

THE MEDIUM AND DAYBREAK.

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

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

No. 134.—Vol. III.]

LONDON, OCTOBER 25, 1872.

[PRICE ONE PENNY.]

SUNDAY EVENING AT ST. GEORGE'S HALL.

A LECTURE ON "SORCERY."

The metropolis was bathed in mist and drizzle on Sunday last, and the streets were ankle-deep in mud and slush. As we wended our way to Langham Place in the evening these unpleasant symptoms had not in the least abated, and we were astonished to find the ample hall crowded to overflowing by an audience composed almost exclusively of men. It was evident that "Sunday Evenings for the People" were much more popular than the same time devoted to "the Lord," as interpreted by the popular churches. Visitors flocked in till every inch of space was occupied with extemporised seats, and the aisles and approaches were crowded by eager listeners. If the weather had permitted a more general attendance of ladies, it is evident that St. George's Hall would have been too small by about one-half.

The stage was occupied with a numerous choir of the National Sunday League, and while the instrumentalists who accompanied them sounded their horns, tuned their fiddles, and tapped their drums, we looked around and took note of the peculiar features which the meeting presented. It was a highly respectable, intelligent, and well-behaved gathering, and as representing "The People," was what any nation might be proud of. The admittance was by payment of 3d., 6d., or 1s.; and 2s. 6d. to the reserved seats. The cheques were taken by a numerous corps of stewards, wearing an ivory badge marked "N.S.L." These gentlemen did their duty with order and alacrity—indeed, evidences of high discipline and a quiet ready enthusiasm prevailed in every department. Mr. Truelove and his assistants were busily engaged in selling periodicals in every part of the hall, and these wares were extensively purchased and eagerly read. We also patronised Mr. Truelove, and obtained a copy of *The Free Sunday Advocate and National Sunday League Record*, a monthly in its 41st issue, price 1d. It was occupied chiefly with reports of the agitation in the East End of London for the opening of the East End Museum on Sundays. Correspondence intimated that the rumour had been set afloat by the pious that Sir Richard Wallace would withdraw his valuable pictures if the museum were opened on Sundays, which that gentleman flatly denied, and, on the contrary, expressed very decided sympathy with the League. We also learned from the same periodical that the clergyman of Norton had established a museum, which was opened on Sundays, and largely visited, to the palpable improvement of the parish. We hope our readers will procure the *Advocate*, and read the interesting account for themselves. Finally, we observed that these meetings were got up under the auspices of the League, and that last Sunday evening was the second of the series. At seven o'clock the band played the introductory overture, after which the lecturer for the evening, Mr. M. D. Conway, made his appearance on the platform. His theme was "Sorcery," or, as we would style it, Witchcraft. He said: When religion failed to supply the demands of the human heart it was on its decline. Every idol is beautiful to him who sets it up, but ugly to him who destroys it. The original Pan, with horns, hoofs, and kindly visage, was a personification of bounteous Nature, but as drawn by Edward the Confessor and his successors was a being of a very different type. There was a great mystery above man, but as it was unknowable, all speculation must prove false. Now here we venture to differ from the lecturer, unless we agree with him that his "speculation," as above stated, must, like others, prove false, and thus confirm one part of his opinion at the expense of the other. How can he know that anything unknown is unknowable? he evidently knows too little to profess so much. But perhaps our friend has been, like other theologians (for he does not rise above that category), trying to find out an unknown being—a god—instead of an unknown state of being. Might we be permitted to suggest that all being is a mystery—unknowable—the being of the lecturer himself proving no exception. Being is universal. It is the state of being which is phenomenal, knowable, and various. If Mr. Conway will become a good, honest, willing student of Psychology, and seek for evidences of a mysterious state of being "above man," we promise him that the subject need not hereafter be labelled "unknowable." That there is such a condition no man can deny, and to admit

it as a "mystery" incapable of solution is to prolong ignorance by standing in the light of knowledge and investigation.

We agree with the lecturer that knowledge is progressive, and that all speculations must be eclipsed by higher ones, and in the effort, as stated in the language of the lecturer, "The ideal becomes the idol of the ignorant, and the hypocrisy of the educated;" and we ask, Is the lecturer's "unknowable" not his idol, and, as one of the "educated," can he entertain it honestly and logically?

The lecturer then reviewed the history of witchcraft. In the sixteenth and seventeenth centuries in this country witches were burned, and confessed practices which we venture to remark are admirably pictured forth in the tragedy of "Macbeth," being performed this week at the Princess's Theatre. These witches confessed the charges brought against them, and were punished in accordance with Biblical injunction. The lecturer gave a definition of what constituted a witch according to the Bible idea. They were always found to be persons associated with the religious practices of Gentile or Pagan tribes, in contradistinction to the ceremonial of the Jewish sect. The sorcerer whom Paul struck blind was a defender of the Greek religion against the innovation of Christianity. It was the policy of the Jewish priesthood to characterise all other religions as diabolical, and the objects of worship in use amongst their neighbours as idols or devils. Even Jesus was thus characterised; and it was said of him that he cast out devils in the name of Beelzebub, the chief of devils. The animals and astrological diagrams used in witchcraft were derived from the ancient Druidical and German religions. The cat, so famous in witchcraft, in mythology drew the car of Venus. The serpent gave the art of healing to Esculapius. The holly and mistletoe were held sacred, and all these symbols originated in an acknowledgment of the beneficent powers of Nature. The lecturer traced the forms of the old religion in the features of witchcraft and fairy tales. When the Christian religion began to prevail, it demonised all the religions it met with, crushed out the ancient nature-worship, and came telling of heavenly beings more tender than any known before. The old Germans had a deity from whose sacred name the terms earth, heart, and hearth are derived. The Christian priests turned this beneficent mother into a hag, and set her to ride in the air on a broomstick, and in her place they tried to ingratiate the Madonna, who could do far more for the simple people than their former goddess. In the place of Balder "the beautiful," they put Jesus, and to recommend the latter more particularly to the peasant mind, they made him a carpenter, the son of a poor working man like unto themselves, and who would help them to triumph over all their difficulties. By these means Christianity thrived; but it also leagued itself with kings, and the rulers and oppressors of the people. The territorial dukes and lords had always been hard taskmasters, but they acquired the full art of persecution and grinding oppression when they were aided by Christian bishops and priests. Thus, in the Middle Ages, the poor man had all taken from him, and could not even claim his own wife. Hence it was that the name of Jesus began to be looked upon as representative of oppression. The people were driven to despair. To whom could they fly? Not to the king, the priest, or the Church; for during 500 years the people were denied the liberty of praying to Christ, except through the intervention of a priest. In their trouble they remembered the beautiful gods and divine beings of the olden times—the good spirits who took Cinderella from the ashes and placed her in a gorgeous palace, and who were under all circumstances the friends of the deserving and oppressed. They reasoned, Shall we not call these good powers back to help us against the hardships entailed upon us by this Christian religion? But these beneficent beings had all been turned into devils. The Church had been challenged to purge the world of other gods, and to expedite the process the Church straightway declared that all other gods were demons and the hosts of Satan, who went about like a roaring lion seeking whom he might devour—the prince and power of the air and of this world. The poor hungry peasant thought that if this power called the Devil owned all the world, he alone could bestow what they stood so much in need of, and that to pray to him was the proper thing to do. The crafty monks replied that

whatever they got from his devilship must be paid for—he must have their immortal souls in return; and so the idea came of the soul being given in exchange for the power of calling up these helpful spirits.

Thus, a rival religion sprang up in antagonism to the Church, and has continued to this day. When Mazzini was ninety days president at Rome, he was represented in a publication as a devil on a throne, surrounded by devils in the dress of priests offering up little children as sacrifices. It was declared by the Romish priests that this devil's mass had been celebrated every evening during Mazzini's occupation. "Witches' sabbaths" were said to have been held in Germany, as an explanation of how the Jews were able to gain wealth by praying to the devil. The meaning of it all was this: The people under the bitter rule of the Christian priests and kings bethought themselves of the old deities, and the punishments which then awaited them showed how mankind were wronged and tortured by those who had the effrontery to call themselves their saviours and helpers.

