



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

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[PRICE ONE PENNY.]

FRUIT AND FLOWERS AT BIRMINGHAM.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—Find me space, if you please, to record one of the most delightful manifestations of the power which translated friends have to show their great love for those left behind.

It is amongst my duties to go on certain occasions to Birmingham. When there, what so natural as that I should find time to call upon my friend Mr. Hawkes? You, Sir, know his earnestness in this glorious unveiling of the life that is beyond the grave. No truthseeker will knock in vain at his door. At the moment I write he knows nothing of this letter, or the marvellous phenomena that have called it forth. I called upon him last evening, and he generously volunteered to walk down with me to the house of Mr. Morris, Market Street, Birmingham, in the hope that a circle would be held possibly across the street at Mr. Giffard's. It did not happen to be the appointed evening, but I received a kind invitation from Mr. Giffard, jun., to attend the following (this present) evening.

I was at Mr. Morris's in due time, having all day, between moments free from thoughts of my business, most anxiously felt I should dearly like to bring away some sweet memento of my visit to that circle. We anxiously waited the doubtful attendance of Mr. Evans, the much-desired medium. About half-past eight o'clock there had assembled Mr. Huskinson, Mr. Greaves, Mr. Morris, Mr. Evans, our kind proprietor, his wife, and myself—seven. We took our seats round the table, and the instant the gas was turned low a dear friend to the circle, a Spaniard, who is known to the sitters by the name "Welcome," controlled Mr. Huskinson, and, in a mixture of Spanish and broken English, gave us all a cordial welcome, and asked God's blessing upon our meeting. Shortly, Mr. Evans was controlled by the good spirit Mr. Brewer, who, I was informed, went "over the stream" to the summerland about fourteen months ago. This kind friend, a few weeks since, promised to reward the efforts of the circle in its search after truth and holiness of living, by bringing some positive and unmistakable proof of his power to help them in their desire to demonstrate and realise the fact of a life after, or in continuation of, this. He brought them a bunch of fine grapes! Singular to relate, the circle was constituted, on that particular occasion, of eight persons who might be called "at home" and two strangers. When a light was procured, the grapes were found upon the table in all the beautiful freshness of newly-plucked fruit, and eight were clustered together upon the stem and two were loose upon the table, detached from the stem and apart some little distance from each other and the bunch, as if to indicate the spirit's intention to permit the strangers to partake of his hospitality at the table of their mutual friends Mr. and Mrs. Giffard. Three grapes had been removed from the bunch, and the spirit said the odd grape was put away to prevent any little jealousy arising amongst the circle as to who in the number should have two. The lost grape was found on the floor, crushed. The ten grapes are now contained in a bottle hermetically sealed, after they were photographed by Mr. Morris.

On Monday evening last the same devoted spirit, through Mr. Evans's mediumship, brought to this circle two fine sprigs of *Leycesteria Formosa* (so called by a professedly experienced person), but the spirit avows the branchlets (which are stem, leaves, and fruit combined) to be a kind of grape. These are not cut off the parent tree, but appear to have been plucked off. On the particular evening of which I write (to-night), we were promised by the same kind spirit—I thought probably in response to my importunate request—that he would try to bring us something. We were told to sing a hymn, and he would leave his medium and shortly return. We began a favourite hymn at this circle, and on finishing the first four lines the spirit controlled his medium again, and asked us to "stop a minute." We ceased instantly, and were told, after a few anxious seconds had elapsed, that we might "get a light." The gas was turned from the blue glimmer to a full blaze, when such a sight met our eyes as has not been often the good fortune of so humble a circle of inquirers as those assembled on that occasion—two most beautiful bunches of fuschias!—one a rich cream colour, and the other a dark purple, lay on the centre of the table,

in all their chasteness of beauty and perfection. Not a leaf or petal was crushed. The dew-drop, so to say, was upon the bloom, as in the hot-house, from whence they may be supposed to have been carried. These were not cut, but broken off with jagged-like ends, and fresh in every respect. Our hands were held round the table all the time—excepting occasional movements by the medium as he was controlled by the spirit in expressing his great delight at being able to use the prevailing harmony to afford us such great pleasure. Indeed, the circle seemed as perfect as could be desired; harmony reigned. The spirits came and went, and returned again. They sang for us; prayed with us and for us; and, in every way possible to them, testified their profound love for all God's children, exhorting us to endeavour to live ever more pure and holy lives, so that, when our day is ended here, we may share in the glorious inheritance they have attained to.

Mr. Giffard and the circle most generously bestowed upon me the beautiful flowers we had received. I requested Mr. Morris to place them, after he had obtained photographs, in separate bottles, sealed, so as to preserve them. They shall have such care, and be prized by myself and family, as only those know how, who feel the blessed truths and reality we enjoy in our sublime philosophy. If I have taken up too much space, pardon me. In my eagerness to do full justice to the earnestness and truly holy devotedness of Mr. Evans, Mr. Huskinson, and Mrs. Giffard (all mediums), and the other friends I met there, my hand has not wearied in its task. This circle, if conducted as directed by this good spirit, is destined to work wonderfully in spreading a knowledge of Spiritualism in Birmingham. This spirit declares he will give astonishing manifestations if his friends will sit regularly; and whether they admit strangers or not. My beautiful flowers shall accompany me on the occasion of my attending to administer a dose of our spiritual medicine, to the intent that I may, if possible, remove the film obscuring the mental vision of certain friends of mine in Lancashire.—Yours fraternally,

JOHN LORD.

Rustick, Yorkshire, Oct. 31st, 1872.

MR. HOME AND THE FRENCH EMPEROR.

We cut the following extract from "Notes of the Day" in the *Manchester Weekly Times*, Oct. 26th, 1872:—

"The arch-medium, Mr. Home, has, since his marriage, been living in Paris, where he finds himself a good deal more at home than he did under the Empire. Strange stories are told of the way in which he left the French capital fifteen years ago. The tale is that in 1857 he was invited by the Emperor to give a seance, and that Napoleon was shortly seen to leave the room where the modern Cagliostro was performing, looking very pale and much disturbed. The story goes on to say that on the following day Mr. Home was politely invited to leave France with the shortest possible delay. The chronicler does not record what the vision was which so affrighted the Emperor. Perhaps it was a vision of Sedan. Whatever it was, Mr. Home profited by experience, and contrived to keep in good favour with another devout and Imperial believer in Spiritualism, the Emperor Alexander, who presented his guide, philosopher, and medium with a magnificent set of diamonds. Before Mr. Home's famous seance in Paris, there was another negotiator with the spiritual world, whose remarkable prophecy is now being much talked about in the French city. The lady who tells the story is the wife of an American general of some distinction. She was on a visit to Paris during the days of the Second Republic, and was accompanied by another girl, a young lady from New York, who was very eccentric, and also a somnambulist. One day, the latter said to her friend, 'Notice the three first persons of distinction whom you meet during the next week. They will be a prince, a writer, and a soldier. Twenty years hence they will have played a most prominent part in history. As for France, Republican now, she will again have become Republican after ceasing to be so for a score of years.' The young American smiled incredulously; nevertheless she determined to note the persons she met. At the first ball she went to she remarked a rather short man, with a wooden face and moustache. She asked who he was, and was told that his name was

Prince Louis Napoleon Bonaparte, and that he had just taken the oath of fidelity to the Republic. The next day, at a grand dinner, she found herself next to an officer of rank, who took her fancy, and, on inquiry, she learnt that his name was MacMahon. A day or two later the young American and her father took their places in the train, and a short middle-aged man sat himself next to them. He turned out to be M. Thiers. The lady is once more in Paris, and finds the prophecy of her somnambulist friend thus far fulfilled. But there was a further prediction which Mrs. General — is too discreet to reveal, for it might make some persons very sad, and she does not wish to be "invited."

It would be very difficult for a newspaper writer to allude to Spiritualism in any way without making what the *Saturday Review*, with more deference to vice than morality, calls a "blunder." It is quite true that Mr. Home was on very intimate terms with the Imperial court at Paris, so much so that the Empress took under her protection Mr. Home's sister, and gave her an education. It is entirely false that Mr. Home was ever ordered to leave Paris, or that there was any estrangement between the distinguished medium and the Emperor. The latter having thoroughly investigated Spiritualism, and having received messages through the direct writing of Napoleon I., the hand of the spirit being visible holding the pen, did not require to occupy himself further with the subject. It may also be presumed that since Mr. Home is the modern Fate which, according to the above writer, arbitrates in respect to European monarchs, he might find his hands too full of business to be occupied exclusively with one client.

SCRIPTURAL MEANING OF THE WORD "CHURCH."

To the Editor.—Sir,—In a letter signed "A New Church Woman," the writer says: "Mr. Foster must understand what Swedenborg expresses by the word 'Church' in its general scripture sense, namely, the truths which constitute the Lord's universal kingdom."

