunday services was to guarantee the money necessary to carry them on.

Mr. Chambers thought they should have such speakers as Mr. Massey, and he thought those who had attended would be willing to

pay the necessary expenses. The idea of an experience meeting should also be introduced, with a variety of speakers, and singing between the addresses.

The Chairman said that non-Spiritualists oftentimes formed a goodly proportion of the audiences, and it could not be expected that they would pay for what they did not yet believe. The collections at the last series had been good, and yet not by any means sufficient to meet the expenses, which were, notwithstanding, very low. The spoken matter had been also good, perhaps too good for a popular audience; but the plan suggested by Mr. Chambers would be an agreeable variety. Speakers were not plentiful, and till the experiment was made in past services, it was not considered possible that London could, by local talent, sustain such meetings. As to Mr. Massey, a special effort would be required for him, and it was likely that he would be invited to give a course of lectures in London during the winter. Many attempts had been made to interest the Spiritualists as to music, but all had failed.

Mr. Pearson suggested discussion as another change in the proceedings at Sunday meetings, and that there should be a fixed charge for admission.

Mr. Stentford offered to subscribe 10s. towards the fund for Sunday services.

Mr. Walker suggested that if the music were published in the MEDIUM the Sol-fa Notation should be given as well as the Old Notation. The Sol-faists were an enthusiastic body and fast increasing, and, if appealed to, might be eminently useful.

The Conference was adjourned till that night fortnight, in order that further information might be gathered on the matter of Sunday Services. Amongst other things, it was proposed that Mr. Burns should accept the post of Secretary to carry out the details. He said he would willingly do what he could, but he would not accept the working of a programme unless all the elements were placed in his hands. He proposed a corps of speakers to visit societies and give short speeches, which might be interspersed with melodies. If Spiritualism had a "singing pilgrim," like Philip Phillips, he would be of great service.

GLASGOW SPIRITUALISM.

DEAR MR. BURNS.—In answer to one of your correspondents of last week, who says, "I should greatly like to know whether, when the Hebrew words were given through the mediumship of Mr. Duguid, there were any persons present who had any knowledge of Hebrew," I have to say that there were present, besides the medium and myself, Mr. Jas. Bowman, Mr. Robert McDonald, Mr. Robert Duguid, Miss Mary Conolly (all of Glasgow), and Mr. Jas. B. Stones and son, Pleasington, Blackburn. Of those belonging to Glasgow I can say that not one knows anything of the Hebrew or the other languages given in the direct cards, but I am unable to say anything as to Mr. Stones or his son. I have written to him, calling his attention to the subject, and requesting him to state, in a letter to you, whether he or his son is acquainted to any extent with the languages mentioned. For myself, printer as I am, I may truly say I do not know the alphabet of the Hebrew, and I am totally unacquainted with any language but the English.

But these, as you are aware, are not the first instances of direct writing in languages unknown to the medium or those present. Under the same conditions there have been many such. Several of these were given away at the time they were done to parties present, but I have still a number preserved, and these are in Hebrew, Greek, Latin, and (some think) Persian. I have also a number of direct writings in English, bearing on the Persian's narrative. I intend, in due time, to get some of these photographed, of which you will receive copies. You may depend on me as one who will endeavour to do what I can to help in the further elucidation of the subject.—I am, &c., H. NISBET.

104, Trongate, Glasgow, October 14, 1872.

We have received the following testimony from Mr. Stones:—

DEAR MR. BURNS.—In accordance with a request received from Mr. Nisbet that I should communicate with you on the subject of the direct-writing, I have to inform you that neither myself nor my son, whose good fortune it was to be at the seance at Glasgow, has any knowledge of the languages in which the inscriptions were given.

Pleasington, October 15, 1872.

[This evidence seems to be conclusive as to the fact that spirits can communicate matters, and in a manner quite foreign to the medium or sitters. No doubt our readers could supply us with many other examples, but those referred to above are very explicit all through, and conclusive in their significance.—Ed. M.]

SPIRITUALISM AT THE ANTIPODES.

To the Editor of the Medium and Daybreak.

SIR,—I send extracts of a letter from my son in Sydney. As I have no express permission to publish these extracts, or to give the names of the gentlemen to whom I shall have to refer, I content myself with a medium course. I give the story and substitute names.

"I am glad you send me the papers, and I can assure you that I am not the only one who takes an interest in them. The photos I consider wonderful, and am very pleased with them."

The "papers" refer to the MEDIUM and other spiritual works which I send monthly. The "photos" are spirit-photos. But to the subject—

"I will now relate to you a little incident which occurred. I am staying at a boarding-house with two other young men of my own age, and am accustomed to join them at tea, after which we chat together until about eight o'clock. We were one evening talking about Spiritualism, and relating our experiences. From certain expressions of one of the party, Albert Beale by name, I came to the conclusion that he was a medium, and told him so. After a time Albert Beale and I left the room, I going into my room and he into his, some long distance from mine. I commenced dressing, as I always do previous to going out, but could not dismiss the medium from my thoughts. All at once—I was looking in the looking-glass at the time—a voice seemed to whisper in my ear, 'Albert will fall to-night; Albert will fall.' I thought it purely imaginary on my part, and while endeavouring to dismiss the

subject Beale came rushing into my bedroom, asking if any one had rapped at his room. I said, 'No,' certainly. The other person, I swear, had not left his room either. Beale said, 'Someone came and gave two distinct knocks at my door. I thought some of you were joking with me about spirits.' A most curious thing is, that the two raps which he so distinctly heard must have occurred almost immediately before or immediately after I heard the spirit-voice. Having assured ourselves, by referring to the other inmates of the house, that no one was near the bedroom at the time the raps were heard, we naturally came to the conclusion that it was a spirit. I thought of what I had heard also, but finished dressing and went out for a walk. Some time after this I went into a place in Sussex Street, and on leaving heard that Beale had fallen about twenty feet, and was very much hurt. It turned out to be only too true; he had fallen, sure enough, and was laid up for three weeks afterwards. I give you these facts, and however wonderful they may appear, they are nevertheless true."

When I introduced my son to a seance or two last year, in London, Mr. Burns agreed with me in thinking that he might prove a medium.

—I am, yours truly,

October 11th, 1872.

AN OLD SPIRITUALIST.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In your issue of April 19th you copy and comment upon an article which appeared in the *Australian Medical Gazette* on "Medical Spiritualism," in which my name appears in connection with a rather sensational advertisement supposed to emanate from me. The said advertisement, although it bears my name, was not published by me, and its appearance was a source of greater annoyance to me than it is likely to have been to the medical fraternity. With your permission, I will briefly state the circumstances of the case. About twelve months since, a gentleman, who is a large manufacturer of cordials, &c., suggested to me the idea of getting up a medicinal bitter which would supersede the use of many deleterious nostrums and stimulants then in use, expressing his confidence that, with my name attached, it would command a large sale. I declined to have anything to do with it, on the ground of its probable injury to the cause I was so intimately connected with. A few days after, the subject was again introduced, and considering that the introduction of a purely wholesome tonic medicine, adapted to all cases of debility, would benefit humanity, I agreed to allow my name to be used, provided that the onus rested upon me as an individual, and not as a medium; and, further, that the medicine should not make any extravagant pretensions, and should be kept to the standard I had approved. This was agreed to, and in a few days I was awakened to my error by the sight of hosts of flaming posters, with a groundwork of clouds and lightning, emblazoned with the words, "W. H. Terry's Etherial Medical Medium!!! *Spiritus Vita*," &c., &c. However, I had no remedy, not having stipulated as to the style of the advertisement, and hence, to my chagrin, it continued, and gave a hold for my critics to work upon. I am not ashamed of what I have done in the matter, but regret the style of advertisement, which savours of empiricism, and is calculated to prejudice the outside public against me, as apparently making use of my reputation as a Spiritualist to palm off a nostrum with the view of making money, which was quite a minor consideration with me in the matter; indeed, I may say, that although I am entitled to a percentage on the gross sales, I have abstained from drawing the same since December last, and do not mean to do so, except it be for some ulterior purpose in connection with stopping the sale of it. I would not willingly prostitute the sacred cause of Spiritualism to my own worldly benefit for a fortune. The only value I attach to money is as a means of doing good to others.—I am, dear Sir, yours truly,

Melbourne, Victoria, August 14, 1872.