"What a lesson it gives," the lecturer continued, "to those persons who, when any kind of ticking is heard, think they are in communion with supernatural beings." Perhaps the lecturer's allusion to Spiritualism was not quite so definite as the above words imply, but he evidently wished to class modern psychological phenomena with the superstition of the present year, in which 150,000 persons have visited a spot on which a girl, now in an insane asylum, is reported to have seen a vision. Now in this matter we beg to place the lecturer on the side of the Christian priests, who adopted a similar treatment, modified by the civilisation of the times, in respect to those things which went against their interests or foregone conclusions. The insane, three-fourths of whom are the subjects of psychological influences, are treated now with a refined cruelty and ignorance, the lineal descendants of that which was wreaked upon the unfortunate witches. Through a study of Spiritualism much of this suffering might be abated, as it has been in many instances. Mr. Conway is also a very insipid persecutor in his way, in his sheathed sneers at Spiritualism, and his half-expressed effort to class its investigators with the lowest specimens of intellect in this and past ages. We repeat, such is very paltry punishment—a mere midge on the ox's horn; but however contemptibly small the offence, yet it indicates the animus of the true priest in him who has so long been ashamed to wear the hypocritical badge of "reverend."

But Mr. Conway is not a true religious reformer nor faithful soldier against superstition in thus ignoring the natural facts of man's religious being and standing in the way of education in the highest branches of knowledge. The "tappings," even what is called the "death watch," and which has for years been looked upon as a superstition, is a fact; and can Mr. Conway explain it? His sneer does not satisfy. Further, we have the whole series of spiritual phenomena—"facts in nature" as certain as the circulation of the blood, which was so long unknown, and was at last fought for as we now fight for the spiritual facts. And we have further to say that Mr. Conway's explanation of witchcraft is no explanation at all, or is at best a fragmentary one, embodying the mere form of the thing, without its actuating spirit. Man has psychological powers, which Mr. Conway ignores. These powers are the true God-makers—the "holy ghost" of the theologian, and the "philosopher's stone" of the alchemists—and the essential element in those processes and conditions which the lecturer denominated "mysterious" and "unknown." Such are our honest criticisms on Mr. Conway's effort, which, on the whole, we liked. We regard the lecturer with deep respect, nay, affection; and our words contain naught that is unnecessarily derogatory or offensive. Our desire is to know what real objection Mr. Conway has to Spiritualism. We know he has given it considerable investigation, and if he has been able to explode it, no one stands more in need of his services than the Spiritualist. To set matters right, we offer him the free use of our space to give expression to his objections and exposure. For this service we cannot pay him, as we do not get paid for what we do ourselves, but we will pay him "in kind"—we offer him our services in return. We will exchange platforms with him for the necessary number of times, and while he is writing for us we will talk for him.

After the lecture selections from Handel's "Messiah" were given. It was a good entertainment, but rather tedious. The words sung formed a curious retrograde commentary on the lecture. We do not remember anything so ridiculously incongruous. It was a curious mixture of ancient and modern superstition. It is a pity that Handel's grand music cannot be associated with words in which such an audience could take an atom of interest. Our Sunday and other reformers have something to learn, and in saying so, we do not the less heartily thank them for what they are doing.

What is to hinder Spiritualists from getting up a similar Sunday evening meeting? We hope we shall not require to pause long for a reply.

SECULARISM AND SPIRITUALISM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The calm and gentlemanly letter of "A Materialistic Atheist" in your last would hardly call for a reply from me but for the fact that he has evidently misunderstood what I said in mine of the previous week. I did not speak of "error and hypocrisy" as characteristic of the freethought party, but stated in general terms what few who have thought for themselves will deny, that "the deep-rooted prejudice against a change of opinion, so prevalent in this country, has sapped the very vitals of investigation and discovery, and perpetuated error and hypocrisy to an alarming extent." This remark is no more applicable to Secularists than to other people. It describes a state of things that is pretty general. I did say, "When so-called freethinkers object to a man's receiving new convictions opposed to those he formerly entertained, they belie their pretensions, and prove to the world how great a sham is their assumed freethought." Surely no one will dispute this. If there be any so-called freethinkers to whom these remarks apply, then I think your correspondent will agree with me that they are no freethinkers at all, but counterfeits and spurious articles. Of course it is open to him to contend that there are no such persons amongst the Secularists of to-day; in that case he and I should join issue on a matter of fact, and each of

us would have to fall back upon our individual experience. I have met with, I regret to say, not a few such; and if "A Materialistic Atheist" has not come across a good many, his experience has been of a very fortunate character.

Let me not be understood as bringing sweeping charges against Secularism and Secularists. During the twenty years that I have been in the movement I have cultivated the acquaintance and friendship of many persons whom I esteem and love. It would not be difficult for me to name several men of very extreme views in the secular ranks to-day whose friendship and good opinion I shall ever prize, whatever may be the difference of our views. Indeed, since the appearance of my last letter, I have received numerous private communications from Secularists, breathing kindness and good feeling towards me—of course expressing regret at what they are pleased to call my departure from their ranks, but withal full of affection and good wishes. Nor have I any hesitation in saying that there are hundreds of men in the Secular party who, in nobleness of character, generosity of conduct, strict moral demonstration, and toleration of other men's views, may vie with any class that can be found in the world. All this, however, does not alter the fact that there has found its way into Secularism—and into the most conspicuous parts of it—a spirit of intolerance and bigotry that would do credit to the Vatican, and a narrow-mindedness that would disgrace the most ignorant and contemptible of the religious sects.

Your correspondent, speaking of myself, says: "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 Spiritualist Theist." Now, I am not aware that I have ever ceased the "active work" here referred to. During the present year I have given fifty lectures in Secular halls—all of the character of those of which your correspondent is kind enough to speak so approvingly—and shall probably give several more before Christmas. I have no intention of ceasing my efforts to enlighten ignorance and dispel error and darkness, Spiritualists, although believing that there is a life beyond the tomb, do not, as a consequence of that faith, lose all concern in the present state. Whilst here they have material bodies and material wants, and have therefore quite as great an interest in material things as the most vehement deniers of spiritual existence. Science, literature, poetry, music, art, and all other phases of knowledge belong to our common humanity, and the cultivation of them can be carried on quite as successfully by Spiritualists as by Materialists. Spiritualists are in fact all that Secularists are, and something more. They have the whole of the material means at command that Secularists possess for regenerating society, and a mighty agency in addition, which the Materialist does not recognise. "A Materialistic Atheist" will probably smile when I tell him that I repeatedly receive counsel and advice from one whose name I am sure he will hold in veneration—the good old Robert Owen. He it was who, when in the flesh, first introduced Spiritualism to my notice, and now that I have learned to prize the great truths which I then ridiculed, he frequently aids me with the result of his greatly enlarged experience and well-matured judgment. The spiritual spheres, I may remark en passant, have largely improved his mental powers, but have not changed his opinions. The Spiritual reformer has, therefore, it will be perceived, an immense advantage over those who simply use material agency; and so far from my ceasing to work for the regeneration of society, now that I have accepted the Spiritual teaching, I shall work all the harder, and with far more faith as to the result. My public lectures will have, as they always have had, the one end in view of elevating humanity by the spread of knowledge and the diffusion of the light of education; and it is unimportant to me in what place they are delivered, whether Secular hall, Spiritual lyceum, or Methodist chapel. In one point only will a change be observed, and that but a slight one, since I have generally confined myself heretofore to the teaching of positive truths. I have done with the miserable negations that form the stock-in-trade of so many Secular advocates. I feel individually—that is of course no rule for others—that the great want of humanity is teaching of a practical character, real knowledge, and positive truth, instead of hair-splitting quibbles about the meaning of texts of Scripture, and the vulgar abuse of opinions conscientiously held by large numbers of our fellow creatures. I know that your correspondent may reply that this is just what the "Founder of Secularism" himself desires; of which fact I am of course not ignorant. Secularism has, however, degenerated sadly since Mr. George J. Holyoake gave that name to a set of very excellent moral principles. Then it bid fair to lay the foundation for a broad platform upon which all could meet, whatever their individual differences of opinion, whose object was the general good of humanity. Now the name itself is in too many cases simply the "Shibboleth" of a paltry sect whose only aim seems to be the destruction of all that other men hold sacred, and whose highest teaching consists in the quintessence of negation proclaimed in language far removed from good taste and common politeness. Hence the "Founder of Secularism" himself is not popular, and draws but badly, despite the fact—which I take it none will deny—that he has a most philosophic mind, well stored with useful and practical knowledge, and in his public teaching displays an amount of calm gentlemanly dignity that is seldom met with. Secularism, therefore, as it now exists, greatly needs improving upon in order to bring it back to what it was when that excellent book was written from which your correspondent quoted at the close of his letter. Even in its purest form, however, it may gain much by an alliance with Spiritualism. As the poet has it:—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music."