If the above was what Swedenborg expressed by the word Church, it assuredly is not the general scripture meaning of the word. *Ekklesia*, translated Church, means assembly. The meanings given by Schleusner's Scripture Lexicon are—coetus, convocatio, congregatio, conventus, seditio, domus: an assembly, a meeting called together, a convocation, a house. The primary meaning is assembly; and as meetings of the first disciples were held in different places, each congregation was called *ekklesia*, or assembly of this or that place. But the secondary meanings may refer to the special purpose of the assembly, or to the doctrines or opinions held by it, and even the collective opinions of the majority of all the *ekklesiae*. But the "general scripture sense" is certainly the primary and simple one. Even Christ, when he speaks of his Church, speaks of the body of his followers. Here are some instances of the word, taken almost at random:—

Acts xiii. 1. "Now there were in the church (*ekklesia*, assembly) that was at Antioch certain prophets," &c. Here "church" cannot mean "the truths which constitute the Lord's universal kingdom."

Acts xv. 27. "And when they were come and had gathered the church (*ekklesia*), they rehearsed all that God had done." If we substitute for "church," "the truths which constitute the Lord's universal kingdom," we shall mangle the meaning of a simple narrative to the full satisfaction of its enemies.

When Demetrius of Ephesus caused an outcry against Paul in the theatre, and Paul's friend begged that he would not venture in among the riotous, we find (Acts xix. 32), "Some therefore cried one thing, and some another, for the assembly (*ekklesia*) was confused." Now this riotous meeting certainly was not composed of "the truths," &c., of which we may well doubt whether they had any among them.

Wherever the primary meaning of a word agrees in sense with the context, that meaning should be given in the translation. When it does not make sense, the secondary or derived meanings may be considered. We have many instances in English of the same process as that by which the word "Church" has come to be used in a modified manner; becoming, first, the whole body of Christians; and spiritually, as the aggregate of all Christian souls, the spiritual body of Christ; never "the truths which constitute the Lord's universal kingdom." To a member of Parliament the House of Commons is "The House;" and to a pauper the Workhouse is "The House;" and the opinions of the majority in the former, on any one question, are the opinions of the House; and according to some, these opinions are truths, according to others falsehoods or errors. Some persons might say, "The House is in error;" but while we know the meaning of words we should not say that "House" means the truths or errors which may be found in the collective mind of the Legislature; neither should we give as an explanation of the word "House," a collection of Legislators, or a place full of paupers. The word "Church" is a very important one, from the foreign meanings it has acquired and the uses made of them. S. E. DE M.

MONCURE D. CONWAY ON SPIRITUALISM.

To the Editor of the Medium and Daybreak.

Sir,—Most people of culture and intelligence will allow Moncure D. Conway to be not the least important of our thoughtful, interesting, literary parsons. He rests, or rather works, upon a broad humanitarian platform. His fame is a great fact. Consequently his opinions, when clearly expressed, deserve exceptional attention. The writer of this note yields to none in admiration for a thinker so intrepid, a *littérateur* so truly catholic in disposition, earnest in conviction, and humane in purpose. The letter of Mr. Conway in last week's MEDIUM is characteristic of the man—pithy, pointed, and unceremoniously brief. Dealing as it does with one of the most serious problems of the age, and considering the influential status of the writer, I venture to rebuke an *épître* so incomprehensible. Surely our esteemed truth-seeking friend, in essaying to address thousands of earnest psychological inquirers through this journal, might have substantiated his objections by an argument less laconic, and with evidence more complete. That his arguments are precious, and his engagements numerous, I can fully understand; but the increasing notoriety of "Spiritualism" demands condemnation—or the contrary—more circumstantial and diffuse. If it be an error, its mischief is incalculable, and needs prompt and powerful rectification; whilst common scientific etiquette should afford its surface probabilities the respect and deliberate interest due to doubt. I admit that Mr. Conway falls back upon the most respect-

able of all logical evidence—personal experience; but why not descend to convincing particulars? Less than this is unconsciousism, worthy only of the orthodox clergy. Having attended where "eminent mediums" were wont to assemble, our learned friend may have "seen a spirit" with a disbelief prejudicial to the fact.

"His hand was known
In heaven by many a tower'd structure high:
Nor was his name unheard or unador'd
In ancient Greece."

Or he may have communed with "psychic force," not a little perplexed by its activity and intelligence. Or, which we infer from his tone, some enthusiasts may have "fooled" him by the not infrequent "simulation" that unfortunately occurs at newly-formed circles, impatient for uncommon physical phenomena. We may, and do, lament that there are "tricks in all trades," especially among the less thoughtful of the English and foreign folk; but other faiths beside Spiritualism share, and find it difficult to avoid, the too-secretly nursed misfortune. Yet, deception apart, is there no trustworthy testimony bearing upon this savagely-debated question of Spiritualism? Have any of the "blasted dead" yet arisen from the tombs? or, rather, is there the least honest scientific evidence, from competent witnesses, in support of the theory that this world is unmistakably *en rapport* with "spheres" alive with preternatural, individual existence? The question is too weighty for the flippant commentaries of Puck; nor will the Church do well to treat the matter as a passing joke. The "superstition," if superstition it be, is too widely circulated, and too intelligently endorsed, to be treated with offhand inspection, acceptance, or contempt. Moreover, Mr. Conway is not without data as to the spread of spiritualistic investigation among the refined sections of European society; and when he affirms that "Spiritualists are neither more nor less than the thousands who have plainly seen wooden Madonnas wink," he freely insults the intuitional and acquired wisdom of many world-famed intellectual giants, of which Robert Dale Owen, William Howitt, Alfred R. Wallace, Gerald Massey, and Cromwell F. Varley are the conspicuous examples. These are not fishermen of Galilee emotionally subscribing to the facts of miraculous visions, or old-women witnesses swearing to a creed with a monetary interest in its successful gatherings. As one of our broadest theologians, Mr. Conway is scarcely his own noble self in comparing "supernaturalistic belief" to a "species of intoxication, like that of hashish;" thus making mental drunkards of honest inquirers after a psychological truth, among whom I find myself arrayed. Every fool is duty bound to maintain, apologise for, or decently interpret the accidents of his own folly. That is why I thus write. Mr. Conway denies Spiritualism from results personally experienced. Such conduct is righteous, and commands respect; but when that influential, widely-admired gentleman swears that we "investigators" helplessly reel like the inebriates of the gutter, we pause, during labour, to correct a powerful but false accusation, knowing that we are not asleep in our search for the continuity of Being.—Yours faithfully,

Crowland, Peterboro', Nov. 5.

JOHN T. MARBLE.

THE MASKELYNE AND COOK CABINET MYSTERY.

To the Editor of the Medium and Daybreak.

Sir,—I have frequently noticed the tendency of some Spiritualists to impute to spirit-agency every little bit of legerdemain through which they are incapable of seeing. The paltriest tricks of even the second-rate juggler are, by some, relegated to the rank of spiritual phenomena. Correspondence having been invited relative to the performances of Messrs. Maskelyne and Cook, I have to offer a few observations relating to their performances.

First of all, I may say that it is exceedingly foolish for anyone to claim any connection between Spiritualism and the tricks performed by them. I have heard them, previous to the commencement of their performance, disclaim all connection with spiritual phenomena, and allege that what they were about to do was simply the result of dexterous trickery. Surely, after this, there ought to have been an end to the suspicions of those who persisted in their being mediums!

For the benefit of those who still have lurking ideas in their minds concerning the means employed by these gentlemen in effecting their "phenomena," I could, were it desirable, go through the whole of their entertainment as given at the Crystal Palace, but at present I confine myself to one item of their performance, the gorilla and cabinet trick. An individual is seized by a gorilla and pulled into the cabinet, the door of which is then fastened. After a brief period of time the door is opened, and the gorilla alone is seen, the victim having disappeared—being of course eaten up by the wild man of the woods—the only trace of his prey that are found being a bundle of clothes. Now, how is all this done? This I shall answer.

A few years ago there was an entertainment of a similar nature given at the Polytechnic Institution. It was entitled "Proteus; or, We are Here, yet not Here." A cabinet, not unlike a sentry-box in form, although somewhat wider and deeper, was brought in on the stage before the spectators, who were seated in front. It was so arranged that the spectators could see underneath it to prevent the idea being entertained of any possible communication with trap-doors in the stage. The door was opened, and a lamp was let down through the roof, railway carriage fashion, by which the interior was plainly seen. Nothing appeared inside but a pillar, of the apparent diameter of three or four inches reaching from top to bottom, the sides and back of the cabinet being papered to imitate wainscot. A gentleman was requested to step in, and was locked up for about a minute. After which, on the door being opened, out stepped *Venus*, draped in fashionable West-end costume, her crinoline covering an area of some yards. She left the stage, but returned, saying that she had forgotten her son *Cupid* in the cabinet. On the door being again opened, *Cupid*, armed with bow and arrow, sprang out. Various other changes were effected, such as people entering and on the door being reopened found to have disappeared. At the close of the entertainment a close inspection of the cabinet by the spectators was invited.