W. H. TERRY.

A BENEFIT SEANCE FOR MRS. POWELL.

Many months ago Miss Lottie Fowler, with her usual generosity, offered to give a seance for the benefit of Mr. Powell. Circumstances prevented this offer being accepted, but now that an effort is being made to raise funds to enable Mrs. Powell and family to reach her son in America, Miss Fowler at once allowed arrangements to be made for a seance.

It will be remembered that a few weeks ago Mr. Tebb published an appeal in our columns on behalf of the bereaved family, and Mrs. Tebb has seconded that appeal by patronising Miss Fowler's seance, for which she has taken a sovereign's-worth of tickets. To secure a central position the seance will be held at the Spiritual Institution, 15, Southampton Row, and take place on Wednesday evening next, October 23, at eight o'clock. Tickets, 2s. 6d. each. We hope other ladies of influence will adopt Mrs. Tebb's example in this matter, and exert themselves to secure an audience for Miss Fowler.

We hear that other mediums have also offered their services for a benefit seance, which events will be announced under the patronage of the ladies who are the immediate friends of these mediums. This effort is one which is in every way commendable, for by its successful completion the family will be placed in a permanently independent condition. A letter from Mrs. Tebb contains the following remarks:—

"Last week Mrs. Powell showed me a letter she had just received from her son, in which he speaks hopefully of being able to provide for her if she goes to America, and with the help of the other children as they grow up, they will no doubt in time all be very comfortable."

Tickets for Miss Fowler's seance are now ready (2s. 6d. each), and we can cordially recommend Spiritualists to attend, not alone because of the object for which the seance is held, but to witness Miss Fowler's mediumship, which has gratified hundreds during her sojourn in London.

We have to announce the following sums received on behalf of Mrs. Powell:—A Friend, per Miss Houghton, 5s., received by Mrs. Tebb. Received at the Spiritual Institution:—Mr. Alsop, 10s.; Mrs. Main, 5s.; Mrs. Weeks, 2s. 6d.; Mrs. Gulton, 2s.; W. J. C., 5s.; Mrs. Felix (per Miss Hudson), 10s. Upwards of £40 are yet required.

As we go to press we have received from Lady Caithness the munificent sum of £5 towards this object; also 10s. from a Manchester friend.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1½d.; per annum, 6s. 6d.
Two copies " " 2½d. " 10s. 10d.
Three " " 4d. " 17s. 4d.
Four " " 4½d. " 19s. 6d.
Five " " 5½d. " £1 3s. 10d.

Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

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.; Curcio and Co., 13, Catherine Street, Strand, London, W.C.; John Haywood, Manchester; James M'Geachy, 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."

Dr. Sexton's Conversion to Spiritualism—Mrs. Holmes at Darlington—Mrs. Jennie Holmes's Visit to Bishop Auckland—The next Conference—Glasgow Spiritualism—A Seance in the *Daily Telegraph*—Another Anniversary—Herne and Williams in Holland—The Spirit Messenger—Different Views of "Katey King"—Queries Answered, &c., &c.

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

FRIDAY, OCTOBER 18, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

TUESDAY, OCTOBER 22, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, "OCTOBER 23," Seance by Miss Lottie Fowler, for the benefit of Mrs. Powell, at 8. Tickets, 2s. 6d.

THURSDAY, OCTOBER 24, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 18, 1872.

A REVIEWER REVIEWED.

It would appear that a considerable proportion of our readers also peruse the *Saturday Review*, from the number of communications which have reached our table intimating that an article on Spiritualism had appeared in a recent issue of that periodical. We must admit that our other engagements prevent the absorption of precious time over the *Saturday Review*, and therefore we miss a sight of its frequent exhibitions on the question of Spiritualism. It may astonish some to learn that that weekly is so often found hovering in the "sphere" of our movement. We could afford an explanation which may possibly appear on some other occasion. The fact is that the heavy pages of our contemporary must be filled every week with chatter of some sort. These writers must write, or be pecuniarily inconvenienced; it is quite possible also that they may have a grudge against the master of the ceremonies at the Spiritual Institution, who may have forced them to behave themselves, much against their will, when they attended a seance one evening with the intention of breaking it up. They supply themselves with a few numbers of the MEDIUM—many thanks for your patronage, gentlemen. They are men of statement, not men of fact. They find a discrepancy existing between the statements which appear in the MEDIUM and their individual opinions. The reviewer being a man of unmitigated arrogance, cannot admit that he is in default, and being morbidly fond of attacking the reputation of others, it is easy, nay, pleasurable for him to assume that the statements are lies, and that the facts—why, he has no disposition to inquire into their merits; his end can be better served by an opposite course. He has no particular aim in view, except to make money, and to do so he must produce a commodity which will sell in the market at which he opens his stall. Overflowing with this noble idea, he assumes that all other men must be actuated in a like manner, and that at a charge of a shilling a head admission, paid by fools like himself, "stearine candles, writing-desks, ink-stands, &c.," might be tossed about in the dark, and made a profitable business. Set one rogue to catch another, is a well-known saying, but how mistaken such characters must be in their estimate of honest men! He scruples not to earn so many guineas annually in misrepresenting matters of fact in connection with Spiritualism, and consequently misleading the public by his occasional articles in the *Saturday Review*. Does he not thereby live on Spiritualism, and plead himself guilty of that imposition which he is so eager to attribute to the public demonstrators of the facts of Spiritualism? Ask him not such a sensible question; logic is thrown away on those whom its appeals would render uncomfortable. Nay, give him another dirty job of misrepresentation, and the ignited tobacco and strong waters wherewith to perfect the elevated functions of his mental faculties.

The article in the *Saturday Review* to which we refer, opens by quoting a paragraph from the MEDIUM respecting a lady's house which was so haunted that she could not get her servants to

remain with her. The paragraph closed with the following humorous request:—"A domestic is wanted, who is ghost-proof!" This phrase must surely be *Saturday Review*esque, for in the article on which we comment we find the hyperbolic statement that through mediums "advocates of the water cure can be provided with spiritual douches!" So captivated is the reviewer with "ghost-proof domestics," or probably domestics of a more common description, that he begins and ends his incongruous article with them. Now the "Commissioner" of the *Daily Telegraph* showed how Mr. Cook's children could be rendered "ghost-proof" by an acquaintance with Spiritualism, a training which the big baby writer in the *Saturday Review* sadly wants, for in referring to Mr. Massey's statement that the spirit of Müller communicated with him, the reviewer says—"For ourselves we must confess that we would excuse such a piece of spiritual politeness." After such childishness, what next? Mr. Massey for his pains in recording facts, the intelligent discussion of which is capable of very much enlarging our knowledge of the laws of mind, gets sneered at, in the face of the intellectual world, by an anonymous nobody, who if known, would probably be a disgrace to the print which he represents, which is saying a great deal.