Apologising for taking up so much of your space, I remain, dear Sir, yours, &c.

October 21st, 1872.

G. SEXTON.

"In respect to reincarnation," a correspondent observes, "one would naturally conclude that, as both high and low spirits speak of the progression of low spirits in the spheres after quitting this life, there can be no need of a reincarnation for that purpose, and there not being a need, most likely there is no such state."

HOW THE SPIRIT-FACES ARE MADE.

To the Editor of the *Medium and Daybreak*.

SIR,—In the leading article of to-day's *MEDIUM*, headed "The Ring Test Explained," you quote the explanations of that test given in the *Banner of Light* of June, 1871, and refer to a similar explanation given through Mr. Morse in the 60th number of the *MEDIUM*. But you omit to point out to your readers—as I now beg to be allowed to do—that this explanation had been given by me, more than a year before, in the pages of *Human Nature*, as will be seen by the following extracts from the pages of that periodical for March, 1870:—

"The constituable principle, or element, of the forms of universal life, which we call 'matter,' exists in two modes, or states, viz., that of etherealisation or imponderability, and that of materialisation or ponderability, which latter state is only a modification of the former one. . . . Matter, even in the grosser forms of the ponderable mode, does not really possess the fixity, density, solidity, and impenetrability usually ascribed to it. Not only is it penetrable by spirit-substance, but—consisting of atoms, separated by interstices in which reside the forces which hold those atoms together, and thus constitute the apparent unity and solidity of each body or substance—its atoms are continually susceptible of being brought by changes in the action of the interstitial forces into new modes of juxtaposition, which will change in toto the form and qualities of the resulting substance. Were we sufficiently advanced in the knowledge of those forces to perform the feat, we might—by modifying their modes of molecular juxtaposition, and pushing apart their constituent atoms through the dilatation of their interstices—render, not merely a human body, but a marble statue, as elastic as a piece of india-rubber. And as the duration, as well as the nature, of atomic combinations is absolutely dependent on the action of those forces, we can imagine no limit, excepting that of our knowledge of the action of those forces, to the transmutations of material substance that we might effect through their agency; while the mobility of matter, and its amenability to spirit-action, are declared to be incomparably greater in the fluidic state than in the ponderable state. The different states in which the elements of aqueous matter are known to exist at the surface of our planet—as ice, water, steam, dry steam; and, in the gaseous form, as hydrogen and oxygen, in some of which they are always invisible to us, and in others occasionally so, while it is precisely in the state of invisibility that they are the most active—may help us to form some idea (though a necessarily imperfect one, as all these modifications belong to the terrestrial state) of the susceptibilities of modification inherent in material substance in the ethereal state."—*Human Nature* for March, 1870, pp. 102-6.

Permit me, still farther, to quote from the same paper the following statements, whose correctness is now being so fully proved by the admirable manifestations produced through the agency of "John King" and the spirits who are acting with him:—

"There being nothing absolute in our sensations, which result, as we have seen, from the relation between our perceptive faculties and the external conditions among which we find ourselves, the inhabitants, scenery, objects, substances—everything, in short, that constitutes the domain of manifestation—in the fluidic worlds, though invisible and intangible to our bodily senses, are as visible, as tangible, and, so to say, as material, to the perceptions of the spirits who inhabit them, and who are themselves fluidic, as are the people, places, and things of this earth to us. Spirits combine, modify, and elaborate the various fluidic materials of their sphere as we do those of the material sphere, but by other processes; the imponderable forces, employed in modes unknown to us, being the tools with which they work, and their will serving as the hands with which they use them, as is also the case in the production of the so-called 'spiritual phenomena' now so commonly occurring in the terrestrial sphere of our planet, all of which, however they may seem to the uninitiated to contravene the laws of ponderable matter, are accomplished through the action of the laws that regulate the phenomena of the imponderable state, and those which regulate the combination of the imponderable and ponderable states.

"Those among the people of the fluidic world who are pretty well advanced in the study of substances and forces are able to produce from those substances, through their skill in directing the action of the formative and qualitative forces, a far greater variety of objects, and of a far higher character, than we can produce in the material sphere; and can also impart to them a variety of qualities—amongst others, that of vitality—which renders their labours interesting and amusing to a degree of which we can form but a very faint idea.

"I must leave you now," said a spirit one day to a friend of the writer, "I am busy making a picture, and I want to get on with it."

"A picture!" exclaimed my friend, "I had no idea that spirits could paint pictures, or would care to do anything of the kind."

"I said 'a picture,' because I can find no better way of conveying to you something like an idea of what I am making; but it is not at all like what you call a 'picture' in your world, nor do I paint as you paint pictures upon the earth. I work with fluids; and what I make is real and living. I vitalize my flowers, and my animals, and the thousand things I make, so that they are all alive, though not living as such things live in your world; for there is no soul in them, and they have therefore no consciousness, and will only last for a short time. Not long ago, in order to receive some friends who were coming to visit me, I made a beautiful arbour, covered with flowers, and full of magnificent singing birds, and it was all living, but only for the short time for which I wanted it. When my friends were gone, I let it melt away again. Those who are more advanced than I am can produce almost any forms or scenery they please, and can make them last longer; but all these things melt away after a time. We never care to keep them long; we should get tired of them. We let them dissolve, and make others. You cannot imagine how charming these formations are, and how much pleasure we take in them when we are not busy with more serious things." Spirits say that these fluidic formations are not mere amusements, but that, by means of these exercises, they gradually learn the properties of substances and of forces, and thus become competent to take part in the direction of the true spirit-formations of the material spheres, which, as will be subsequently shown, constitute so important a branch of the occupation of the higher orders of disincarnate intelligences."—*Idem*, pp. 109-11.

The faces, forms, draperies, &c., now being shown by the spirits referred to, are temporary formations of the same character as those just described. They are merely a temporary condensation and vitalisation of the elements of matter existing everywhere around us, in states in which they are imperceptible by our present sensuous organs; a process which brings those elements, thus temporarily grouped into form, within the reach of our perception.—I am, Sir, yours faithfully,

Paris, October 18, 1872.

ANNA BLACKWELL.

[The above extracts indicate the mine of spiritual knowledge contained in Miss Blackwell's admirable papers in *Human Nature*. The other explanations referred to of the same subject are sufficiently distinct to make it certain that they were not copied from Miss Blackwell's work, nor from each other. These confirmatory explanations are highly satisfactory.—Ed. M.]

ANOTHER BENEFIT SEANCE FOR MRS. POWELL.