From this description it will be seen that the Maskelyne and Cook mystery is of a precisely similar nature to that of the "Proteus" of the Polytechnic. The details of the plot are different, the principle of action is similar. The latter trick was effected in the following

manner:—Closely fitting in each side of the cabinet was a door, hinged at the back; each of the two was papered on the outer side, the same as the back of the cabinet, so that when they were folded back in the suitable recesses provided for them in the sides, they really formed the sides. But the other side of each door, that side which was not seen, was formed of silvered plate-glass, and when the doors were pulled out from the side recesses they met together against the central post already spoken of, forming an angle of ninety degrees, or a right angle. When a person seated in front now looked into the cabinet, it was impossible for him to discover that any alteration had taken place in its internal arrangement, for the surface of the mirrors, being at an angle to the spectator, could not be seen, but by their agency was shown each side of the cabinet, which was papered the same as the back. According to a well-known law in optics, the sides thus reflected appeared to the spectator to be as far behind the mirrors as they were distant from their surfaces, and thus what appeared to be the back of the cabinet, and which one had the evidence of his eyes to warrant him in believing to be several feet behind the junction of the two mirrors, was in reality but the sides.

To understand this, let a person place a mirror obliquely before him, and he will see in it those objects on one side of him.

The trick, therefore, was conducted in the following way. The mirrored and secret doors being folded back, inspection was invited, and the cabinet was seen to be empty. But when it was required to make a person disappear, it was only necessary that, as soon as the outer door of the cabinet was closed, he or she should step to the back and unfold both secret doors. On the outer door being reopened, the cabinet is seen to be empty, as the spectators can see to its very back, the back that they see being, however, in reality only the sides. Several persons may thus be concealed behind the reflecting doors, and the cabinet still appear to be empty.

I have been at some pains to explain this trick, because the cabinet of Messrs. Maskelyne and Cook, and, indeed, every cabinet of this kind, must be constructed on similar principles. In the case of the gorilla cabinet a shelf was placed across it horizontally, so that when the devoured was lying at ease in the lower division, the poor devoured victim was hiding behind the diagonally-placed mirror in the upper portion.

The tricks of instantaneously getting out of the stocks in which they were locked, hands and feet; of one of them being apparently transferred from one place, or even barrel, to another; the feat of one of them getting inside of a chest which was in a few minutes found to be locked, sewed up in peck-sheet, and afterwards corded over—these, with other similar "phenomena," I could readily explain, were it desirable; but I abstain from doing so, for the pages of a serial devoted to Spiritualism is scarcely the place to discuss even the means by which spiritual phenomena can be imitated, more especially as the very clever performances of the gentlemen named above were never, at least in the Crystal Palace, stated by them to have the remotest connection with Spiritualism, and I for one know that they spoke the truth.—I am, Sir, yours, &c.,

HANS TRAILL.

HERR DOBLER AND SPIRITUALISM.

This performer has been making a circuit of the provincial towns, informing the public that he can do all which the Davenports did. He ties his hands behind him, and while a person sits in front, in the dark, with his hands on Herr Dobler's knees, the sitter is touched on the head, &c. The coat trick is also done, this being about the bulk of all that is attempted, which is about as much like the Davenport phenomena as a mouse is like an elephant. Mr. Samuel Hancock, of Nottingham, was one of the gentlemen who acted on the committee on the part of the public at Herr Dobler's seance, and in a spirit of free investigation Mr. Hancock was anxious to see what the Spiritualists would say about it. Here is the reply he received from Mr. and Mrs. Holmes.

"16, Old Quebec Street, W., Oct. 26th, 1872.

"Samuel Hancock, Esq.—Dear Sir,—Your letter received this morning. In replying, I would say that all you have to do is to insist on test conditions: demand to have the room thoroughly searched; that all the doors shall be locked; also that every person present shall keep their hands joined; and then insist on having some Spiritualist hold both his hands. If you get manifestations then, why the man is simply a medium; if not, he is, as he claims to be, a trickster. All of the above test conditions Mrs. Holmes does, and is willing at all times to submit to. The rope-tying we do not consider worth mention, as Mrs. Holmes calls parties up to hold her hands in the light, with all the rings and instruments to be seen on the table. To counterfeit there must first be a genuine. If a Bank of England note is counterfeited, that is no reason that all other notes are spurious. You must exact the same conditions of Herr Dobler as the sceptics do of Mrs. Holmes. So far as the Davenports are concerned, we believe them to be genuine mediums. If they were here, no doubt Herr Dobler would find it convenient to be elsewhere. You are at liberty to make what use you see proper of this letter. The conditions we ask you to impose on Dobler we are ready at any time to submit to.—Very truly, NELSON HOLMES.

"P.S.—We will donate £100 to the poor people of London if Herr Dobler will submit to the same test conditions as Mrs. Holmes and get the same or similar manifestations, the whole matter to be placed in the hands of an impartial committee of ladies and gentlemen. If these so-called exposures were tested like mediums, they would soon get tired of the business.—N. H."

Mrs. Holmes says, "Let Herr Dobler come here to the Spiritual Institution, and give his seance, submitting to the same tests as are imposed upon me. Afterwards I will sit with the same company and the same conditions, and it will be seen whether the Spiritualists are exposed." Our remark is, that whenever Herr Dobler can be prevailed on to accept this challenge, the rooms here will be with pleasure placed at the disposal of the combatants.

Mr. Hitchcock, of Nottingham, who was on the committee to witness Herr Dobler's "dark seance" on Oct. 31st, informs us as to how the tricks are done. Dobler takes the cord and ties a knot to appear in certain relations to his hands. He then ties his legs, and by placing the

rope around him in the way planned, he twists his wrists into it, making the knot appear as if tied last. This is the plan we once saw adopted by a "Professor Redmond" at Lancaster. By untwisting his hands the performer can at once liberate them, and swing his phosphorised instruments, and throw them amongst the audience. Mr. Hitchcock observed the knot in different positions after the various tricks. When the lady's muff was put on, it was held by one of the company quite near to the performer, who had his hand partly released to grasp it before he called for the light to be extinguished. This policy is to make the time consumed appear more extraordinary. When the light was struck, the lining of the muff was found involved with the rope round his wrists. The other two persons on the committee were too eager to be humbugged to look thus narrowly, and when Mr. Hitchcock persisted in his intelligent endeavours to unravel matters, the place became too hot for him. In fact, it got whispered that there were Spiritualists present, and it was ordered by Dobler that they should have their money returned; and thus Mr. Hitchcock narrowly escaped being turned out before the "manifestations" took place. We have had a number of other letters on the same subject, and recommend closer scrutiny.

THE CAUSE IN AUSTRALIA.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Believing that your readers will be interested in the progress of Spiritualism in this part of the world, I take the opportunity of a brief leisure to give you a short résumé of recent events in connection with the subject referred to.

You have doubtless read the account of the Spiritualists' Conversation held here in May last; it was a decided success, and being merely an experiment, the result was very encouraging. Since that time Mr. David Blair, formerly a member of our Legislature, but more recently known as a public lecturer on various subjects, while lecturing on Spiritualism at Ballarat, threw out a personal challenge to Mr. Tyerman and others to discuss the subject, which Mr. Tyerman immediately accepted; and after some delay in arranging preliminaries, the discussion was commenced last week, and will be continued next Monday. So far, our champion has decidedly the best of it; you will find the report in the next *Harbinger of Light*. The room, which holds about 500, was thoroughly filled, and I have no doubt that a larger room will be necessary on the next occasion. I send you a copy of the *Mount Alexander Mail*, containing an account of some rather striking manifestations at Castlemaine. I know persons who have been present at the circle whose testimony to the reality of the phenomena I can rely on, who corroborate the statement of J. P. Our Sunday Services are well attended, and the discourses and spiritual communications listened to with marked attention by very intelligent audiences. We are looking forward to the arrival here of Mr. J. M. Peebles, who is expected to be with us in about three months from this, and have no doubt he will powerfully aid the spread of our glorious philosophy. The Spiritual Lyceum, building at Stawell, is now nearly completed, and will be inaugurated in a few weeks. The *Medium* is much appreciated here by its numerous readers. Wishing it and the cause it represents every success, I am, dear Sir, yours fraternally,

W. H. TERRY.

96, Russell Street, Melbourne, July 15th, 1872.