Further on, the writer alludes to the signatures of distinguished men, received through the mediumship of Charles Swan, of Aylesbury, and says that in a previous article "we protested against such ridicule being thrown upon justly-honoured names." What "ridicule," Mr. *Saturday*? Your motives are money, and your performance "ridicule;" are you, therefore, justified in painting the whole world in your own bedaubed image? You are like the harmless lunatic, who deemed all the world mad but himself. Would it not have been more like a gentleman, an honest man, and a *bona fide* leader of public opinion if you had gone down to Aylesbury, made the acquaintance of Mr. Wilson—as better men than you have done—and then written according to your findings? What "ridicule is thrown on justly-honoured names" by their possessors writing them through a medium as accurately as they did in physical life? The only disgrace that can contaminate such "honoured names" is in having such a *Saturday Reviewer* for a pleader. Spare from thy uncalled-for insolence, oh, unknown hireling, the memories of those benefactors of mankind who, from their promoted positions in the universal scheme, put themselves to the trouble of instructing, "out of the mouths of babes and sucklings," even such ungrateful fools as thee! It will be ample time for our cynical critic to defend the memory of departed human beings when they condescend to ask him to do so, or communicate to him their satisfaction at his performances. Probably without such an arrangement the proffered service would be more of an offence than a compliment. In the plenitude of his ignorance, the reviewer asserts that "the spirit-theory rests exclusively upon faith," which, like all the other matters affirmed by the writer, is exactly the reverse of the truth.

We did not intend to occupy so much space, nor need we proceed further, as our readers are well able to refute the reviewer's maunderings to their own satisfaction, who writes for a public as ignorant as himself, or his interests would lead him to change the tone of his discourse. His article is noticeable chiefly as an instance of that almost universal depravity in which the Press of this country is immersed, a disregard for truth which prevents the members thereof from investigating or speaking fairly of anything, however true or beneficent, if opposed to the obsolete notions of their particular Mrs. Grundy. We conclude with a paraphrase from an article which appears in the *Saturday Review* in the column adjoining the one on "The Spirits Again." There it is written: "It would be difficult to imagine Archbishop Manning, for instance, writing to Pius IX. to denounce the extortions and corruptions of the Roman Church." This is as much as to say that it is difficult for some men to be honest towards any but their own clique. Will our contemporary be so good as take the moral home to himself, and perhaps he will be able to write more honestly when he refers to "The Spirits Again."

MR. MASSEY'S LECTURES ON SPIRITUALISM.

Gerald Massey does not require to beg of Spiritualists to employ him as a lecturer, for his reputation is established, and he can do just as much lecturing as he pleases. Like all Spiritualists, Mr. Massey feels that in bringing the claims of the new movement before the public he is doing a work for society superior to all other considerations, and therefore we may assume that his preference will go in favour of lecturing on Spiritualism. For the sake of the cause more than for the lecturer's personal benefit, we have urged our readers to make arrangements for Mr. Massey, and we have been more than disgusted with the impotence of some of our provincial friends in the vacillating reception which they have given such an eminent man. It is our peculiar privilege to experience an enthusiasm in such matters, which would impel us to do justice to the advent of such a teacher amongst us; but with many others it would appear that even if the mighty Shakespeare descended from the spheres, he would have to beg for a decent hearing. No doubt there is some risk and some trouble in perfecting the necessary arrangements, but all the more need for energy, and all the more credit to the successful worker.

Our friends have before them the example set by the London Spiritualists in spring, and on referring to the MEDIUM the means employed to make that series of lectures a success may be learned. We are glad to hear that our old favourite lecture field, in South Durham, has taken the lead in the work of utilising Mr. Massey, and we also learn with pleasure that the lecturer makes a generous

modification in his usual terms to meet the exigencies of the experiment, thus sacrificing money which he might acquire if he laboured for committees who were not Spiritualists.

We have received from Nicholas Kilburn, jun., Bishop Auckland, a card giving the following particulars:—

"We have arranged for Mr. Gerald Massey as follows:—

"November 4th and 5th Darlington.
 " 6th and 7th Barnard Castle.
 " 8th Bishop Auckland.

"October 15, 1872."

We hope to be able to add to the list in our next issue.

COST OF SUNDAY SERVICES.

The last series of Sunday services occupied the Cavendish Rooms for twenty-seven Sunday evenings, and to guide those who contemplate resuming such meetings, we give an abstract of the financial part of the proceedings:—

EXPENDITURE.				
Rent of Rooms, twenty-seven weeks	£33	15	0	
Organists	10	10	0	
Moving Harmonium three times, and putting on Castors	1	4	0	
Paid for Speakers, sixteen times	8	8	0	
Handbills, thirteen times	1	18	6	
Total	£55	15	6	
RECEIPTS.				
Voluntary Collections at twenty-seven meetings	£25	1	8½	
Rent of Seats	7	7	0	
Donations	7	2	7	
Total	£39	11	3½	

which, when deducted from the expenses, leaves a deficiency of £16 4s. 2½d. due at the termination of the series. To this must be added 6s. 6d. for two editions of balance-sheets, making a total debt of £16 10s. 8½d., which has just been met in full at the Conference, and by sums previously announced in the MEDIUM.

From the above figures, it appears that each service costs a little over £2, about one-half of which was realised from voluntary offerings, and over one-fourth from the sale of seats and donations, leaving scarcely one-fourth to be met by other means. To continue a similar series would require a fund of about £20, besides what could be raised from the meetings themselves.

LORD AND LADY CAITHNESS leave London to-day for a sojourn on the American continent. Our American readers will recognise Lady Caithness as the Countess Pomar, a name to be met with occasionally in spiritual literature. The cause of Spiritualism has few more generous supporters or intelligent adherents.

MESSRS. HERNE AND WILLIAMS are expected to arrive in London on Monday. Mr. Young has everything in readiness for them to go to Llanelli, and we hear that Mr. R. Lewis, 4, Montgomery Terrace, Cardiff, is making arrangements for them to visit that town. Mr. Riko promises a full account of the phenomena witnessed in Holland during their sojourn.

MRS. JENNIE HOLMES proposes to give another seance soon for the benefit of the Spiritual Institution. We are pleased to hear that urgent calls are being made for this medium to visit country towns and cities. Those who intend to invite her should do so at once, as her engagements in London may in a short time prevent her from accepting offers to go out of town.

TICKETS are being bought up rapidly for Mr. Morse's Anniversary Meeting, on Monday evening next, at the Spiritual Institution. As on previous occasions, there will be a mediumistic entertainment, with music and speeches from friends interested in Mr. Morse's mediumship. It will be a happy occasion for reunion amongst those who seldom meet; and we hope an agreeable party will assemble and encourage each other in the work of Spiritualism. During the evening refreshments will be served. Tickets 1s. each.

WE HEAR that the Report on Spiritualism, published by the Committee of the Dialectical Society, will be offered to the purchasers of *Human Nature* for November at 7s. 6d., which is half-price. The committee which introduced so many of Mrs. Hardinge's "History of Spiritualism" into public libraries, is being organised to take advantage of the circumstance above referred to, and place the Dialectical Society's Report into as many libraries as possible. We hope our readers will take action in time, as the number of copies thus to be disposed of is strictly limited.

SOME TIME ago Mr. Gladstones wrote an article in the MEDIUM criticising the position of Dr. Carpenter and the scientists in respect to Spiritualism, and in doing so he quoted an opinion of the *Quarterly Review* on railways, to the effect that the people of Woolwich would as soon trust themselves to one of their *ricochet* rockets as on a locomotive going at the rate of fifteen miles an hour. The *Quarterly* evidently looked on railways as an impossibility and as "unscientific" as spiritual manifestations are at the present day. A correspondent desired to know the date of the article from which Mr. Gladstones quoted. We are now able to inform all whom it may concern that the article on Railways to which Mr. Gladstones alluded appeared in March, 1826. All who are curious to see what nonsense and dogmatism may be perpetrated by the high-class scientific, literary, and learned gentlemen who write in the *Quarterly* and other great organs of cultured opinion, should read that article and then take a short ride in a railway train, resolving to do their own thinking in future.