We are informed by Mrs. Carlisle, 15, St. Peter's Road, Mile End, that Miss Hudson desires to devote her powers, on the evening of Wednesday next, for the benefit of Mrs. Powell. The seance will take place at the Spiritual Institution, 15, Southampton Row, at 8 o'clock; tickets, 2s. 6d. each. Our columns have borne such frequent testimony of late to the efficiency of Miss Hudson's mediumship that no word on that head is necessary here. There are several reasons why this seance should be well attended. Firstly, that the bereaved family may be benefited. Secondly, because Miss Hudson as a public medium has not been long in practice, though she has been for years highly esteemed in private life. This seance is, as it were, the first time she has assumed such a position, and the friends of mediumship should secure her a full and encouraging audience. Thirdly, comparatively few Spiritualists have been privileged to sit with Miss Hudson, and the above is a favourable opportunity of witnessing her clairvoyant descriptions. Miss Hudson gives her delineations in the conscious state, and though a mixed audience does not by any means supply favourable conditions, yet many tests will no doubt be given. We hope Miss Hudson's friends will do their utmost to make this effort a decided success. Tickets are now ready, and may be obtained from Mrs. Carlisle and other friends, as well as at the Spiritual Institution.

ANOTHER MEANS OF HELPING MRS. POWELL.

We have not taken occasion hitherto to notice at any length the little volume of poems issued by Mr. Powell just before his death. This work, entitled "An Invalid's Casket," is a series of poems, or "Life Pictures," connected together by a kind of biographical plot, and may be regarded as the interior experiences of the author. The work is teeming with thought and incident, and as the measure varies frequently, it reads with peculiar freshness, and is highly instructive as well as gratifying to the lovers of poetical diction. It is particularly interesting as embodying the aspirations of a working man who struggled into some eminence through sheer force of his unaided genius. A rich vein of Spiritualism and Progressive thought runs through the whole work. The Preface states that "An Invalid's Casket" is issued with the sole object of raising means for the support of his family." The work is now ready, and the copies that remain, if sold, would be a direct aid to Mrs. Powell at the present crisis. All who read this cannot be present at any of the benefit seances at this time being given in London. Some of our readers are themselves too poor to help much, but there are perhaps a thousand persons who might at once remit to this office thirty penny stamps, and have the book in return. This would more than absorb the whole stock; but if we have a thousand letters on Monday morning, we shall be happy to return faithfully those remittances for which we cannot give a book in exchange. Our poorer brethren might allot 2s. 6d. from their circle, and have a copy of the work, and read it amongst them. On Sunday morning, when you sit down to your comfortable breakfast, think of the poor widow and orphans who must be helped or starve. We hope our suggestion as to "An Invalid's Casket" will not be overlooked.

The following sums have been received at this office since last week:—C. Lowe, 7s. 6d.; H. A. B., 2s.; J. S., 5s.; Miss Frushard, 2s. 6d.; Mrs. Gamble, 5s.; J. M. G., £2; B., 10s.; R. H., £1 1s.; Mrs. Birley, 2s. 6d.

The proceeds of Miss Fowler's seance on Wednesday evening were £4 2s. 6d., including Mr. Shorter's donation of 10s. Miss Fowler gave most excellent tests the whole evening. Mrs. Olive has offered a seance on Wednesday week.

MISS FOWLER AT BALL'S POND.

On Friday evening last about seventeen persons met to witness Miss Fowler's powers as a test-medium. One gentleman had his wife described, who had passed to the other world some four or five years ago. He was told that he placed some flowers in the coffin with her body. Another gentleman was told that there was a spirit present that called him father in earth-life, though he was not the spirit's father, but was kind to him, and he used to call him father. Mrs. Wilks's husband was described, and the particulars of his death given, and that she wore a ring of his. I got two good tests. She described a person that was killed in America by a building falling on him, so that his remains had to be carried away in a sack. The controlling spirit called out my name in full, and I am quite sure the medium did not know it. These descriptions were all recognised; so we had a very good night with Miss Fowler, notwithstanding the bad weather. Those who did not obtain tests, we are told, will invite her to some other place next week.

We are also happy to announce that Mr. Shorter will lecture at the Hall, 102, Ball's Pond Road, on Monday next, and on the Monday following Mr. Burns will lecture on "The Physical Aspects of Spiritualism."

JOSEPH STEVENS.

16, Templar Road, Hackney, N.E.

ST. GEORGE'S HALL, LANGHAM PLACE, REGENT STREET.—Mr. Henry Gannev is engaged to sing "Tom Bowling" and "My Sweetheart when a Boy," at the National Ballad Concert, to be given there on Thursday, October 31. A few complimentary tickets have been left for distribution among our musical friends, and can be had on application at the Spiritual Institution, or of Mr. H. Gannev, 1a, Clifton Road, Maida Vale.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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Three " " " 4s. " 17s. 4d.	
Four " " " 4s. 6d. " 19s. 6d.	
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Wholesale Agents—F. Pittman, 20, Paternoster Row, London, E.C.; Currier and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

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The Ring-Test Explained—Property Recovered by the aid of Spirits—A Seance with Mrs. Bassett—To Investigators and Spiritualists: Try Mrs. Olive—The Experiences of a Beginner—Spiritualism in the Church—A Voice from Manchester—Mr. Harris's Community—Spiritualism in Marylebone—Mr. Wallace, Missionary Medium—Conference at the Spiritual Institution—Glasgow Spiritualism—Spiritualism at the Antipodes—A Benefit Seance for Mrs. Powell—A Reviewer Reviewed—Mr. Massey's Lectures on Spiritualism—Cost of Sunday Services—"Yes, thou art with me"—The Spirit Messenger—Mrs. Olive's Seance—Miss Hudson's Mediumship—Miss Barlow in Liverpool—A Young Clairvoyant—A Curious Incident—Another Cause of Low Communications—Brave William Clarkson, &c.

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

FRIDAY, OCTOBER 25, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

MONDAY, OCTOBER 29, Conference of Spiritualists at 8 o'clock. Admission free.

TUESDAY, OCTOBER 29, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, OCTOBER 30, Seance by Miss Hudson for the benefit of Mrs. Powell. Tickets 2s. 6d.

THURSDAY, OCTOBER 31, 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.

NOTICE.

As the last number of the MEDIUM is out of print, we shall be glad to receive any copies which our agents or readers have to spare, for which value will be given. Our friends will oblige by giving this notice their kind attention.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 25, 1872.

THE NEXT CONFERENCE.

On Monday evening the Spiritualists of London will again assemble at the Spiritual Institution, 15, Southampton Row, for the purpose of further considering what had best be done for the promotion of the cause in the metropolis. The particulars published by us last week will, we hope, enable the Conference to come to a practical conclusion as to the resumption of Sunday Services. We trust that a list of subscribers will be forthcoming who will make the cause their own by working for the extension of the plan to others. It must be remembered as an encouraging fact, that each year places Spiritualism in a more favourable position in popular estimation, and that the difficulties attending such arrangements will be proportionately lessened.

The proposal to distribute tracts all over London on a certain day has also excited much attention; we have heard of several volunteers who are ready to advance sums of money and act as distributors. It is thought that if fifty distributors could be obtained, they might give away 25,000 tracts, or 500 each. No. 4 of "Seed Corn," entitled "What is Spiritualism?" is generally preferred, which might be obtained in that quantity for a sum of about £8. We hope these particulars will enable a large attendance to come to definite conclusions on Monday evening.

MESSES. HERNE AND WILLIAMS are expected to arrive in London this morning on their return from Holland. As to their visit to Wales, we cannot obtain their decision before going to press, but it is likely that they will commence at Llanelli on Monday, Nov. 4th, and afterwards visit Merthyr and Cardiff. The visit was nearly postponed on account of the death of the chief promoter, but the others interested are making earnest efforts to carry out the arrangements. Those who desire to attend the seances should apply to Mr. J. F. Young, 6, Stepney Street, Llanelli; Mr. J. R. Jones, Castle Street, Merthyr Tydfil; and Mr. R. Lewis, 4, Montgomery Terrace, Cardiff. The sitters would be better to pay a trifle more each, and keep the circle as select as possible.