P.S.—Some striking manifestations are occurring at Landhurst, at which "John" and "Katey King" profess to control. I have written for report, which will probably appear in next *Harbinger*. W. H. T.

SPIRITUALISM IN THE NORTH OF SCOTLAND.

DEAR SIR,—Since writing you my last note in the *Medium* of September 13th, I trust you will be able to allow me a little further space in your columns to record my initiatory experiences in Spiritualism. To novices and investigators the following brief remarks may prove interesting, and may perhaps be the means of causing a few to awaken from a death-slumber. To Spiritualists in general the fact of such taking place in a country where all is darkness and gloom upon this subject, practically considered, will, I have no doubt, prove gratifying.

To proceed: I may inform you that, during a period extending over several months, I, my wife, sister, and two other friends, had held sittings in complete darkness, commencing the seances in the usual manner, by placing the hands upon the table, prayer, &c.; but after wearied nights of fruitless effort, not the slightest manifestation ever occurred. Getting somewhat tired of our proceedings, I determined to secure the services of Mr. Wallace, missionary medium—whom may God speed upon his good work—and we have now had his pleasant and judicious assistance for a few days. At our first sitting, with the lamp burning brightly in the room, within one minute the table began to move, and, out of our small party, two were developed as mediums.

Our second sitting, consisting of a different company, was attended with somewhat similar results.

During the third seance violent tippings and loud knockings took place in the bright light, followed by one hour and a quarter's lecture in the trance. In next week's *Medium*, if space permit, I shall enter more particularly into the tests, manifestations, and nature of the lecture given during our initiatory stages of this wonderful and sublime subject.

Mr. Wallace suggests that all friends of the *Medium* should take one or two extra copies for distribution.—Believe me to remain, yours faithfully,

MACRATH.

Forres, Nov. 3, 1872.

P.S.—If any party may wish to communicate with me upon the subject, they of course can have my address from you, Mr. Editor.

[Mr. Wallace hopes to be in Glasgow by the time this is in the hands of the reader. We hope our Glasgow friends will make ample use of him.—Ed. M.]

A MOST INTERESTING article on the "Parsee Religion" appears in the *National Reformer* of last week. It embodies the Spiritualism of that ancient people, and articles of belief identical with that now taught in Christian churches. We will transmit a copy to any address on receipt of 2d.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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A Cure for Scepticism—Christianity and Heathenism—Swedenborg and Spiritualism—Messrs. Maskelyne and Cook's Performance—Messrs. Herne and Williams in the Netherlands—Mr. Conway and Spiritualism—Eccentricity Discussed—A Swedenborgian Lecture—Material Passing Through Material—More Tests—Spiritualism in Italy—Religion, Science, and Spiritualism—Seances for the Benefit of the Spiritual Institution—Next Sunday in London—Mr. Gerald Massey's Lectures—Mrs. Holmes in the Provinces—The East End Hall—The Boy to His Mother in Heaven—The Spirit Messenger—Address by the Spirit of Professor Faraday, through a Medium, at Blackburn—A Spirit-Message—Mr. Morse at Liverpool—Darlington—Conference at the Spiritual Institution, &c., &c.

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

FRIDAY, NOVEMBER 8, Seance by Miss Fowler, at 8 o'clock. Admission, 2s. 6d.

MONDAY, NOVEMBER 11, Conference, at 8 o'clock. Admission Free.

TUESDAY, NOVEMBER 12, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission, 2s. 6d. Her last seance in London.

THURSDAY, NOVEMBER 14, 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.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 8, 1872.

THE CONFERENCE ON MONDAY.

It is to be hoped that a better attendance will be witnessed at 15, Southampton Row on Monday evening than took place at the last Conference. We must say, when we look at the efforts made by other bodies of men to promote their principles, we are heartily ashamed of Spiritualists. The utmost that many can accomplish is to sit with vacant wonderment at a seance. Other movements are more or less characterised by devotion, self-sacrifice, and some degree of talent; but, except in single instances, these qualities are, in British Spiritualism, conspicuous by their absence. That this is a truth, the puny efforts which Spiritualists put forth are undeniable evidence, and is ample grounds for the contempt which is from all quarters hurled at Spiritualism. But while admitting these statements as facts, we may at the same time ask if there are no extenuating circumstances, or why should it be so? We must keep in view that Spiritualism is the result of the disintegration of old forms of thought and institutions. It introduces a topic for investigation, respecting which no information can be obtained otherwise than by personal experiment. This induces a strong tendency to individualism. Every man is so occupied with his own work—in educating himself and attaining certainty as to his individual position—that he has no time to look after general interests; and he would find his neighbours quite deaf as to his teachings even if he essayed to do their observing and thinking for them. Hence, as a necessity, the incoherence which must be characteristic of the initial stage of such a movement. As a higher development of mental action ensues, men begin to triumph over the primary difficulties. Their eyes get sated with observation, and the brain demands mutual aid and assistance in the work of thinking. That process having been so far accomplished, the Spiritualist finds that he is in a position to help others and to profit by the transaction. Spiritualism has then got to the man's sympathies—his "heart," as it is called, and it begins to educate him on a nobler and higher plane than when he groped about for physical evidences in the close seance room.

We do not scold or reproach our friends the Spiritualists, for we are well aware of the difficulties of the situation. Yet it is necessary to point out that aspiration is essential to progress, and that co-operation in certain points would result in success which is impossible to the solitary. Too much of this devotion to one's own needs must culminate in callous selfishness, but modified with a due proportion of interest in the general welfare, the prosecution of this work would confer far more real happiness and power on its promoters.

May we ask then for an encouraging and hearty meeting at the Spiritual Institution on Monday evening? The Cavendish Rooms may be obtained, and services commenced forthwith. Who will take part therein? Who cares a straw, in fact, whether such a

work goes on or not? All who earnestly do care for the public advocacy of Spiritualism are desired to make their views known. Will they aid with the expenses, attend the meetings, help to bring others, form a choir, or occupy the platform? This is not the work of any one class or peculiar development of genius, all can help and do a useful part; and if all did so for just three hours a week, Spiritualists might have the most numerous Sunday audience in London, listening to truths of more import than can be found emanating from any other platform.

NEXT SUNDAY IN LONDON.

Moncure D. Conway at the South Place Chapel, Finsbury, at a quarter-past eleven, "an unfettered pulpit"—Subject: "The First Second, and Third Readings."—Sunday Lecture Society, St. George's Hall, Langham Place, at four o'clock. Subject: John Hopkinson, Esq., D.Sc., B.A. (Cambridge), on "A Bar of Iron."—Sunday Evenings for the People, St. George's Hall, at seven. Admission: 3d., 6d., 1s., and 2s. 6d. Subject: A lecture by R. A. Proctor, B.A., F.R.A.A., on "The Star Depths," followed by selections from "Judas Maccabæus."

NORTHAMPTON.

We have received a placard bearing the following announcement:—

LECTURE HALL, MECHANICS' INSTITUTE.

J. Burns, Esq., will have the pleasure of delivering three lectures on the following subjects:—

Commencing Monday, November 11th: "How to Read a Man like a Book." A new view of the Temperaments and Epitome of Phrenological Science, with its Application to the Reading of Character. A Practical Lesson in the Science, Illustrated by Living Examples selected from the audience.

On Tuesday, November 12th: "Love, Courtship, and Marriage!" What is Love?—How to judge of its quality, cultivate it, and keep it pure—The Philosophy of Kissing—Who, When, and How to Court—When to get Married, and How to Enjoy Continuous Conjugal Felicity: Important alike to Married and Single of both Sexes.

On Wednesday, November 13th: "Are Spiritual Manifestations in Accordance with the Laws of Nature?" The Laws of Nature considered—The Spiritual Phenomena described, and Instructions given how to produce them—What is a Medium?—How is Communion with Spirits carried on?

The first two lectures will be concluded with public phrenological examinations. At the close of the third lecture questions from the audience will be answered.

Prices of admission:—Front seats, 6d.; second seats, 3d. Doors open at a quarter to eight, to commence at a quarter-past.

Mr. Burns will give phrenological examinations professionally, at his private consulting rooms, Mechanics' Institute, on Tuesday and Wednesday, between the hours of 10 and 4.

We hope our readers at Northampton will co-operate with the committee in making these lectures a success.

DR. SEXTON AT HUDDERSFIELD.

To the Editor of the Medium and Daybreak.

I am happy to state that I have made arrangements with Dr. Sexton to deliver two lectures on Spiritualism, on December 1. Subjects as follows:—

Afternoon.—"The Philosophy of Trance—Natural, Mesmeric, and Spiritual; with Remarks on Clairvoyants and Mediums."

Evening.—"Unconscious Cerebration a Scientific Fallacy, and no Explanation of Spiritual Phenomena."