YES, THOU ART WITH ME.

Yes, thou art with me, lovely flower, nipped roughly in the bud;
 It is thy gentle influence which prompts me on to good.
 Thy life was here a day of pain, nor cared for, nor caressed;
 But now thy spirit lives above in calm and holy rest.

Ah! 'tis a glorious blessing that our spirit-guides can show
 To us unworthy mortals, who tread this sphere below,
 That when our wretched pilgrimage upon this earth is o'er,
 Our souls are carried nearer God—that God whom we adore.

Then what is it if misery, if wretchedness, and woe,
 With chilling blasts from poverty, around our cottage blow?
 'Tis but a moment's servitude to fit us for a seat
 In that eternal kingdom where the suffering poor shall meet.

Yes, thou art with me; and I pray thy influence and power
 May guard me against life's perils through each dark and dingy hour.
 And when I hold converse with thee—at morn, at noon, or even—
 Thou may'st then purify my thoughts, and raise my soul to heaven.

Liverpool, September 22, 1872.

CHAS. E. HALLAS.

A LADY residing in Bath desires to know if there be any Spiritualists in that city who would join in forming a circle.

DR. SEXTON's letter in our last issue has given wide satisfaction. We have a few copies left, which our friends should take care to circulate amongst the secularists of their respective districts.

MR. WEBSTER desires us to intimate that Miss Keeves will lecture, under spirit control, at 102, Ball's Pond Road, Islington, on Monday evening. To commence at eight o'clock, admission free.

MR. MORSE is in active correspondence with parties in the North relative to his approaching tour. We can recommend our readers to encourage him in his enterprise. Mr. Morse's seances are particularly instructive to Spiritualists, and present materials for thought seldom met with in some parts of the provinces.

AN EDINBURGH correspondent says: "I am sorry to say Spiritualism is dead here; at least, if there be a circle or circles, they are quite unknown to me, and I have made every kind of inquiry." Our Edinburgh friends should make arrangements for Mr. Wallace, missionary medium.

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.

A CORRESPONDENT thus writes: "I was at Southampton last week, and was delighted to find Mr. Wallace has made some impression there, and that Spiritualism has taken root among some of my friends. One young lady has developed into a trance healing-medium, which I suppose is done directly through the spirits, as she is not conscious of what she does or of losing any power. She is but a beginner, and is, I should think, destined to be a fine medium, as even now she has effected several cures."

IN ANSWER to a "Working Man's" enquiries in last week's MEDIUM, a correspondent writes that if Mr. Hilson will call upon him some evening, or on a Sunday, he will be very pleased to afford Mr. H. what assistance he can in his desire to form a circle for the investigation of Spiritualism. Name and address of correspondent is at the office of this paper. We have also received the following letter: "Having read Mr. Hilson's letter in your last issue, I beg to state that I am desirous of investigating Spiritualism. I should very much like to do so with him. I enclose my name and address.—Yours sincerely, A TUTHSENKER." Mr. Hilson may have several other addresses on application.

THE EAST LONDON LECTURE HALL.—On Tuesday evening, the 15th instant, a meeting was held at Mrs. Main's, 321, Bethnal Green Road, E., for the purpose of considering the best means to obtain subscriptions in London and the Provinces for the purpose of building a hall for the use of the Spiritualists of the district; Mr. Goss in the chair. The result of the deliberations of the meeting was, that subscription cards be issued to all circles and friends in London and the country who are desirous of assisting the committee in their object—the building of a free lecture hall for the Spiritualists of East London. The committee will meet at 7.30 p.m. on Tuesday next, as above.

WE DID NOT receive the monthly announcements of the St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell, till too late for last week's issue. Though some of the events are past, we give the programme entire, to show how our good friends make their arrangements:—"Thursday, October 3rd, an Address (under spirit-influence) by Mr. J. J. Morse, medium. Thursday, the 10th, a Conference, to be opened by T. Shorter, Esq.: Subject—'The Physical Evidences of a Future Life.' Thursday, the 17th, a Seance, Miss Keeves, trance-medium. Thursday, the 24th, a Seance, Mr. W. Wallace, medium. Thursday, the 31st, a Lecture by Mr. J. Burns: Subject—'Apostolic Spiritualism.' Doors will be opened each evening at 8 o'clock, and the meetings commence at 8.30.—R. PEARCE, Honorary Secretary." Mr. Wallace, being in the North, will not be able to attend next week.

MECHANICS' HALL, HALIFAX.—Mrs. Butterfield will lecture in the trance as follows:—On Sunday, October 20th, in the afternoon, at 2.30, doors open at two o'clock; subject, "Spiritualism and the Religion of Jesus." In the evening, at 6.30 (doors open at six o'clock), subject, "On the Immortality of the Soul." Admission to each service, sixpence and threepence. Questions may be asked after each address. We hope the Spiritualists of the West Riding, far and near, will come together on Sunday and sustain the Halifax friends in bringing out a local medium who, we understand, is well worthy of encouragement and sympathy. A correspondent, in referring to her address at Bowling on Sunday last, says, "What powerful appeals to the feelings and to the intellect! We were highly delighted." This is saying much in few words, and we hope our Yorkshire friends will take some little pride in sustaining their countrywoman in her noble endeavours.

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 11th.

Mr. Morse was suffering very much from a bad cold, and was in a very unfit state to be controlled. When under the influence of "Tien-Sien-Tie," his guide, his voice was scarcely changed from its usual tone, and the form of thought was not so indicative of the spirit as usual. The circle was composed chiefly of investigators, and the spirit answered a number of their questions, which were of an elementary kind. A visitor asked if the spirit did not think A. J. Davis at fault when that clairvoyant stated that spirits could not enter a room except by the door. The spirit replied that Mr. Davis was decidedly at fault; for it was a fact that spirits could pass through solid walls, but their ability to do so depended very much on their intelligence. Then, remarked the visitor, Spiritualists should not receive the testimony of A. J. Davis as an authority. The spirit replied that the same rule held good in respect to any other person, either spirit or mortal, and that men should be regulated by their reason and experience, and not by the findings of others. The spirit said that the state of the medium would necessitate their cutting the proceedings short.

THE STROLLING PLAYER

said: "You all know what trade marks are. I am about to give you a short speech 'On Trade Marks.'" "Yes," the Chairman replied, "but surely you do not use trade marks in the spirit-world. You are not engaged in commerce and manufactures, are you?" The spirit replied: "My trade mark is the peculiarity of my manifestation, and I will allow no one to copy it. It has been copied, and in every case has been a forgery, as I control no other medium than the one I am now using. I refer particularly to the case which you mention as having occurred at Halifax. I did not control that medium, as stated. There are silly, vain spirits who desire to ape notabilities, just as there are men amongst you who do the same. There are also mediums who, by their feelings, cause false impressions to occur, and the control of spirits becomes perverted to meet their preconceived notions. More attention should be given to such matters in development, so that the medium keeps a proper frame of mind, free from such weak conceits and vanities."

JAMES H. POWELL.

The medium rubbed his chest with his hand as if suffering pain, and spoke energetically: "Friend Burns, it is with very great satisfaction I come back here to-night. After preaching the doctrine of immortality, and enforcing the ethics of Spiritualism, it is a great satisfaction to use the methods so fondly believed in to prove the truth of our teachings. I also wish to thank those friends who have been so kind to me during my long illness, and to thank them also for their kindness to my wife now. I hope to be able before long to take up arms again in the great fight for human progress from our side of the way, and rest assured that, as ever, I shall advocate what I believe to be the truth. With kind love to all my friends, JAMES H. POWELL. Good night."