ARE THERE any Spiritualists at Margate? A lady is at present residing there who has great power in developing mediums, and would be glad to meet with workers in the cause. Apply at the Spiritual Institution for an introduction.

THE MISSIONARY MEDIUM.

Mr. Wallace had intended to go on to the North of Scotland this week, but circumstances have prevented him. Respecting his visit to Newcastle we have received the following card:—

"Mr. Wallace has just left Newcastle. His visit has been a great pleasure to us, and I hope it has been the same to our spiritual friends. I have found him to be a very agreeable and painstaking gentleman in the cause.—Yours, Wm. Bell."

The same post also brings us a card from Mr. Wallace, in which he thus expresses himself:—

"I find that I cannot get to the end of my journey yet, so I shall remain in Co. Durham another week. A gentleman has just proposed a penny weekly subscription to create a missionary fund, and suggested to a gentleman present to take half a glass of whisky less and put the penny into the missionary box. He at once replied that he would do with two less for that purpose, and if all Spiritualists would follow this example, a fund would soon be obtained."

A fund to make the missionary independent of those he visits is what is wanted to make Mr. Wallace's work a complete success. At present he has to receive an invitation and his expenses, or he is forced to be idle. If he had a fund to fall back on, he could then look up solitary Spiritualists and beginners who have not the courage to invite him, and do good work where it is most needed. We regret to hear that not one single benefit seance has been got up for the use of the fund. It surely might be arranged that the last evening of Mr. Wallace's visit to a place be devoted to a meeting attended by as many as possible at 1s. each, less or more, which would aid the cause very much. Again, we hope the devotees of the "spirit" alcohol will, everyone, forthwith abandon their suicidal idleness, and place the sums thus spent into the treasury of the true spirit. Address Mr. Wallace, care of Mr. Simpson, grocer, Tudhoe Grange, Ferry Hill.

NEXT SUNDAY IN LONDON.

M. D. Conway at South Place Chapel, Finsbury, at 11.15. "An unfettered pulpit, and discourses in a rational, common sense, and reverential spirit." Subject: "The Heart." In the evening at 7, at St. Paul's Road Chapel, Camden Square, Camden Town.

"Sunday Evenings for the People," at St. George's Hall, Langham Place, Regent Street, at 7. Subject: "British Authors, in their Moral and Religious teachings." First—Our Poets, illustrated by Miss Bourverie from the works of Byron, Milton, Macaulay, and Hannah More, with an Introductory Discourse by Charles Collette, Esq.; followed by selections from "Elijah," &c.

MR. MORSE'S ENGAGEMENTS—LIVERPOOL.

Mr. Morse will deliver an address in the trance state at Mrs. Spring's Dining Hall, Cornhill, Wapping, Liverpool, on Sunday evening next, at seven o'clock. Mr. Morse remains in Liverpool during next week, and from there will probably proceed to Bradford and Preston on his way north. Address Mr. Morse for the ensuing week, care of Mr. J. Chapman, 10, Dunkeld Street, Liverpool.

MR. MASSEY'S LECTURES.—To the Editor.—Sir,—All those who are desirous of knowing what Spiritualism has to say for itself must be glad to hear that Mr. Gerald Massey will again lecture on the subject not long hence. It is to be hoped that he will choose any day but Sunday for the purpose. I am delighted to see that our friends in the North are making arrangements for Mr. Massey's services. Cannot we Spiritualists combine for the purpose of inviting the "people's poet" to enlighten the inhabitants of some of our large towns on spiritual matters, who for divers reasons will not enlighten themselves? Perhaps Mr. Burns would inform us of the probable cost of such an undertaking. Suppose our attention be directed first of all to two largely-populated towns, say Birmingham and Manchester. A fund should be raised before starting to meet the lecturer's fees, travelling expenses, rent of lecture rooms, placards, and handbills. A committee in London should hold this fund; local committees would attend to the necessary preparations in each of the above towns. The receipts from the lectures should be handed over to headquarters; should they exceed the expenses, the subscriptions might be returned in full, and the balance of profit form the nucleus of a second fund for a similar project. On the other hand, if the expenses exceeded the receipts, the latter might be refunded to the subscribers (who should be prepared to bear their losses with equanimity) in proportion to their subscriptions, by way of dividends in bankruptcy. On an understanding like this, people would more readily come forward with their money. As a further inducement, the prospect of a bonus might be thrown in, and fund No. 2 be left to take care of itself. It is a fact that Birminghamites just at this time are asking for lectures on Spiritualism. It should be remembered that Mr. Gerald Massey is no common advocate of the philosophy. The most persistent sceptic must enjoy his lectures, and Spiritualists benefit by them. I should be very ready to give both money and labour to the project herein suggested. Yours, &c. DARR H. WILSON, B.A. New Wandsworth, S.W., October 22nd, 1872. [The idea of employing special machinery for the promotion of Mr. Massey's lectures should not be lost sight of, especially when we think that if well worked it might be made a very profitable investment financially as well as spiritually. This craven fear of losing a few shillings is surely unworthy of Spiritualists; and there is nothing else but that and a childish feebleness of purpose which prevents the cause enjoying the full force of Mr. Massey's superior advocacy. A committee is wanted with representatives in each town, and with the aid of local committees the effort might be made a grand success.—Ed. M.]

PROPOSALS have been made by several mediums, who desire to give their services in rotation, that a seance may be held weekly, at 15, Southampton Row, for the benefit of the Spiritual Institution. As Mr. Morse leaves London on Saturday, Friday evening might be occupied for this purpose, if our friends the mediums will kindly oblige with their services.

"J. J." suggests that Spiritualists should adopt some sign, like the Masonic brotherhood, by which to recognise each other when travelling, and thus be able to sustain and encourage each other.

DIRECT SPIRIT-WRITING.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—As new phases of spirit-power are daily springing up in our midst, I think it well to record a very deeply interesting fact that occurred here in our dining-room facing the street, in broad daylight, on Sunday afternoon, in the presence of Mr. and Mrs. Holmes, Miss E. Dickson, Mr. Slater, and myself. Mr. Slater, I may remark, had a few days previously been strongly impressed to purchase a slate and pencils. Mr. Holmes said, "Just let us sit round the table and see if we can get direct-writing." We immediately drew close to the table and joined hands, Mr. Holmes and Mr. Slater holding with their right hands the slate under the table. Upon the slate were placed tiny morsels of pencils. Scarcely two minutes had elapsed ere we heard writing going on distinctly. On the noise ceasing we removed the slate, and to our delight found a long and interesting message duly signed by the writer. Mr. Holmes then proposed our again joining hands, and placing the slate with the tiny bits of pencil under it upon the table. I wish it to be understood that the slate was lying on the middle of the table, and our hands not nearer to it than about fourteen inches. The result was exactly similar as on the former occasion, the only difference being that the messages were all varied. My child was sitting on my knee amusing himself with his toys most of the time this phenomenon took place, so that we had not perfect stillness in the room. Spite of the untoward weather on Sunday, we got even late in the evening wonderful manifestations after our friends had left to attend a professional seance at their own rooms. It is gratifying to observe that the increasing number of mediums in this metropolis, and country generally, gives daily evidence that the power of "the spirit" is being gradually unfolded for the instruction and benefit of the world at large.—Yours faithfully,

ADELAIDE SLATER.

19, Leamington Road Villas, Westbourne Park, W., Oct. 22nd.
[We are gratified to hear that Mr. Holmes is now having this manifestation frequently. We recommend all sceptics and decided opponents of Spiritualism to pay Mrs. Holmes a visit at her rooms, 16, Old Quebec Street, Marble Arch.—Ed. M.]

THE SITUATION of shorthand clerk at the office of the MEDIUM is not yet filled up. A competent and diligent youth would receive due encouragement and useful development.