The lectures will be given in the Gymnasium Hall, Ramsden Street, Huddersfield (a place that will hold from 700 to 800 persons). Mr. R. Houghton has promised to be chairman. I think it will be productive of great good; at least, I hope so. You will greatly oblige me by making it public through the MEDIUM.

75, King Street, Huddersfield, October 31, 1872.

[We understand Dr. Sexton is willing to address meetings on Spiritualism, as far as his other engagements will permit; and to get as much work out of him as possible, his friends should arrange for him a number of engagements in contiguous towns. The Doctor is a gentleman of education and much intellectual experience, and has superior talents as a lecturer. He may be addressed to our care.—Ed. M.]

MRS. OLIVE has offered her services at the seance next Friday evening for the benefit of the Spiritual Institution, admission 2s. 6d. This lady gave great satisfaction to a large circle at Mrs. Powell's seance on Wednesday evening. Miss Fowler gives a seance to-night for the benefit of the Spiritual Institution.

MR. MORSE's arrangements for Sunday at Preston were not completed when our advices left. Those in the locality desiring to attend may apply to Mr. Foster, 50, Friargate, Preston. We earnestly recommend all who can find it convenient to hear Mr. Morse, even if they travel twenty miles, to do so. His seances last week gave great satisfaction.

MR. GERALD MASSEY'S LECTURES.—We have heard that the course of two lectures at Darlington took place on Monday and Tuesday evenings. The audience on the first night was better than the second. The lecture at Bishop Auckland will take place this evening. His further appointments are Halifax, December 18, 19, 20, and 21. Mr. Massey's lectures are not a vulgar barangue, but compositions full of profoundest thought and studded with historical and scientific fact, and his efforts are calculated to influence the very highest class of mind. This is a service which Spiritualism demands, and yet it may not be so widely received as the more homely ministrations. Mr. Massey's address is—Ward's Hurst, Hemel Hempstead, Herts.

MR. JOSEPH ASHMAN, of the Psychopathic Institution, London, will visit Brighton several times during this month, and may be consulted by appointment.—Address, 254, Marylebone Road, London, N.W. We can honestly recommend Mr. Ashman to any persons requiring the services of a healer.

MISS LOTTIE FOWLER will only remain in London a few days longer. Those who desire to consult her should lose no time in calling on her, at the Spiritual Institution, 15, Southampton Row.

ON Monday evening Mr. J. Burns lectured on the "Physical Aspects of Spiritualism," at Ball's Pond Road. The night being very wet, the audience was small, but deeply attentive.

MRS. HOLMES is making Spiritualists by wholesale. She is continually engaged, and has most importunate calls to visit the provinces, which, at present, she is forced to decline. The manifestations increase in power, and the most determined sceptics are frustrated and confounded.

A LADY writes:—"We had a most satisfactory and convincing seance on Saturday night at — through Messrs. Herne and Williams. Though there were thirteen sceptics present, the results were beyond anything we expected.

MRS. BUTTERFIELD, of Morley, will lecture in the Town Hall, Sowerby Bridge, on Sunday, November 17, 1872. Subjects—Afternoon, "Spiritualism: Past, Present, Future;" evening, "Who are my Disciples?"—T. THORP, Secretary.

A MEMBER of Mr. Cogman's developing circle has informed us that on a recent Monday evening there were several candidates for mediumship under influence at the same time. Mr. Cogman's present effort seems to be very successful. For conditions see advertisement.

THERE is on sale at this office an apparatus on wheels for receiving spirit-communications by the revolution of a disc bearing the alphabet. The spirit-power moves the instrument, which turns the disc to the letters constituting the message.

WE ARE PLEASED to hear that Mrs. Butterfield, inspirational-medium, of Morley, near Leeds, is about to be invited to visit London. The Clerkenwell Association are anxious to hear her. Those desiring her services may apply at the Spiritual Institution.

OUR London readers will be interested in hearing that Mr. Godbe, of Utah, is again in England, where he is expected to remain for some time. He will be remembered from the excellent address he gave at the Cavendish Rooms last winter. We hope we may hear his voice again.

CHR. R.—There is no doubt as to the genuineness of the manifestations of the Davenport Brothers in the minds of all observers who have given the matter sufficient investigation. It is useless to occupy space with the many tricks which have not the slightest pretensions to be considered travesties of the spiritual phenomena.

MESSRS. HERNE AND WILLIAMS IN WALES.—Just a line to say we had a most successful seance last night: spirit-lights, spirit-touches, ringing of bells, playing on fiddle or tambourine. A large musical-box standing on the table began to play; and when all the tunes were played out, the spirits wound it up again, and while playing it was carried over our heads. The party present was highly gratified.—ROBERT YOUNG, Llanelly, November 5, 1872.

MR. WALLACE, missionary medium, writes from Forres to say that his course south will include Edinburgh, Glasgow, Newcastle, Gateshead, the neighbourhood of Durham, Bishop Auckland, Darlington, York, Selby, Huddersfield, Bradford, Manchester, Birmingham, on the way to London. We should be glad if our friends in Dumfries and Carlisle would arrange for a visit from Mr. Wallace. While he is in the district the cost will be less.

FRIENDS are invited to attend the conference of the St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell, on Thursday next, the 14th. The subject to be discussed is: "Do our Individual Experiences warrant a Belief in Spirit-Communion?" Those who have had satisfactory evidences of spirit-communion would aid the cause very much by attending this conference, and making a clear statement of the facts. Intending speakers should prepare their minds, and keep to the subject.

THE REV. MR. DALE, Birmingham, finds his most enthusiastic admirers amongst our readers. In a recent hospital collection sermon he commented on money, and stated that the Apostolic Church held all things in common, and that the personal-property arrangement was the result of sin. He thought church counsels would have done more good by denouncing the money power than by consigning to eternal doom those who entertained a different creed. The same preacher, on another occasion, warmly recommended "Gates Ajar" from his pulpit.

OUR CONTEMPORARY, the *West Londoner*, has created considerable merriment in his district by reproducing our allusion to him, with an historical query added; and our good brother seems to take something special to himself, for he remarks, apologetically, that it was only a little "chaff" on his playful part. If our return "chaff" contained any grains of wheat, we hope they will take root in the direction in which they have been sown, and we shall therefore expect a more substantial crop of decent remarks from that which has been in times past "hard and stony ground."

IT HAS afforded us much gratification to receive, per Messrs. Herne and Williams, a beautifully-executed photographic likeness of Mr. A. J. Riko, of The Hague. The face is of such expression and type that when once seen it cannot readily be forgotten. Amongst a thousand others it would arrest the most cursory observer's attention. The prevailing characteristics are unselfishness, openness, and candour, blended with marked indications of courage, enthusiasm, and affection. The sight of this picture has given rise to a desire to meet with the original, which we hope to do next summer, when Mr. Riko and a party of Dutch friends intend visiting London.

ST. MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—The next monthly conference will be held at Mr. Clayton's, 27, Appleford Road, Upper Westbourne Park, three minutes' walk from the Westbourne Park Station of the Metropolitan Railway, when Mr. J. Hocker will read a paper for discussion; the subject, "Liberty." It is to take place, the first Monday in December, at eight p.m. On Monday, at our meeting, the subject of a sign by which our brother Spiritualists might be known, was talked of. I proposed a scheme for a gift fund for the purpose of assisting its members in time of sickness or death, the surplus to be equally divided at the end of the year. The hyper-Calvinists have a gigantic fund; why could not those holding the glorious truths of progress do the same? J. M.

WE SENT the letter signed a "Lover of Truth" to Mr. Foster, who thus replies:—"For the letter you kindly forwarded from your Edinburgh correspondent, be pleased to accept my thanks. Whether he or I is right in what we have respectively affirmed, I am not in a position to determine, as I have neither Swedenborg's work, 'Concerning the Last Judgment,' nor Harris's 'Arcana,' in my possession. However, imperfectly acquainted as I am with the voluminous writings of Swedenborg, I have not the slightest hesitation in affirming that he has a work or works, 'Concerning the Last Judgment,' but of which I am also destitute. I have, however, a work, of which a pious and exemplary 'New Churchman,' alias Swedenborgian, was the editor in 1867; on pp. 254-5 are the paragraphs from which I quoted, and headed, as already indicated, 'Extracts Concerning the Last Judgment,' &c., 'Continued from page 221, above.' In order, then, to exonerate myself from the charge of attributing to Swedenborg—which I am not accused of doing intentionally—what is found in Harris's 'Arcana,' permit me to state that the number from which I quoted commences with page 225, and as I am not in possession of the number (7) from which those 'extracts' were 'continued,' viz., page 221, I was precluded from ascertaining who the real author was, but, from the heading of the paragraphs, concluded he must be Swedenborg. However, with the view of testing the accuracy of your correspondent's statement, I wrote last week to the editor of the work in which those 'extracts' are inserted, and have waited until to-night (Monday) in expectation of an answer. What its nature may be, I cannot pretend to determine, but if it should be confirmative of your correspondent's statement, I can only reply that it is rather surprising to find portions of the writings that New Churchmen repudiate incorporated with those of acknowledged Swedenborgians.—I remain, dear Sir, yours fraternally, EDWARD FOSTER, Preston, October 28, 1872."