At the request of the chairman, the spirit spoke slowly, to allow his utterances to be written down; and he had not spoken long before the chairman identified him. The form of expression, and even the intonation of the voice and manner, were altogether extremely like our deceased friend. The medium was also interrupted in his speaking by belching—a symptom which very much afflicted Mr. Powell for many months before his release from earth-life. Altogether the control was very characteristic and satisfactory. We understand that the same control occurred on the previous Tuesday evening at Mrs. Main's.

MESSAGES VERIFIED.

A correspondent at Kingston-on-Thames writes: "I have made inquiries respecting the communication from William Fuller, in last week's MEDIUM, and I find it correct, except that the age should be 87, not 68. He died on August 14. I have met with several persons who can verify the communication, as the deceased lived at the farm for many years, and was well known." It is not unusual for errors to be made respecting the age, and even the names of spirits, as the communicants are inexperienced at the work, and the conditions are not at all times favourable. Another correspondent informs us that the expression in the communication respecting dissatisfaction at the distribution of Mr. Fuller's property is singularly correct, and a matter of which the medium could not possibly know anything.

A few weeks ago we published a communication purporting to come from the departed daughter of a gentleman named Daynes, living at Brentwood, Essex. The *Essex News* thus notices the fact, at the same time verifying the message:—

"**'SPIRITUALISM' V. COMMON DECENCY.**—A considerable amount of disgust has been excited in this town during the last few days, through the circulation of an obscure Spiritualistic organ, called the MEDIUM, which contains a fanatical article upon the doings in 'spirit-land,' as said to be revealed at a seance held at the office of the periodical, in Southampton Row, London, on the 13th of last month, concerning a most respectable young lady, who died here in 1868, and whose father is well known as one of the most influential tradesmen of the hamlet. The names of the parties are there given in full, but we, of course, suppress them here. The rubbish runs as follows." [Here follows the extract from the MEDIUM.] "After this, what shall we say to the working of the Elementary Education Act? We are informed that the publication of this 'bosh' has caused considerable pain to the bereaved family, and that legal proceedings are likely to ensue in consequence." The only offence against "common decency" which we can discover in connection with this matter are the remarks of the *Essex News*. That such a message from a beloved and dutiful daughter in spirit-life should cause "considerable pain," we cannot believe. That a "considerable amount of disgust" should be the sweet feeling of such scurrilous parties as the paragraphist of the *Essex News* we are prepared to admit, for all great truths have at their advent had a similar reception from the champions of ignorance and intolerance. Our contemporary would not only denounce, but persecute if he had the power, and change God's most glorious gifts into a means of mischief. Such conduct savours too much of rowdiness for our appreciation.

MRS. OLIVE'S SEANCE.

(Spirit-Guide, MARIE STUART.)

On the subject of "reincarnation" (a matter that much engages the thoughts of French and Italian Spiritualists), "Dr. Forbes" has, at the last two meetings, made in substance the following observations:—"Reincarnation," while it is a phenomenal fact, is an economical absurdity. It is a phenomenal fact because it is in the option of a spirit to pursue its course of elevation in the spheres, or, by a resolution of its will, to dissolve the partnership existing within itself between the spiritual body and the essential monad. If a spirit take this resolution, the essential monad withdraws itself from the spirit-body, and returns to the oceanic reservoir of unindividualised spirit, while the abandoned spirit-body is gradually resolved into its constituent elements. This is spiritual suicide; it is the destruction of the individual, who is thus totally and irretrievably abolished. With himself pass away his memory and the experience and knowledge he had gained during his natural life. All this gain is lost to the individual. The essential monad will, in course of time, be reincorporated in an entirely new individual, and the elements of the dissolved spirit-body will also be worked up into new individualities; but these new individuals will not inherit the knowledge of the old, nor will they necessarily start in the race of existence with any advantage over their predecessor, whose knowledge and experience have thus been thrown away. The elevation of the spirit would have been better accomplished by its surrendering itself to the operation of the elevating forces of the spirit-spheres, and thus "reincarnation," while a phenomenal fact, is an economical absurdity.

In reply to a question on the efficacy of prayer, a spirit who gave his name as "Kenneth McLeod" made the following remarks:—I have given much practical attention to this matter of prayer. I have observed that when a person prays, and the substance of that prayer or wish is good and pure, a red cloud gathers over the head, and ascends through the atmosphere and beyond into the spirit-spheres. I have often accompanied this cloud as far as I was able, i.e. to the position I myself am qualified to occupy in the spheres, and when I could accompany it no farther, I have stood and watched it ascend like a balloon till it was lost in distance. Still watching where it had disappeared, sometimes after a few moments, sometimes after a few hours, a yellow cloud has made its appearance and descended. I have accompanied this return cloud, and have watched it settle upon the head of the person who had prayed. Its mission is two-fold: over the spirit that prays it diffuses a peaceful hope and trust; while its structure informs the ministering spirits who attend the praying one, how best to proceed in order to accomplish his desires. This is what I have observed of prayer.

MISS HUDSON'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Will you be kind enough to grant me a small space in your most excellent paper to add my testimony to the wonderful powers possessed by Miss Hudson as a normal clairvoyant and prophetic medium. I called on Miss Hudson last Saturday, and had the pleasure of having a sitting with her, when the results obtained were most astounding. She answered the questions I put to her respecting friends and relatives most accurately, and communicated to me some valuable suggestions respecting business, health, the present and future, and I was altogether much pleased with her evident truthfulness and genuineness. I think it is my duty to make known the above facts to your readers, through your columns, that they may avail themselves of her valuable services, feeling assured as I do that a sitting with her would be most gratifying and convincing to all.—I remain, yours truly,

S, Hanover Place, Regent's Park, N.W.,

ARTHUR MALBY.

October 2, 1872.

MISS BARLOW IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—One of the finest treats of mediumistic phenomena is to listen to the sweet and thrilling orations that come through Miss Barlow, of Rhodes, near Manchester. Her organism is adapted for passionate appeals of spirits who come from the affectionate spheres. On Sunday last she was prevailed upon to sit at a public seance at Mrs. Spring's dining hall, No. 2, Cornhill, Wapping, at which place service is held every first Sunday in the month at 3 o'clock p.m. Mr. J. Lamont took control of the meeting on our side, or the side of those in the flesh, and gave a sound and defensive speech on "Spiritual Communion based upon the Scriptures." His quotations were striking and to the point. After which he introduced the medium as a young lady whose parents were most respectable; and her brother was by her side. Being endowed with such a gift from God, she, without fee or favour, had consented to allow herself, in the hands of God, to be ministered through by good spirits to the enlightenment of mankind. The invocation, by the first controlling spirit, was a masterpiece of eloquence, and, as the chairman justly said, was worth travelling miles to hear. The spirit then discoursed upon "The Vanity of Earthly Fashions." After which a German boy spoke in broken English, in rather a humorous style, and was very witty, reminding one of the "Strolling Player." Mr. Shaw asked a few questions; one, "How did spirits carry solid bodies through solid doors?" when the spirit answered, "That it was by a spiritual chemical process of condensation, repulsion, and attraction, and by the same spiritual law they could bring fruit and flowers from Italy." At the conclusion it was said by some that it was a really remarkable affair, and they would like to investigate further into the subject, as they were sure there was something in it worth looking into.

Miss Barlow, who is staying on a visit at the residence of Mrs. Lamont, held, in conjunction with her hostess, another seance in the evening at the residence of the latter, when each were controlled several times during the evening. Mrs. Lamont was controlled by the spirit of the Rev. Hugh Stowell, late of Manchester. This was an extraordinary control. The medium, who is physically strong, rose to her feet, raised one arm up, and stretched forth her body and arm with such

intensity and earnestness that the whole place was shaken. The spirit condemned some things, which he said in ignorance he preached to the people, and advocated others; but he said he was thankful to the Great Father of us all that there was a channel through which he could and would make known to the world of mankind that love and truth which flowed from the eternal Fountain. I wonder if the Rev. Hugh Stowell was that earnest speaker in earth-life the medium represented. The medium was quite exhausted, and seemed to have an affection of the throat.—Yours respectfully,

JOHN CHAPMAN.