MR. SIMKISS, of Wolverhampton, who has been on a visit to London, informs us that on Tuesday evening Mrs. Holmes allowed the light to burn after the sitter had taken hold of her hands, and the ring was seen on the table. Then the light was put out, and the iron ring was put on the arm of the sitter while he held the medium's hand tightly. This is a very satisfactory test.

OUR GOOD FRIEND, Mr. Franklin, Birmingham, has abandoned the sale of our literature, which may in future be obtained of Mr. Foley, newsagent, Icknield Street West, and Mr. N. Smith, 2, Aston Place. This gives our patrons a means of being supplied at two opposite points, which is important in such an extensive district as Birmingham. Cannot our friends in other places make similar arrangements?

L. G. B.—You should become a member of an association for the investigation of Spiritualism. You will find a list of such in our "Meetings for the Week." Another good plan would be to form a circle with a few friends. Spiritualism leaves every man to find his own way to the temple of knowledge, and thus entails self-reliant strength and freedom on all.

MR. RICHARD HOLROYD, 45, Croft Street, Bradford, writes to acknowledge the receipt of a book from Manchester, and another from Cross-hills, Glasgow. In replying to a "Looker-on," Mr. Holroyd had no ill-feeling or party purpose, but acted simply from a sense of duty. He says, "I wish everyone to seek for that which I have sought for and proved for myself, that spirits do come, and will come according to our sincerity in the cause."

"A LOVER OF TRUTH," Edinburgh, writes to state that in Mr. Foster's letter, from which we quoted, a statement is attributed to Swedenborg which is to be found in T. L. Harris's "Arcana of Christianity." This may be so, as the words of many other writers besides Swedenborg are to be found in Mr. Harris's books. We have sent the letter to Mr. Foster. We could have wished that our correspondent had loved truth sufficiently to append his real name to his letter.

THE DAVENPORTS.—To the Editor.—Sir,—Having read with much interest the article in your number of the 11th inst. headed, "Dr. Sexton's Conversion to Spiritualism," may I ask whether Dr. Sexton has any knowledge of the fact, that about the time of the Davenport Brothers' excitement, two young men—Maskelyne and Cook—went about the country imitating closely (as I have been informed, never having seen them) all the phenomena produced by the Davenport Brothers, and that without the assumption of spiritual power, but by the ordinary powers of conjurers in general; and that, moreover, the means by which these results were obtained were made known at the close of their entertainments? It is impossible for those who claim to be considered calm, dispassionate, and, I will add, wholesomely sceptical investigators into the phenomena of Spiritualism, to be too cautious in their acceptance and interpretation of facts under circumstances where the slightest possibility of fraud, delusion, or collusion could reasonably be suspected. And, on the other hand, in the absence of any such possibility, it is, I conceive, equally advisable for investigators to fulfil certain conditions, which, however apparently unnecessary to themselves, may be considered, and perhaps not unreasonably, as absolutely indispensable by outsiders, ere they accept facts, to them, nothing short of miraculous.—I am, Sir, yours truly, M.D., EDIN. AND NEW YORK. [We have seen the Davenports in their seances, also Maskelyne and Cook at the Crystal Palace. These latter perform a very bewildering trick in getting out of a box or tobacco cask which has been locked and put into a cabinet. They do not explain the means by which these results are obtained. In no other respect do the performances of these or other manipulators resemble the phenomena produced by the Davenports and other mediums, and even there no parallel exists, for the Davenports do not allow themselves to be locked into tobacco casks and boxes. We invite correspondence on this subject.—Ed. M.]

"THE INTERMEDIATE STATE."

To the Editor of the *Daily Post*.

"SIR,—A sermon on the 'Intermediate State,' by the Bishop of Chester, has just been published. The clergy have for many years regarded the intermediate state of the soul a sealed subject, until the Rev. Dr. Bartle, principal of Freshfield College, Liverpool, brought out his novel work, entitled 'Hades,' in 1869. The subject then began to receive attention both from laymen and clergymen. Dr. Bartle, in consequence of his advocacy of this scriptural doctrine, has been frequently charged with holding heretical opinions, especially by some of the clergy who ought to have known better. In consequence of my knowledge of this, I think it only right that the public, who always appreciate justice and fair play, should be made acquainted with the fact, that the Lord Bishop of Chester has so handled the subject as to make his own views on the 'Intermediate State' identical with those expressed by Dr. Bartle in his work.

"The orthodoxy of 'Hades,' therefore, must now be considered an established fact, since it is stamped with episcopal authority. In order to substantiate the preceding remarks, I will briefly quote a few passages from the bishop's sermon, which was recently published, and from Dr. Bartle's 'Hades,' which appeared in 1869:—

"In his lordship's sermon we find—

"(Page 5).—'That Christ's human soul was not left in hell involves of necessity that in hell His soul had been.'

"(Page 7).—'The body of Christ was alone in death, knowing no decay; and dying was an act of separation of body and soul.'

"(Page 7).—'David (St. Peter expressly said), when more than ten centuries had passed since his death, had not then ascended into heaven.'

"(Page 8).—'St. Paul, in close prospect of his dissolution, looked for his crown, not immediately after death, but at that day.'

"(Page 12).—'The obvious analogy of sleep and death has been recognised in all languages; but the Scriptural, the Christian, adoption of such modes of expression was never meant to imply a state of consciousness.'

"Dr. Jacobson quotes from the burial service the portion which bears upon the subject of the intermediate state, namely, 'the perfect consummation of bliss both in body and soul.'

"(Page 9).—'In English of a certain antiquity this word (hell) answered exactly to the Greek Hades, the covered or unseen world.'

"After carefully perusing the foregoing quotations, every impartial reader will, I think, feel that he owes a debt of gratitude to the two able divines who have so courageously brought to light the long-neglected but deeply-interesting and Scriptural doctrine of the 'Intermediate State.'—Yours, &c.,

"Liverpool, Sept. 23, 1872."

(From the *Liverpool Daily Post*, Sept. 28, 1872.)

[Our good friends, the "two able divines," are giving their attention to a most important topic, but they could make more satisfactory progress by putting themselves in direct communion with those in the "Intermediate State," as did the seers and writers whom they quote.—Ed. M.]

A CORRESPONDENT observes: "I was at Bacup last week, and we had a splendid sitting." We shall be glad to be placed in communication with the friends in Bacup.

OUR NEXT NUMBER will consist of the enlarged size of twelve pages. We hope our contributors will exercise patience till we can afford permanently to enlarge the MEDIUM.

A GENTLEMAN in the neighbourhood of Lewisham would like to join a circle. All letters to be sent to the office of the MEDIUM, 15, Southampton Row.

COMMITTEES in the provinces are busy making arrangements to invite Mrs. Holmes. Such committees should not delay, as Mrs. Holmes has prospects of being very busy in London. It is probable that she will visit Bristol on Friday next. She has also been invited to give seances at Leeds. Inquirers in those districts may obtain introductions on applying at this office.

SPIRIT-GRAPHY.—Dear Sir,—Not having heard that any attempt has hitherto been made to photograph the spirits which make themselves visible at Messrs. Herne and Williams's seances, I think that if the trial were made some satisfactory results might be obtained which would aid in clearing up many doubts on the much-disputed question of spirit-photography. I offer this suggestion to those who are now investigating the subject.—Yours truly, H. BIEFELD, 208, Euston Road, Sept. 2nd, 1872.

"In 'Hades' we read—

"(Page 113).—'The portion of Scripture from the Acts proves that the soul or spirit of Christ was in Hades, because St. Peter declares that God did not leave it there. It must of necessity have been in that region, otherwise its removal thence would have been an impossibility.'

"(Page 38).—'Death is simply the separation of soul and body.'

"Page 194).—'We find St. Peter stating that the patriarch David, who, he said, was both dead and buried, yet had not at that time ascended into the heavens, although his death occurred a thousand years before.'