A GHOST AT FOREST HILL.—It is reported that mysterious hauntings have occurred at 3, Windsor Cottages, Forest Hill. We cut the following from the *Forest Hill Advertiser*:—"About half-past one in the morning, Mr. and Mrs. Penfound were awakened by what they compare to the shooting of barrows of mortar between the wall and the partition, and a sensation as if the roof was falling in. The shadow of a very tall woman, with long hair hanging down her back, carrying something in her arms, was also seen passing along the room, while outside heavy footsteps were heard in the passage; and five distinct groans, as if of someone crying for help with a hand placed over the mouth, lent additional weirdness to the mystic phenomena. So vivid was the sense of something dangerous and strange, that Mr. Penfound sprang from his bed and struck a light, finding, to his surprise, everything was as it had been. Peculiar noises of the same kind were also heard on succeeding nights, a shooting as of some heavy substance between the walls being again noticed. About midnight yesterday week, mournful cries were heard. Similar cries were heard by Mrs. Penfound last Saturday night, and she, proceeding upstairs, saw the mysterious apparition of the lady as before gradually disappearing behind a sideboard in the room; Mrs. Hilliot downstairs hearing at the same time peculiar sounds as it were behind the sideboard in her room. Mr. Hilliot, who has been a sailor, also saw the inscrutable figure twice the same evening; and with a view to discover if it could possibly be the shadow of someone passing, or any outside substance, made a strict investigation into the surroundings of the dwelling, and made various tests to endeavour to elucidate the abnormal phenomena by natural circumstances; only, however, to satisfy himself that the mystery was not thus explainable."

MR. W. BARON, Halifax, sends us an account of the progress of Spiritualism at Linley, near Huddersfield, where in times past the cause has been kept alive chiefly through the unwearied exertions of Mr. Wood, trance-medium. A deputation of Spiritualists from Halifax visited the place on a recent Sunday, when they were met by a party of friends from Huddersfield. Two very interesting meetings were held in Mr. Garside's spacious room. The Halifax friends propose repeating their visit once a month. We are glad to hear of such arrangements; and think they might be more general, with benefit to the cause and pleasurable advantage to all concerned.

LIVERPOOL.—Mr. Johnson, of Hyde, near Manchester, spoke afternoon and evening in the trance condition on Sunday last, in the Assembly Room, Islington, to large and attentive audiences. His mediumship was much appreciated, and the zeal his spirit-friends manifested through him was of the highest character. The Liverpool friends contemplate holding two services every Sunday, and are making arrangements with mediums and lecturers, &c. They also contemplate having a Lyceum for the teaching of the young.

"THE Report on Spiritualism of the London Dialectical Society" may be obtained at half-price, 7s. 6d., by purchasing *Human Nature* for November, with which it is offered as a premium volume. Both works may be obtained post free for 8s. 9d. If the present demand continues the edition will be very soon exhausted, so that intending purchasers should apply in time.

A LETTER from Mr. E. Slater informs us that Miss Fowler achieved great success at her seance at Mr. Goodwin's, Crown Street, on Friday evening last. She described the relatives of several present. In the case of those departed she described the cause of death, and also named the infirmities and peculiarities of those living. Of late Miss Fowler has given great satisfaction, both in public and private.

HELP FOR MRS. POWELL.—We have received from Hope, 5s.: J. Wason, Esq., 21s.; proceeds of Mrs. Olive's seance, £2 12s. 6d. Mrs. Powell will be enabled to leave for America next week, which will be a source of satisfaction to those kind friends who have contributed the means for her to do so.

L. H.—As to the end of the world or the destiny of the planet, read that volume by A. J. Davis, entitled, "Morning Lectures." It may be obtained at the Progressive Library.

TWO LADY correspondents have written to inform us that Dr. Bayley was unexpectedly prevented from delivering the lecture we reported, and that it was read by another gentleman.

WE are informed that Mr. Conway delivered his address on "Sorcery" at his place in Kentish Town, on Sunday evening, but that the allusion to Spiritualism, which was given at St. George's Hall, was omitted.

G. D.—We regret to state that the cheque to which you kindly refer has not come to hand, no trace of it being discoverable.

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.]

November 1st.

MR. TOWNS' SEANCE.

As it was the first occasion on which the medium had sat with a public audience who paid for admission, he laboured under considerable nervousness, which militated against the control. He also sat with nine gentlemen, no lady being present, nor any of his friends with whom he had sat before. One visitor entered into a contention, and ultimately left with his friends; all of which constituted conditions of a very unfavourable kind. Mr. Powell and Mr. Jackson both controlled; the impersonations were very characteristic. In his normal state Mr. Towns described several spirits, some of which were recognised; but he said the power of vision was on that evening so weak that he could not enter sufficiently into detail. Mr. Towns gave indications of two very interesting phases of mediumship, if the conditions had favoured their development. The proceeds were devoted entirely to the funds of the Spiritual Institution.

A SPIRIT-MESSAGE CONFIRMED.

We have received from Miss Kislingbury a letter from the postmaster, Cullompton, in reply to the inquiry of a lady friend as to the spirit-message published in this column two weeks ago. This is the letter:—

"Madam,—In reply to your inquiry of the 2nd inst., it is true that the Rev. Francis Basset Grant (not Francis Benjamin Grant) died at the vicarage here on the 15th of August last, not suddenly, being attended by Dr. Potter of this place, and a physician from Exeter, for a week or more previous to death. Cause, old age and heart disease; and was not less than seventy-six years old.—Your faithful servant,
"S. MITCHELL, Postmaster.

"Post Office, Cullompton, November 4th, 1872."

[The test would be more complete if we were informed whether he "passed away in the evening time, and when least expected," as the spirit stated. Names are frequently distorted in passing through the medium's brain.—Ed. M.]

PHENOMENA IN THE LIGHT.

To the Editor.—Dear Sir,—On Thursday, October 31, a seance took place at my house, which is worth recording, because the manifestations occurred in the light. There were present my wife, Mr. Williams (the medium), and myself. Our hands were joined. We saw a tube, used for the spirit-voice, slowly move over the table to the distance of twelve or fourteen inches. More than once it was lifted up and placed down again; ultimately it fell from the perpendicular to the horizontal position. There were good raps on the table, three or four sounding as if made with an open hand, and with tremendous violence; others in a distant part of the room. A chair was moved several feet. Mr. Williams and I felt a hand under the table, and were touched several times. The light used was a bull's-eye, having the glass covered with red tissue paper.—Yours truly,
DAVID H. WILSON, B.A.

New Wandsworth, S.W., November 4th, 1872.

LIKENESSES OF SPIRITS ON WINDOW PANES.

There has been much talk in the newspapers of late of images of unaccountable origin appearing on window panes in the frontier districts of France and Germany. The same phenomenon appears to have occurred in America, as the following extracts from a letter from Miss Hay to a friend in London indicate. Miss Hay was, at the time of writing the first letter, residing at the house of Mrs. Andrews, at Moravia, New York State, where the wonderful manifestations of spirit-forms have created much interest, not only in America, but in this country. Miss Hay observes: "A likeness of my beloved Frederick Robertson (late of Brighton, and spirit-guide to the writer) is on the highest pane, and others discern the white robe and blue necktie. My dear mother, in a cap, seems to be coming in the middle of another. The manifestation of their presence with me is so interesting and soul-cheering. My spirit brother often plays a little with me on the guitar in the dark circle, and yesterday he insisted on taking the bass part at the piano. I feel all their hands in love-patterings on almost every occasion. Then dear Mr. Robertson scarcely ever fails to lay his hands of blessing on my head. Oh, who could express my joy in all this communion with my loved ones! To hear now and again my precious mother's loving words through her spirit-voice, and also my 'own Fred's,' as he calls himself, fills my heart to overflowing."

This extract is from a letter written after removing from the residence where the above was written: "It was a trial to leave Mrs. Andrews' house, where my dear spirit-friends had photographed pictures on my window; but yesterday only I saw for the first time the process commencing on a pane of glass in this room. When I made the change, it was promised through the spirit-voice that they would be able to make clear pictures for me on another window."

Miss Hay communicates various other personal experiences, of which we should be glad to have a special account for publication.

APOSTOLIC SPIRITUALISM.