Liverpool, October 7, 1872.

A YOUNG CLAIRVOYANT.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—You will remember that about two years ago (No. 33, November 18, 1870) you published a narrative which I sent to you of my son (a child of nine years old) being carried in the air by spirits over houses and trees, and set down safely at a distance of a mile or thereabouts. Since then that child has shown remarkable mediumistic power, and we have noticed (what indeed his spirit-friends promised him) he has greatly improved in health, and has apparently outgrown symptoms of delicate health which gave us much concern.

Yesterday a younger brother (a child of seven years old) joined us for the first time at our family sitting, and within two minutes after taking his seat he became clairvoyant, without entrancement, and recognised a departed brother and other members of the family who have gone to the better land.

Within half an hour he was able to hear them speak, as they held a conversation with him, which he repeated to us, sentence by sentence, as it was spoken.

In his normal state he is a child of remarkable imitateness, and specially in the case of one spirit-friend he reproduced the very voice and tone with which we had been so familiar during the earth-career of that dear relative.

I will not weary either you or your readers with any further details, but it is manifest that this infant possesses rare powers of clairvoyance and mediumship, and I should like the aid and counsel of friendly Spiritualists in his further development.

The innocence of his twelve years will surely save him from the charges of deception and design which are too rife at the present moment.—Yours truly,

ICONOCLAST.

London, October 1, 1872.

MR. HANNAY has sent us the following spirit-communication, obtained in Texas in 1862:—Q. Will Byron's prophecy of the fate of England be accomplished?—A. Yes; it can be averted only by the rapid spread of Spiritualism. Should we succeed in influencing the British people by spirit influx, which we hope to do ere long, that prophecy will not be accomplished; but should the British people remain insensible to all our appeals, then it must be accomplished. All obstacles of Church and State must be overthrown to make way for spirit-intercourse. Should any institution or nation resist, it will be destroyed. We have means in our power the world knows not of to accomplish what we desire. It is the will of God the world should be redeemed. Any institution or nation which resists this intercourse will be overthrown, because it is only by spirit-intercourse that it is possible for God to redeem the world. The various governments, churches, creeds, and social institutions of man, which interpose between Him and His creatures, must be destroyed; they come between the Divine Being's glory and majesty, and His children, like a dark cloud of error and falsehood, and dependence on the unreal and outward cannot henceforth be permitted; the command has gone forth, and no earthly power can resist it. Name impressed.—ALEXANDER HAMILTON (of the American revolution).

BOWLING.—To the Editor.—Dear Sir,—I hope you will find space in your valuable paper for me to express my admiration of the mediumship of Mrs. Buttersfield, of Morley, near Leeds. According to arrangement she gave us two excellent lectures, in the trance state, in our meeting-room, Hartley's Yard, near the railway station, Bowling, Bradford, on Sunday last. The afternoon subject was, "Spiritualism; what is it?" and that in the evening, "Light, Love, and Liberty," which was very ably dealt with, I believe to the satisfaction of all present, with the exception of a few "orthodox" friends, for whom I saw it was rather too warm. I must not neglect to say that in the afternoon we had a short address from our friend John Wright, of Keighley; and in the evening we had short addresses from our trance-mediums, Mrs. Illingworth and Mrs. Swire. I must not trespass too much on your valuable space, but thanking our Morley friends for paying us a visit, and hoping we shall have many pleasant days together, I am, dear Sir, yours, on behalf of the committee, HEZEKIAH SWIRE.

TEST SUGGESTIONS.—In witnessing the marvellous manifestations of Mrs. Holmes's seances, I found the remarkable ring-test of a most astounding nature, the importance of which is the more valuable, as Mrs. Holmes asserted that any sceptic might bring his own iron ring (and marked) for this experiment. Now, if to this Mrs. H. would allow to bind the four wrists of medium and sitter previously (the light required could be screened from her), a like result then would be, I think, quite conclusive to any sceptic. I would not attempt to convert such over-clever individuals, who are ever ready with pronouncing judgment without investigation, but by such severe tests many intelligent inquirers would assist to turn the scale of psychic opinion, and promote the further advance of knowledge in these remarkable phenomena.—I am, yours truly, C. R.

THE EMPRESS CHARLOTTE, who is hopelessly insane, occupies much of her time in conversing with spirits, which, she says, haunt the upper stories of the chateau, whose language she boasts of knowing, and whose advice she follows. She is always calm after her daily interview with Dr. H. It is a great pity that those who are in charge of the insane are so completely devoid of all knowledge of spiritual science, otherwise these calm moments might be prolonged, and, it may be, a radical cure effected.

"BEFORE I was a Spiritualist I always regretted the loss of the learning wise men carried out of the world with them, but how ignorant I was then; I find now, to my great joy, that nothing is lost."—*Letter from a Lady.*

A CURIOUS INCIDENT.

Mr. Flauddin, in his narrative of a residence in Persia, relates a curious incident which occurred while he was at Ispahan:—

"The Persian servant of a European had been stung by a scorpion, and his master wished to apply ammonia, the usual remedy in such cases, but the man refused, and ran off to the bazaar. When he returned he said he was cured, and appeared to be so. The European, rather surprised at this almost instantaneous cure, questioned him, and found that he had been to a dervish, who, he said, after examining the wound and uttering a few words, had several times touched it with a little iron blade. Still more astonished at the remedy than the cure, the European desired to see the instrument by which the latter was said to have been effected. At the cost of a small picech he was allowed to have it for a few minutes in his possession. After a careful examination, finding nothing extraordinary in the instrument, he made up his mind that the cure was a mere trick; that the dervish was an impostor; that the scorpion sting had not penetrated, and that his servant had been more frightened than hurt. He threw the blade contemptuously upon the table, when, to his great surprise, he beheld it attach itself strongly to a knife. The quack's instrument was simply a magnet. But what power had the loadstone over venom? This discovery was very odd. Incredulity was at a nonplus, and yet the man stung by the scorpion was cured, and he who had cured him was in great renown at Ispahan for the treatment of that sort of wound."

When we remember that the dervishes are the spirit-mediums of the East, there is not so much to be wondered at in the above narrative. No doubt the dervish used a healing will-power independent of the magnet. We have seen an engraving of Mesmer operating, by pointing a style of some kind at the body of the patient, probably to direct the influence as the hand is used in ordinary mesmerism.