"(Page 226).—'With St. Paul, to die was gain; but the crown of righteousness would not be given him till that day, meaning the day of judgment.'

"(Chapter 7).—'Let it be clearly understood, then, that the expression 'sleeping' implies 'waking,' and, therefore, whenever we find the word 'sleeping' used of the deceased it never means that the soul is in a state of unconsciousness.'

"(Page 201).—'We find these words—'The perfect consummation of bliss both in body and soul.'

"(Page 202).—'Hades is a Greek word, and literally means the invisible place; and the word "hell," in its primary meaning, signifies the hidden place, and in this sense it is almost identical with Hades.'

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 18th.

The medium, Mr. Morse, spoke in the trance, and, in the first instance, was controlled by his guide, Tien-Sien-Tie.

The following question, received from a correspondent, was put to the controlling spirit:—A lady, when playing her piano, sees flitting over the keys little stars or lights of a bluish colour; she also sees others of a yellow colour, and when these fall on her hand they cause a burning sensation. There is also an appearance like a tiny cloud of a blue colour, in shape like an egg, and this she observes will follow her fingers. Can any explanation of these phenomena be afforded?—A. The blue sparks are an electric emanation derived from the lady's body, and caused by the excitation of spirit-influence. The yellow stars are a similar manifestation from a spirit who wants to control her muscular system, and aid her in performing on the piano. Our questioner should sit for development, by which she would gain more information than we can afford her.

The following questions were forwarded by Mr. Binney, Manchester:—

Q. Do spirits appear to one another to have bodies as material as those of human beings?—A. Yes; and the spirits of any given plane can perceive all spirits who are beneath them, but not those who are above them in development unless they are assisted.

Q. Why do spirits require to be clothed? are they susceptible to heat or cold? If so, what climate prevails in the spheres?—A. The dress of spirits does not depend so much on the exigencies of climate, as it is a question of choice on the part of the wearer. On its first entrance into the spirit-world, the spirit follows its earthly habits, which alone occupy its memory in that respect. Spirits who are advanced a stage farther wear long flowing robes, indicative of their degree of development. Those in the lower spheres are clothed in a more material garb, the style of which is nearly allied to earthly fashions, and less spiritual than in the case of those who have ascended higher.

Q. Are all the spheres, or which of them, subject to periods of light and darkness similar to our day and night?—A. The spheres immediately related to the planet earth are subject to the rising and setting of the sun and other orbs in their spiritual aspects. In the higher spheres everything is self-luminous, and each individual gives out a light characteristic of his individuality.

Q. Do the sun and moon appear from the spheres nearer than to the inhabitants of earth?—A. The moon does so, but not the sun; and it is the spiritual elements of these bodies which are visible to us. All matter is a living, moving substance, pulsating with a divine energy, which is only known to you by its action. This dynamical property of matter is luminous to spirit-sight, and differs in its effulgence according to the degree of progress in refinement which matter has attained.

The "Strolling Player," in the course of a very interesting colloquial address, showed that the Church offered salvation on account of men's belief, rather than the motives which regulated their actions. The latter was the true method. The Church could give no evidence of immortality, while Spiritualism did. This spirit was very severe on the "reverend" class.

PROGRESS OF SPIRITUALISM IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—On the continued visit and labours of Miss Barlow, in connection with our medium, Mrs. Lamont, we again, by your permission, bring before the readers of the MEDIUM a few more facts, which we hope will be both instructive and elevating to the minds of all who may be seeking after truth as taught by the good ones hovering over us. Our spirit-friends have been really feeding us during the past week with the bread of life and the crystal stream "that flows by the throne of God." More elevating teaching it was never before my lot to listen to. On Tuesday night we had a double treat, it being the night on which a family circle is held at my house. The two mediums were invited, as also were Messrs. Fegan and Banks, two physical mediums. Mrs. Lamont was first controlled by Rev. Hugh Stowell, the chaplain, who opened the meeting with a solemn invocation and a few impressive words of advice. One spirit, who spoke through Miss Barlow, said her name in earth-life was "Elizabeth the Queen." When this circle was broken up the two physical mediums formed a circle around a very heavy dining table, which was immediately raised up in the air in the full gas-light, and floated about like a boat on the ocean, and when the light was put out the tambourine and the guitar were taken to the ceiling and played over our heads, then given into several persons' hands, at their request, while sitting at the outside of the circle. Questions were answered by raps upon our heads with the tambourine, tubes, &c.; and if a foolish question were put, the spirit "Jack" instantly, with a tube, gave us a severe smack over the side of the head.

The night following, at the house of Mr. Banks, the same spirit carried Mr. Banks's little boy, six years old, up to the ceiling while sitting in a very heavy chair, and both were placed carefully upon the table. Another chair was brought over my head from behind and also placed upon the table. "Jack" says that if we will get a drum, clarionette, cymbals, bones, bell, and bagpipes, he will get a band of spirits to play them. I should like to see him experiment, and think it possible; it was done by spirits in Mr. Koon's room, according to Mrs. Hardinge's "History of Modern Spiritualism." Last night one of Miss Barlow's spirit-guides, who said he had been present at "Jack's" seance, gave us a description of his physique and how he performed his wonderful feats, as the spirit saw him on that occasion. We were told he was a very tall broad-built man, had long overtop boots, and long black hair, and with his immense physical power he could collect so much magnetism that he could lift any weight he set himself to do. He magnetised all the instruments upon the table, and then attracted them to himself. The magnetism was drawn from the medium and sitters.

At the family circle at Mr. John Lamont's, Fairfield, near Liverpool, on Thursday evening, Mr. Stowell again opened with prayer, and promised to give his views on faith when he had gained a better control of the medium's faculties. Miss Barlow, while under control, gave us the various colours of the flowers that will grow in the spirits' garden in the summerland, which represented the affections of the mind, and was an index to the inside mansion of the spirit-home.

On Friday the two mediums attended at the society's room, 6, Stafford Street. The meeting was overcrowded. The spirit of Mr. Stowell opened with prayer, and spoke of his earthly teachings, which he said were vague speculations, and that no one could possibly teach the fact of an after-life but those who had participated in it and been there. The people would ere long be glad to invite spirits to their pulpits and platforms. Miss Barlow was controlled by an earnest and enlightened spirit, who said it could read the thoughts of the seances present in blazing characters over their heads, who were saying within, "I wonder how much time the mediums have devoted in preparing their subjects." "Not one moment," said the spirit; "what you hear is passed through the faculties of the mediums without a single thought of their own." The Christian Church came in for a good share of censure by this spirit. It said: "What you call churches and chapels were originally built for hospitals, where poor invalids were taken to be cured of their diseases. So long as fashionable Christians use those places for sensuous purposes, and sit in cushioned and luxurious assemblies to listen to sensuous music, singing, and ceremonies, the Christian religion is made but a farce. Till all go out with sweet messages, and be ministering angels to those lost ones who may be found in the dark lanes of your cities, and bring in to be cured the fallen, the weak, and the diseased, will darkness and death pervade your world."

Liverpool, Oct. 14th, 1872.

JOHN CHAPMAN.

MR. MORSE'S ANNIVERSARY SOIREE.

On Monday evening a happy meeting was held at the Spiritual Institution to congratulate Mr. Morse on the third anniversary of his public mediumship, and bid him God-speed in his new field in the provinces. The rooms were crowded. Mr. Burns presided, and speech and song occupied the evening till eleven o'clock, with an interval for refreshments, consisting of various fruits, cakes, and lemonade made from the fruit.

Mr. Shorter was the first speaker, and spoke very kindly of Mr. Morse's career as a medium, whom he regarded as a true missionary. He thought it was not expedient to export missionaries after the manner of the church, as there was plenty of room for them here; not in courts and alleys alone, but in noble mansions and gay drawing-rooms, where men and women were groping about in sensuality and spiritual darkness, without hope or true knowledge of their destiny.