On Thursday, the 31st ult., Mr. J. Burns lectured on the above subject for the St. John's Association of Spiritualists, at their room in Corporation Row. Mr. Barber presided, and there was a good audience. The lecturer said that all the knowledge we have of the Spiritualism of the apostles is derived from the books of the New Testament, and referred to the conflicting opinions held by the world in general as to the reliability of these records, some considering them as having been written under the "direct inspiration of the Lord," and as being absolutely true in every sentence, whilst others looked on them as only the result of priestcraft and superstition. He, however, would take the records as they stand, and, without questioning their truth,

would treat them as he would any other history. Mr. Burns then thoroughly reviewed the characters and teachings of the apostles, especially those of Paul, comparing the "spiritual gifts" set forth by him with the manifestations now daily occurring in our midst. Altogether the lecture was one of the most instructive and interesting it has been our good fortune to hear, and the audience warmly expressed their appreciation of it.

Mr. Burns intimated that he is prepared to give a series of lectures on Bible Spiritualism as a whole; and as the winter session has now fairly commenced, local committees should lose no time in engaging him for one or more of these lectures. The subject is not only treated in a way especially interesting to Spiritualists, but also in a manner peculiarly adapted for audiences largely composed of outsiders. On the evening above referred to several strangers came forward as Mr. Burns was leaving the hall, and expressed the pleasure with which they had listened to him; one gentleman said it was the first meeting of the kind he had attended, but that he had never before been so deeply interested in an address. I repeat that all workers in Spiritualism should at once procure the assistance of Mr. Burns.

R. PEARCE.

DAISTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

A paper on "Spiritualism," by the secretary, Mr. Thomas Blyton, was read before a large attendance of members of this association, at their rooms, on Thursday evening last, the 31st ult. The president, Mr. Thomas Wilks, occupied the chair. Referring to the varied phases of mental and physical manifestations, the speaker quoted the names of a large number of celebrated individuals who have advocated with both voice and pen the cause of Spiritualism, which he urged should be more than sufficient to induce thorough inquiry prior to expressing an opinion on a subject the issues of which are so important to the interests of mankind. He then lightly sketched his own experiences, which had compelled him to acknowledge a "spiritual origin" as the only one that would cover satisfactorily all the otherwise inexplicable phenomena which had come under his own observation. Dealing with the various theories which have been propounded in explanation of the spiritual manifestations, he considered that, after careful and prolonged investigation, the spiritual theory was better supported by the evidences adduced in the course of such investigation than any other theory yet brought forward. The study of the laws underlying the manifestations constitute the science of Spiritualism, and he ventured to think that the necessity of "mental harmony" for the production of good manifestations was due in some respects to the use, by the spirits, of the "human aura" given off by the circle. If, said the speaker, we give off, in varying qualities and quantities, this "human aura," we can perhaps conceive that the more the minds of the circle are in unison, or harmony, the more readily these emanations may amalgamate, and thus be easily adapted by the spirits to the purpose of manifesting their presence; but, where discord exists in the slightest degree, the "human aura" probably partakes of a repulsive or repelling character. The seances of the association, he pointed out, now that the rules are made more strict than hitherto as regards the free admission of strangers, were vastly improved; and the members regularly attending them, recognising the necessity of "mental harmony," observed that the incongruities which arise in large and inharmonious circles were now less prominent, while the tests of identity are far more frequent. In conclusion, he pointed out that Spiritualism, being demonstrated a truth; corroborates similar records contained in both sacred and profane history, and thus strengthens our belief in the Scriptures, which we are now enabled to read by the light of continued revelation.

The incongruities and apparent absurdities which have been referred to in the paper were offered as subjects for discussion. Messrs. Wilks, Tapp, Harrison, Stephens, Cook, Orton, Williams, and one or two others, discussed the question. It was thought that the principal cause was the imperfect control by the spirits consequent on the absence of the necessary conditions. An instance was mentioned by the president where the circle is disturbed by an obstinate spirit who controls against the will of the whole circle, and will not allow of any other spirit taking the control; which shows that the result was not due to the action of the circle, in fact being totally opposed to it.

A most cordial vote of thanks to the author of the paper was proposed by Mr. Henry Cook, seconded by Mr. George Robert Tapp, and carried unanimously.

After one or two members had left, the lights were reduced, and some music and singing rendered. Mr. Standen was controlled by a spirit giving the name of Dr. Wallace, of our neighbourhood, and who appeared while controlling the medium to be suffering very severely from asthma. The spirit prescribed for several members, and eventually left, after having given general satisfaction.

The meeting closed in the usual manner at about 10.30 p.m., after all joining in singing "Praise to God" from the *Spiritual Lyre*.

MOVEMENTS AT MANCHESTER.

Mr. James Burns.—Dear Sir,—For fear some of the friends in Manchester and neighbourhood should not have seen my letter in the MEDIUM of the 25th ult., I would again, by your kind permission, state that I should be glad to receive the names of any lady or gentleman wishful to form a committee for the purpose of inviting to Manchester some of the talented mediums who are now so successfully engaged in demonstrating to all who visit them the great fact of spirit-communion. I believe, Sir, there are multitudes of people in our towns and villages who have become acquainted with the theory of Spiritualism, and are now anxious to have proof of it by personal experience, such as may be obtained by the assistance of such mediums as Mrs. Holmes, Messrs. Herne and Williams, and others which could be named; and in order that any such friends might be so gratified at a comparatively trifling expense, I shall be glad to do what I can to meet the wishes of those friends. The number of seances would depend upon the funds of this committee; but with fifty subscribers of, say, 5s. each, I think two or three meetings might be arranged without much difficulty.

—I am, Sir, yours truly,

RICHARD FITTON.

34, Walnut Street, Cheetham Hill, November 4, 1872.

GLASGOW SPIRITUALISM.

DEAR SIR,—I feel impelled to address a few words to you on this subject, leaving it to your discretion to find space for them or not.

First, it may be worth while to mention that on Sunday evening, October 4, I was present at a very small private seance at the house of a friend in Birmingham (where I reside), and was told by a spirit-friend to seek Mr. Nisbet in Glasgow, and introduce myself to him. Now, no one present but myself knew that I was intending to visit Glasgow during the week, and I had been so entirely pre-occupied that I had not heard anything of the recent manifestations in that city. However, a few days after my arrival there, I called on Mr. N., who gave me hearty welcome. I had the pleasure of spending an evening with him, when he related to me the particulars of the extraordinary manifestation recorded in the *MEDIUMS* of October 4 and 11, which I had not previously heard of. These particulars are therein sufficiently stated, and my purpose is simply to add my testimony—if worth anything—to yours.

I have seen, with wonder and pleasure, the large original trance-painting which now forms an appropriate background to the lecture platform at the room of the Glasgow Spiritualists. It consists of an allegorical figure of the earth, floating in clouds, underneath which are the inscriptions in Hebrew, Greek, and Latin, quoted in Mr. Nisbet's letter, all being painted with great taste in various colours. Now, I am not going to say the painting is perfect (Stein being, as he said, "no sign-painter"), but it is beautifully "balanced," the design being brought exactly into the centre, and looks exceedingly well adapted to the purpose it was meant for. But here is the wonder—it was practically done in darkness by a man totally incompetent to execute it of himself in the broadest daylight. The sentences, are, as you say, elegantly composed, in languages of which I am assured beyond doubt—and I made most particular inquiries on this point—no person present was able to construct a simple sentence. Further, it must be recollected, this large painting (seven feet by four) is a perfected reproduction of a rough "direct" sketch done without mortal aid. The translations (beautifully rendered) were written close at the bottom of the margin.

It must at present stand as one of the most prominent proofs of spiritual wisdom made manifest to the senses, and will not admit of explanation from any "mind-reading" hypothesis, from the fact that no mind present had the material in possession.

While in Glasgow, I also spent a very happy evening with Mr. Bowman, photographer, who is kindness itself, and introduced me to Mr. Duguid, so that I had an opportunity of becoming personally convinced, as I did, of the pure good faith of this extraordinary medium. We had a very interesting seance (present, only two or three friends), and enjoyed some striking manifestations. Objects were moved about the room, perfumes liberally poured upon us, lights floated, and "Jock" addressed us by the direct voice. To conclude all, a music-stool was lifted over our heads and placed upon the table, and Mr. Duguid lifted upon it. When a light was struck, he—entranced—was found seated with an exact balance, and spinning round and round on the stool. Afterwards we had a brief but instructive talk with Jan Stein, and broke up.

I only trouble you with this letter because, perhaps, some independent testimony about this recently-recorded manifestation may be of value in corroboration of facts, and mine is the more independent in that I never knew anything of it, or the parties to it, until this week.—I am, dear Sir, yours truly,

PROCTOR.

Aberdeen, 19th October, 1872.