DR. SEXTON AND THE SECULARISTS.—To the Editor.—Dear Sir,—Fearing that the ambiguity of the language used by Dr. Sexton in his letter in your last issue may prejudice the minds of your readers towards the Secularists, I write the present with the desire of clearing away some of the misconceptions that evidently have taken possession of that gentleman's mind. The Doctor complains of "being subject . . . to a good deal of abuse in certain quarters, in consequence of what is termed his sudden conversion to Spiritualism, and renunciation of Atheism and Secularistic Materialism;" continues to speak of the "error and hypocrisy" to be met with in the freethought body, and concludes the paragraph by denouncing them as "belying their pretensions," and speaks of their "assumed freethought" as a "great sham." Now I should like to know whether by the words, "certain quarters," the Doctor refers to the Secularists as a whole, or simply to its principal leaders? If the former, I feel assured, by my rather wide connection with the metropolitan Secularists as a public exponent of Secular principles, that the Doctor may eradicate entirely from his mind all notions as to their "hypocrisy," "prejudice," and "error." All whom I have spoken to on the subject deeply regret his departure from our midst, and would gladly welcome his return to active work with the Secular party, in the common cause of human redemption from superstition and error, whether he be Secularist, Atheist, Materialist, or Spiritualistic Theist. The Doctor during his sojourn amongst us was eminent for the truly Secular character and erudition of his teachings, and gave a tone to the Secular party in London which it has not had since, and I say this advisedly. But if Dr. Sexton refers in the said remarks to a leader or leaders of the Secularists only, would it not be wiser to say so, instead of leaving many of us entirely in the dark as to his meaning? It is becoming a pretty general opinion with the London Secularists that the real cause of the disagreement is of a private and personal nature, and not as to a matter of truth of profession and fidelity to conscience. If I may be allowed slightly to digress from the points at issue, I beg to express my full belief in the sincerity of Dr. Sexton; and though (from a slight experience with Spiritualism) I cannot fall in with his views, I can at least love and honour the man, who was a credit to that great cause of which I am a humble defender, believing in the deep truth contained in the words quoted by the founder of Secularism in his "Principles": "In necessary things, unity; in doubtful things, liberty; in all things, charity." Apologising for occupying so much of your space, I am, dear Sir, your obedient servant, A MATERIALISTIC ATHEIST, Oct. 14th, 1872. [We hope our fellow-workers, the Secularists, will look into Spiritualism, and add a few more stones to their sling. Hundreds of Secularists have done so, and have found their power for good immensely increased. While they will refuse to investigate the psychological laws of nature, we think Dr. Sexton has good cause for the complaint referred to.—ED. M.]

TERRIBLE REALISATION OF A PRESENTIMENT.—On Friday morning a fatal accident occurred at the foot of the incline below Werneth Station, Oldham, on the line of the Lancashire and Yorkshire Railway Company, whereby a man named Miles Wrigley, aged 42 years, and previously residing at Woodbrook, Saddleworth, lost his life. The deceased was engaged as a night watchman in the goods department of the company, and was attached to the staff belonging to the Middleton Junction Station. At the time named he was going off duty, and was walking up the line to Werneth Station. An engine and tender were passing along down the line, and another engine and tender going in a contrary direction. To avoid one engine, the deceased stepped from one line to another. Both drivers caused their respective engines to whistle. Without perceiving the engine in front of him, deceased turned round to look at the one approaching behind. Turning again, the one in front caught him on the left breast, and killed him on the spot. For some weeks past the deceased has been harassed by a presentiment that he would be killed on the line, and repeatedly told his wife of the strange feeling that oppressed him. The same feeling, through the repetition of the statement by the husband, haunted the wife, and she endeavoured to persuade him to leave his situation, but without avail.—*Bishop Auckland Chronicle*, Oct. 4th, 1872.

A curious contemporary is the *National Transition Monthly Voice*, a small one cent. paper, "published full-moonly," which we suppose means monthly, at full moon. It is devoted to "scientific national construction," and the chief contributor seems to be D. T. Jones, Carman.

ANOTHER CAUSE OF LOW COMMUNICATIONS.

To the Editor of the Medium and Daybreak.

There is another reason why low communications are sometimes received, and that is when low spirits are sent to the circle for instruction, and as a means to facilitate their rise through the magnetic sympathy of the circle. Between the years 1850 and 1860, Ebenezer Allen, of Galveston, Texas, held circles for that purpose; the controlling spirit said his name was Stanley, an English nobleman, who was killed in single combat in a civil war in England over 400 years ago; his horse put his foot into a hole, and his opponent then crushed his head with a battle-axe. Mrs. Stone was the medium, and many interesting communications were published in the *New York Spiritual Telegraph*. At the last circle I was at there, a drunkard came and gave an account of the miserable state to which he had reduced his wife and family. The talk of us old ones made no impression on him. "Some of you," said he, "have liked rum as well as myself," but the words of a fine boy of thirteen, sitting with us, produced an effect; the medium burst into tears. "Am I," said the spirit, "corrected by a child?" and with much sobbing, promised from that time forward to reform. Afterwards, a woman came to thank the circle for having been the means of elevating her out of a very unhappy state, and (said she) "as long as you are in the body, I will look after and guard you as well as I can, as some return for your sympathy and kindness." Ancient Carthaginians sometimes came to the circle, who said history did not do them justice, and that they were overpowered both by numbers and treachery.

As we have received, so must we give, or bear the penalty of monopolising God's gifts (see the parable of the talents). The class distinctions in this country are a great barrier to the use of those magnetic influences by which the cultured and gifted can exercise their creative spiritual powers, and touch those secret springs by which humanity is led onward and upward.

R. B. HANNAH.

31, Chippenham Road, St. Peter's Park, Paddington,
August 11, 1872.

MR. FOSTER, of Preston, writes an excellent letter to the *Preston Chronicle*, in which he observes:—"Swedenborg, who was the greatest writing and seeing 'medium' that the world has yet produced, declared more than a hundred years ago that 'the new spiritual philosophy,' modern Spiritualism, 'would extend through the eastern and western world.' This prediction has been literally verified. 'The doctrine of progression,' he continues, 'will be believed in as a last resort by myriads—it is even now believed in by millions—and for a time, in many sections of the earth, will supplant Christianity. Spiritual manifestations,' says he, 'cannot be prevented from becoming co-extensive with the human family, though genuine occurrences will be magnified and imposture mingled with them.' The truth of this, also, has been singularly realised, as well as the following statement, namely, 'The diffusion of spiritualistic influences will develop a lofty, sonorous eloquence, mainly amongst females.' As, for instance, Mrs. Hardinge, and many others, especially in America. Much more, equally relevant, might be quoted from this great apostle of modern Spiritualism, who neither did, nor ever intended to, found what has been complacently but erroneously called the 'New Jerusalem Church,' hence the reason of its becoming 'gradually smaller and beautifully less,' but my time and your space forbid." He also quotes the following conversation with a Chinese mandarin:—"Have your people a Bible, or sacred books?" "Certainly, sir, the sacred books of the kings, and the divine teachings of Lao-tse and Confucius." "Do they give any account of a flood occurring several thousand years since?" "Most assuredly, sir; and not only one, but many floods; also of the sinking of islands and the raising of continents from the ocean. Physical convulsions were very frequent fifteen, twenty, and thirty thousand years ago." "How far back does the history of your sacred books extend?" "Full forty-four thousand years." "Why, our historians give no account of your nation reaching into the distance of so many thousand years?" "Your historians! When America was inhabited by Indians, and Europe by barbarians, we were an old and mature nation. Civilisations, like individuals, have their mornings, noontides, and declinations." "What do your sacred books teach?" "Ours, with all other Oriental scriptures, teach the existence of God, the necessity of morality, and the immortality of the human soul." "Do your people believe in any intercourse between the living and the dead?" "They have always believed it; and what now surprises you under the phenomena of spirit-rappings is as ancient as our national records."

OUR CONTEMPORARY the *West Londoner* rejoices in the peculiarity that it is printed from large type. Indeed, large typedness—to coin a term worthy of the occasion—is its leading characteristic, or, rather, leading article, for the editor does not venture beyond the utterance of an ejaculation or brief paragraph. Well! our contemporary entertains a strong dislike to Spiritualism—in fact, a large-typed animosity. This rather astonishes us, for may we ask, Why should such an abhorrence of Spiritualism be so intimately associated with large type? Our excellent contemporary, in quoting part of our report of the first conference, asks a host of questions, such as, "How is that?" "Who is Hocker?" &c. We have only one little question to ask him of the large type which, from his local knowledge, he may be enabled to answer. Once upon a time Mr. J. Burns, of the Spiritual Institution, delivered a lecture at Kilburn. In the audience was a man of considerable bulk—in fact, a man of decidedly "large type," and he was, moreover, considerably intoxicated, and persisted in interrupting the lecturer. The audience supinely allowed the annoyance to proceed, when the lecturer walked off the platform, and, laying hold of the man of "large type," with the assistance of those who came to the rescue, thrust him out of doors into the arms of the policeman, after which the lecturer resumed his discourse. Would our contemporary kindly glean what information he can on this historical incident?