Mr. Morse thanked his friends for their presence, and the spiritual press for the assistance they had rendered him. He gave an epitome of his year's work. Since last anniversary he had attended 136 meetings—forty-one times at the Friday evening seance at the Spiritual Institution, twelve times at the Sunday Services, four lectures in the trance at Clerkenwell, four at Ball's Pond Road, and thirty-one seances at Mrs. Main's, of whom he spoke in very high terms. He had also lectured in the trance at Stepney, twice at Kingston-on-Thames, thrice at Birmingham, twice at Liverpool; besides which, during a twenty-nine days' tour in the provinces, he had done duty at twenty-two meetings. He had also been three times at Mr. Cogman's, and ten times to various other places. His health had been better than in previous years, showing that the exercise of his mediumship did not interfere with his constitution. He was glad to testify that the public was getting more civil and polite.

During the evening Mr. Morse was controlled by his spirit-guide, Tien-Sien-Tie, who delivered a very pleasing address, which was much appreciated. The "Strolling Player" also controlled, and recited "Belshazzar was King" with good effect. The following mediums were also controlled:—Mrs. Daniels, Miss Hudson, and Mr. Towns. Mr. Robson sang a song in the trance, accompanied by Mr. Simkins on the piano.

Addresses were also given by Mr. Barber, who, in answer to the demand made by the *Daily Telegraph*, could testify that spirits were the cause of the manifestations. Mr. Trail spoke of the antagonism existing between religion and science. Spiritualism was the ground on which they alone could be united. Mr. Simkiss said Spiritualism was not making much outward progress in Wolverhampton, but there was hopeful action going on under the surface which he hoped would soon come into prominent manifestation. The spirits wanted men to become Spiritualists, and not run after seances and wonders merely. A Spiritualist was a person who endeavoured to advance and develop his spiritual nature—the real, the inner man. For that purpose Mr. Morse supplied teaching of a very superior description. Mr. Cogman spoke very highly of Miss Hudson's mediumship. She had foretold his development as a medium some years before it took place.

Mr. Vernon, of Uttoxeter, hoped the day would come when he would have the privilege of taking a more active part in the movement. Mr. Wootton said he could not attend Miss Fowler's seance for the benefit of Mrs. Powell, but he would subscribe 2s. 6d. instead.

Songs were sung by Mrs. Viney and Mr. Ganney in a very superior manner, and altogether a very enjoyable evening was spent.

MRS. BUTTERFIELD AT HALIFAX.—To the Editor.—Dear Sir,—Last Sunday was a brilliant day for Spiritualism in Halifax. Many hundreds flocked into the large room of the mechanics' hall, both in the afternoon and evening, but mostly in the evening, to hear Mrs. Butterfield deliver two addresses in the trance. These were the means of sowing good seed in favourable soil, which will probably grow and mature; and if they did not accomplish this in some cases, at any rate the soil was well turned over and prepared for some future sower. The afternoon oration was on "The Religion of Jesus, and Spiritualism," and was handled by our sister's spirit-friend in a powerful and lucid manner. A comparison was made between the conventionality, the selfishness, the pride, the greed, the creedal dogmatism, the damning bigotry, and the spiritual impotence of Christians to-day, and the gentle, humane, freethinking, magnanimous, and spiritually-gifted Jesus. Thus was the religion of

Jesus shown to be incompatible with that of his pretended followers of to-day. On the other hand, Spiritualism, with its exalted teachings and its priceless spiritual gifts, was demonstrated to be identical with the religion of Jesus. Questions were asked—some of a decidedly trivial character, others moderately sensible—all of which were efficiently answered. In the evening the subject was "The Immortality of the Soul." Oh, how beautifully, pathetically, and truthfully were the feelings of bereaved ones portrayed, and how graphically was spirit-communion pictured as the glorious and blessed antidote—as the only real satisfactory, because demonstrable, proof of the immortality of the soul! Questions were again put, and well answered. It was a refreshing time, at least for Spiritualists, and calculated to awaken and stimulate feelings of joy and gratitude. I sincerely hope that Mrs. Butterfield will have spheres of useful labour presented to her, for she is competent to do a mighty work for the redemption of humanity.—I am, yours fraternally, A. D. WILSON, 13, Baker Street, Pellon Lane, Halifax, October 21st, 1872.

We have also received the following account:—Mrs. Butterfield's lecturing engagement was fulfilled in the Mechanics' Hall, Halifax, on Sunday last, with great credit to herself and the cause of Spiritualism. It was a great success, and satisfactory in every respect. We had a grand choir, which sang melodiously; a magnificent harmonium, valued at £50, and an excellent musician to play it. We had also a brand-new chairman, Mr. A. D. Wilson, who conducted the proceedings with due dignity; and Mrs. Butterfield had a spacious platform for her grand display of oratorical powers. Her audience, ranging between seven and eight hundred at each service, was pretty orderly and respectable. I myself sold and distributed about three hundred copies of the MEDIUM, which I call "fireworks" to illuminate and chase away the dark gloom of old theology from the minds of the people. I must say we had not many of our leading townsmen at the meetings—I mean those half-and-half political Liberals and dogmatic religionists who would consider it irreligious to attend a meeting in a public hall on the Sunday, in open daylight especially. A few of the Nicodemians steal in when it is dark—very dark indeed—particularly when they can manage to get their guilty heads in without paying. Would it be an inducement, think you, Mr. Editor, if there were a pulpit provided in those public halls for the Sunday lecturer, and those white chokers also twisted round the necks of the males? for of course the women ought to be silent. I should say it would look more serious, more religious, would it not? Oh, then they would come. The platform, the platform, shall supersede the pulpit! The time is not very far distant when public speakers must come on to one broad, common, public platform, and when they must be prepared for severe criticism on all subjects advanced by them. Mrs. Butterfield will yet show public speakers a grand example, especially popes, bishops, priests, and parsons. On her coming to Halifax we gave all the popular leading men in the town an invitation, both privately and publicly, to come and test her. The "reverend" class are protected in their functions by law, while their dupes—old men, women, and children—drink in their horrid dogmas, and the young men desert them on all hands. It is the public platform and the press that we Spiritualists want to make good use of. A lecturing fund would be an excellent thing in all societies, for getting halls of our own and doing a great amount of good to the public.—Yours truly, ROBERT ASHWORTH, 39, Crib Lane, Halifax. P.S. I have got about forty pounds' weight of literature from Mr. John Scott, Belfast.

EAST LONDON SPIRITUALISTS' FREE LECTURE HALL.—The committee appointed to carry out the above project beg to inform the Spiritualists of London and the provinces that subscription cards in aid of the building fund of the Free Lecture Hall are now ready. Any circle or society desirous of aiding the committee can do so by exhibiting a list in their meeting-room and inviting subscriptions from visitors and friends. Lists will be sent post-free upon application to Mr. S. Goss, 23, Trafalgar Square, Stepney, London, E. The co-operation of all who are interested in having at least one hall solely for Spiritualists is earnestly invited. Special subscriptions acknowledged in accordance with the desire of the donors.

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SEANCES IN LONDON DURING THE WEEK.

FRIDAY, OCT. 25, SOUTH LONDON Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SUNDAY, OCT. 27, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, OCT. 28, 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. 29, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Free.
WEDNESDAY, OCT. 30, Seance at Mr. WALLACE'S, 105, Islip Street, Kentish Town.
THURSDAY, OCT. 31, 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. Lecture by J. Burns, at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, OCT. 25, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, OCT. 27, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m. Trance-Medium, Mr. Leach.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m., at 164, Tringate.
MONDAY, OCT. 28, NEW PELLON, at Mr. Swain's, at 8 o'clock.
HULL, 42, New King Street, at 7.30.
TUESDAY, OCT. 29, 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. 30, 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, Tringate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
THURSDAY, OCT. 31, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m. Trance-Medium, Mr. Leach.
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