[A fine photograph for framing of this extraordinary painting of what was given in the direct writing may be obtained at the Spiritual Institution, price 2s. 6d.—Ed. M.]

ON SUNDAY EVENING Mr. Bradlaugh lectured at the New Hall of Science, Old Street, on "Life, Immortality, and Spiritualism." The ample hall was densely crowded; there must have been over fifteen hundred persons present. The lecturer maintained that life was dependent on organism; that all tribes of men did not believe in a future life; and he even read portions of the Bible denying immortality. The conclusion of the lecture was devoted to Spiritualism. He was prepared to believe in the movements of tables and the rappings, but could not admit that such phenomena were dependent on spiritual agency; for, according to the views advanced in his lecture, there was not such a thing. He attributed Mr. Home's alleged flight out of a window to a deranged state of Lord Lindsay's mental furniture, and said it was impossible to give such matters serious consideration. He thought Spiritualists should get the thing into their heads as well as the legs of tables. The cause of the phenomena had never been investigated, nor had any use been made of it. Towards the close of his lecture Mr. Bradlaugh excited considerable hilarity amongst his hearers. Free discussion being invited, Mr. J. Burns forced his way to the platform, and in a humorous strain referred to Spiritualism as the youngest in the family of heresies, while Secularism might be considered its elder brother. It was a fact that children were often slightly jealous of "baby," for the new-comer absorbed the attention which had been lavished on another previous to his advent. Now, Spiritualism, as the heretical baby, had not much to fear from his immediate senior, who proposed no harsher treatment of the intruder than hearty laughter. The speaker then descended in a general way on the merits of the question, and said that the lecturer had only referred to a few phenomena, and entirely ignored the grounds on which Spiritualists base their convictions. All that the Spiritualists wanted was free investigation and discussion, and therefore, as a Spiritualist, he thanked the lecturer for bringing the subject before such a large and intelligent audience. Mr. Bradlaugh threw out a hint that he would be glad to discuss the question with any person the Spiritualists might put forward, and we hear that a committee are about to nominate a gentleman not unknown to Spiritualists to meet Mr. Bradlaugh in discussion.

A BIRMINGHAM CORRESPONDENT remarks: "Were I younger and possessed physical and pecuniary means, I would itinerate the whole of England to propagate the glorious truths of Spiritualism." Our friend does pretty well as it is, and if his brethren were actuated by a similar spirit, our cause would exert much more influence.

Who is "Pastor Gordon," and of what heathen sect is he the leader? We read from a report by Charles Watts, in the *National Reformer*, as follows:—"My lectures at Stockton-on-Tees, on October 16th and 17th, were in every respect a success. The audiences were much larger than at my previous visits. 'Pastor Gordon' had been engaged to attend and oppose. Accordingly he appeared both evenings, and spoke at considerable length. His speeches on the first night were devoted to complimenting me on my 'very gentlemanly' style of lecturing, and an attempt to prove his honesty of 'conversion to Christianity'; but he never once touched the subject of the lecture, which was, 'Has man an immortal and immaterial soul?' In fact, he frankly acknowledged that the only 'argument' for the existence of a 'soul' was that of feeling. He thought he must have a soul because he *felt* that he had." What a commentary the above extract presents on the baseless pretensions of those who make the world believe that their mission is to bring "life and immortality to light"! The Secularist lecturers are doing an important work in bringing these shameless pretenders to such open confession of utter incapacity as the above case indicates. It is a great pity that others of the cloth are too wily to thus expose themselves before the tribunal of public opinion. Mr. Watts demonstrates at once the rottenness of the present religious system and the great need there is for Spiritualism. If Mr. Watts could tell "Pastor Gordon" what the soul really is, he would gain a much more complete victory. Because it is "immortal," is it necessarily "immaterial"? Does not Mr. Watts teach the indestructibility of matter? We hope our friends at Darlington will send a missionary to enlighten "Pastor Gordon," who, in his prostrate condition, will no doubt gladly avail himself of such assistance.

It is with pleasure that we have from time to time announced the receipt of small sums on behalf of Mr. W. Clarkson, of Selby, who has been signally the victim of the medical trades' union, as enforced by law. In response to the slight kindnesses extended to him, Mr. Clarkson writes:—"Will you please allow me a line or two to thank my unknown friends who have kindly contributed towards a fund which is being raised for the purpose of paying the fines which were imposed on my last conviction, and also, if possible, to assist in replacing, to a small extent, the goods we have lost through resistance to what I conceive to be one of the most cruel and tyrannous laws that ever disgraced the statute-book of this country. Our home has been broken up and the furniture sold under distress warrants, which has left us very little for use. I need hardly add, that any assistance given by those who sympathise with us in our struggle for freedom in matters medical, as well as matters theological, will be most thankfully received." What a delightful age we live in! Reject the forced attentions of pseudo-scientific quackery, and your body goes to prison. Scout the blasphemous superstitions advanced by the preaching and praying trade, and your soul goes to Hell. "Britons never, never shall be slaves." Of course not, and yet the jolly Briton dare not call either soul or body his own. Perhaps we are not, as a people, worthy of the name of Britons, and hence are—slaves.

PIERCE PARRY (Glasgow) and Joseph Dixon (Darlington) have written to us, declaiming against the letter of R. Ashworth, Halifax, which appeared in the *MEDIUM*, No. 134. We believe the expressions to which exception is taken to be strictly true, and not necessarily pleasant on that account. Mr. Parry, in using such terms as "vilified and libelled," commits the very fault he reproves. Soft soap is not the best chemical agent for all purposes. We may also remark that, as an evidence of sincerity, R. Ashworth does more work for Spiritualism than some couples of associations do. For ourselves, without in any way extenuating any man's form of expression, we prefer thorough honesty and courage to speak the truth, however unpalatable, to all other virtues put together. In the end it is the charity which aids men in doing the most for society.

A LADY has for sale a copy of the Shastar, in the original language, taken at Rangoon in the Burmese war. She will be glad to receive an offer for it.—Address, Miss Ward, 5, Paradise Row, Chester.

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SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, NOVEMBER 8, 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, NOVEMBER 10, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, NOVEMBER 11, 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, 103, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.
TUESDAY, NOVEMBER 12, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
WEDNESDAY, NOVEMBER 13, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, NOVEMBER 14, 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. A Conference, to commence at 8.30 p.m. Subject: "Do our Individual Experiences warrant a Belief in Spirit-Communion?" Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, NOVEMBER 8, LIVERPOOL Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.**
SUNDAY, NOVEMBER 10, 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, Waldron Street, at 6 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m.
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, NOVEMBER 11, HULL, 42, New King Street, at 7.30.
TUESDAY, NOVEMBER 12, 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.
WEDNESDAY, NOVEMBER 13, 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, NOVEMBER 14, 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, Waldron Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court, Newgate Street. Seance a 7.30.

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MR. C. P. B. ALSOP, having returned from his American tour, begs to inform his friends and the public that he has opened spacious Premises at 46, High Holborn, W.C., for the sale of Oil Paintings and Furniture of all kinds.

MRS. JACKSON, Widow of the late J. W. Jackson, M.A., desires the Care of Offices or Chambers, or a position of trust, where she could have her children with her. Good references. Letters to be left at the office of the MEDIUM.

LA LIONNE, L.D., TRANCE, PHYSICAL, &c., MEDIUM, will hold Bi-weekly SEANCES on and after SUNDAY, the 20th October, at No. 16, MOUNT STREET, New Road, E. Sunday at Seven p.m.; Wednesday, at 8 p.m. Admission, 1s. Circles attended by appointment.

MISS LOTTIE FOWLER, the celebrated Medical and Business CLAIRVOYANTE and TRANCE TEST-MEDIUM, from Boston, U.S.A., takes her departure for America in a few days. Those desirous of consulting her should apply at the Spiritual Institution, 15, Southampton Row, Holborn, W.C.; Hours, from Twelve till Eight p.m. Terms, One Guinea. SEANCES at 15, Southampton Row, on Tuesday Evenings, at Eight o'clock; admission, 2s. 6d.

MRS. JENNIE HOLMES'S (late of New Orleans, La., U.S.A.) SEANCES, for Musical, Physical, Trance, Inspirational, and Materialisation Manifestations, will be held every MONDAY, TUESDAY, WEDNESDAY, and THURSDAY EVENINGS, at her reception rooms, No. 16, Old Quebec Street (two doors from Oxford Street), Marble Arch, W., at Eight o'clock; fee, 5s. Private Sitzings, for Business and Medical Consultations, from One to Four o'clock p.m. same days; fee, One Guinea. Strangers, investigators, and non-believers especially, are invited to attend, to "Prove all things and hold fast to that which is good."—Her powers as a Medium have been the subject of wonder and comment throughout the United States, Canada, and Central America. Her endorsements are from some of the most prominent gentlemen of the States.

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