A CORRESPONDENT at considerable length wants to know if compacts may be made with spirits for definite purposes, as stated by Cabagnet. Surely spirit-communication in its simplest form is a compact with spirits, and to receive the aid of the spirit-world we have only to seek the conditions necessary thereto. The prime requisite is to work ourselves. It is an old saying—"God helps those who help themselves," which trite sentence contains the whole principle sought for.

BRAVE WILLIAM CLARKSON.

In a letter just received, Mr. Foster, of 50, Friar Gate, Preston, informs us that he intends inviting Mrs. Holmes, Mr. Morse, Mr. Wallace, and Mr. Burns to visit Preston during the winter. He desires the co-operation of neighbouring towns to lessen the expense of travel by making out routes for these visitors. He thus concludes his letter:—

"A word or two now on behalf of 'brave William Clarkson,' the anti-vaccinator of Selby. When I inform you that I made my nineteenth appearance at the police-court, Preston, on Friday morning last, to answer to the eighteenth summons in little more than eighteen months, for the non-vaccination of our little boy, two years old last month, and when I also inform you that I have paid the full penalty and costs, amounting to £1 8s. every time—with one exception, when it was mitigated to £1 1s. 6d.—that the penalty has been enforced; and when I further inform you that I have continued the anti-vaccination agitation here single-handed for years, you will doubtless conclude that, as S. Baker, Esq., barrister, said the other day, I shall 'have enough to do to keep off the wolves' without assisting others; nevertheless, I shall be happy to assist in 'the rescue' of Mr. Clarkson, and have pleasure in enclosing a P.O. order for £1, towards the fund required to release him from prison. I hope, therefore—to quote the language of F. Pearce—that 'every true-hearted Englishman and deserving pioneer and his defenceless family.'"

[We understand that a friend advanced Mr. Clarkson the sum necessary to pay the cumulative fines and save him from going to prison, amounting to upwards of £12. These sums, now being collected, will enable Mr. Clarkson to repay that advance. We have also to acknowledge having received from Mrs. Weeks 2s. 6d.—Ed. M.]

WE RECOMMEND all of our readers who are interested in this anti-vaccination question, to read the *Anti-Vaccinator*, One Penny, bi-monthly, and which may be obtained at the Spiritual Institution.

THE NEW MINISTER: A Tale of Rural life, by Mr. R. Young, Sturminster Newton, appears in chapters in the *Dorset Abolitionist*, 1d. monthly. We have seldom read anything more pleasing or instructive. Published by J. H. Bartlett, Blandford.

"AN INVESTIGATOR" in a "canny toon" due north favours us with an account of proceedings which are more honoured by silence than honest reprobation. The MS. has been returned to the address given, with thanks and an appreciation of the good intentions of the writer. Since the above was in type the letter has been returned by the post office, the address being insufficient. The writer may have it on application.

ROCHDALE.—We were all exceedingly proud that you honoured us with a call, and I think you thereby rendered us additional help by introducing fresh spirit-friends, for after leaving you we went to hold a seance at Bluepits, and that evening we had greater manifestations than ever before, such as the table being floated in mid-air, chairs being rocked and knocked about; such manifestations have continued nightly since.—JAMES SUTCLIFFE, in a letter to the Editor.

AN ACCOUNT of manifestations at Howdon reaches us from the pen of Mr. John Binns, Hunwick. While Thomas Brown, medium, John Oyston, and our correspondent sat at the table, it turned its feet upwards, and glided on its top to the door and down thirteen steps of stair to the kitchen, when it turned over its end upon its feet again. Those present were struck with the intelligent manner in which the table was handled by an unseen power.

WHAT IS IT?—TO THE EDITOR.—SIR,—I have for some time been in the habit of amusing myself at times with looking at what would be termed a blank piece of note-paper, but to me it is no blank, for on looking at the paper for a few seconds I invariably perceive shadowy forms coming to view, and the features become so distinct that were I an artist I could trace them out with a pencil. The features I have hitherto seen are those of strangers, and in most instances dressed in Oriental costume. The note-paper must be the best and perfectly clean, and the light must be subdued, not too glaring. I have not tried by candle or gaslight. Perhaps some of your readers will be able to see much plainer, and to give further details.—I remain, Sir, yours obediently, J. THOMAS, *Newton-by-Frodsham*. [We have heard of a similar power attending others, mostly persons of a mediumistic tendency. We shall be glad to have their experiences.—Ed. M.]

SPIRIT-RAPPING AMONG HINDOOS.—The Bombay papers contain accounts of a mania for spirit-rapping which they say has set in among the natives there. If the statements are correct, it would not be surprising if the mania ran through India. Everything connected with the spirit-world is a profound mystery to the native of India. He has no definite ideas as to the future. He confesses at once that it may be this or that—he knows not what. A city with golden pavement astonishes him, but really the definiteness is what puzzles him. If spirit-rapping finds its way among such a people, we shall have queer revelations by-and-by. They will intensify a hundredfold all the mysteries and will make a thousand more. Religion will not stand in the way in the slightest degree. A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content. [The above is a newspaper paragraph pregnant with momentous thought. It shows, in the first place, that the Hindoo is too much of a philosopher to accept the childish ideas of a sensuous golden heaven, taught by the religious emissaries of a people who make themselves known to the Hindoo chiefly as unscrupulous robbers. The Hindoo keeps his ideas of the spirit-world in abeyance. Secondly, the newspaper paragraphist makes a blunder when he assumes that Spiritualism would intensify these mysteries a hundredfold. The exact contrary is the truth. But the writer may be like those children who think knowledge is a mystery, and yet, when acquired, it is the means of removing all mystery, which is the fruit of ignorance. Lastly, we are admonished that the religious system of the Hindoo is superior to Christianity in one respect: it allows its votaries that highest gift of heaven—mental freedom. Spiritualism has a grand career before it, not only in India, but amongst all races of men; hence let us be careful that it becomes not a gaudy ornament to Christianity—a superstition which the great bulk of God's children on this earth wholesomely detest.—Ed. M.]

Mr. ATRINSON has discovered a most remarkable patent process for obliterating ignorance—a process which, by the way, has been held specially by the dominant priesthood of all ages. He says, in the *National Reformer*, "We avoid all confusion at once by reducing the universe to matter and its properties, refusing to recognise abstractions as entities, either under the term force or mind." Well done, thou newly self-proclaimed deity in shepherd's tartan trousers! "Reduce the universe"!!! Won't you send us a ticket for the reserved seats when you go about it? Well done, thou simple, silly fool of a wingless ostrich, with thy shrivelled beak buried in the dry sands of thy sterile egotism, "refusing to recognise" the ignorance which menaces thy pitiable self-conceit! Oh that we had a pencil to make a cartoon of this antithetical monster!

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SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, OCT. 18, SOUTH LONDON Association of Progressive Spiritualists, 21, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SUNDAY, OCT. 20, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, OCT. 21, 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. 22, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 8. Free.
WEDNESDAY, OCT. 23, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.
THURSDAY, OCT. 24, 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. 18, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, OCT. 19, 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, 10.50 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Hllingworth.
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. 21, NEW PELLON, at Mr. Swain's, at 8 o'clock.
HULL, 42, New King Street, at 7.30.
TUESDAY, OCT. 22, 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. 23, 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. 24, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, at 7.30.
WEST HAMLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 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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