

THE MEDIUM AND

DAYBREAK.

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

SPIRITUALISM.

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SPIRITUALISM IN WALES.

HERNE AND WILLIAMS AT LLANELLY.

The recent visits of these mediums to the Continent and to Wales have developed much information respecting the nature of mediumship of a valuable and scientific character. The public are beginning to appreciate the fact that the success of the phenomena depends upon conditions over which the mediums have absolutely no control, but which, for the most part, are in the hands of the sitters themselves. It is time, then, that failure should not be so constantly attributed to mediums, but that, when manifestations do not occur, the circle should hold themselves responsible, and the conditions to which they give rise, for non-success. Nothing could more decidedly prove the genuine nature of the mediumship than the fact that on certain occasions, when success would be specially advantageous, nothing of importance takes place. If the mediums were tricksters and had full control over the manifestations, as certain wiseacres assume, they would never have any failures, more especially in those cases in which a full supply is so very desirable.

The letters of Mr Riko are particularly instructive on this head, as in each instance the cause of the success or failure is clearly discernible in the conditions of the circle. It was so in Wales. When our correspondents asked us what they should expect from the visit of Herne and Williams we drew a shady picture, and hinted that, as certain of the manifestations were of a most delicate description, they could only be obtained under the best conditions, which were not likely to be found in promiscuous audiences of sceptics. This warning has been singularly fulfilled. At the last public seance at Llanelly the *South Wales Press* observes:—"The seance, it is stated, proved a failure, owing to the uncongenial and perverse behaviour of part of the circle." The other seances were wonderfully successful—more so than at any other place in Wales; and why? Firstly, because Mr. Young is himself a very powerful medium, and even one such person in a circle helps very much. Secondly, Mr. Young, like an honest man and a scientific investigator, limited the attendance strictly to the number required to pay expenses. Had Mr. Young disregarded the interest of Spiritualism and the claims of investigators, he might have had many more at his seances, and made a deal of money by the speculation. He adopted the true course, and though he has lost much in time and trouble, he has gained in achieving the desired result for which he invited the mediums. Phenomena seldom witnessed at the seances of these mediums occurred. We quote from the *South Wales Press*:—"A very strange thing occurred to the sitters who held either hand of Mr. Herne. An iron triangle and two or three iron rings, about four inches in diameter, had been procured from the shop of a neighbouring ironmonger just before the seance commenced. During the second sitting the triangle went on the arm of the sitter at Mr. Herne's right, and one of the rings on the arm of the sitter at his left hand, and in both cases with some considerable degree of pain. During the third sitting the ring and the triangle were reversed, the parties themselves having been unconscious of the change, and at the end of the seance the ring was seen on the arm of the party who first bore the triangle, and the triangle on his arm who first bore the ring. A singular and equally remarkable manifestation occurred at Mr. Williams's end of the table. One of the iron rings gently tapped the hand of the sitter who held Mr. Williams's left hand, and then tapped the hand of the sitter who held—not only held, but grasped—his right hand. When the candle was lit the ring was found on Mr. Williams's right arm, and no one was more surprised than the aforesaid party at his right hand, who was still grasping it, wholly unconscious of the passage of the ring." Where, then, is the pertinence of the deception-theory of the *Merthyr Express*, given below?

The materialised spirit-forms are thus described by Mr. Young in the *South Wales Press*:—"‘Katey’ engaged in conversation with us, told us to sing, and to be careful not to break the circle. Shortly after, a light was seen behind me. It gradually grew brighter and brighter, until a face, apparently that of a female, was distinctly visible. It was ‘Katey.’ She held in her hand what appeared to be a globe of light,

about the size of an egg. This she turned gradually, so as to throw the light over her person. First the head was distinctly developed, then the shoulders, the bust, and so on to the feet. The whole body of the figure was covered with a flowing robe of the purest white. On the head was a turban, from which at the back hung a tassel, which she several times drew over her face. One of the ladies present asked ‘Katey’ to kiss her. This ‘Katey’ did, and showed her various other manifestations of affection, engaging in conversation with her all the time. ‘Katey’ behaved in a similar manner to all present, holding the light so that each one could see her distinctly, when she turned to each, and asked, ‘Can you see me?’ As she appeared to walk along, the floor of the room seemed to rise and fall with mighty power, and a ‘thud’ was heard with each apparent footstep. When she got to the middle of the room, she appeared to ascend to a great height, near to the ceiling. She gradually descended, and continued her attentions to the sitters until all had made an examination of her, kissing all in turn, except one. She pressed her warm lips on my forehead, and kept them there at least half a minute before giving the kiss, which was distinctly audible to the other members of the circle. After various other manifestations, she gave us to understand she was going to withdraw to the sphere of the mediums. ‘John King’ (another spirit) then saluted us in a more gentle manner than we had known him to do, and entered into conversation with us. ‘Peter’ (another spirit) shortly afterwards came, and also entered into conversation with us. All these voices (‘Katey’s,’ ‘John King’s,’ and ‘Peter’s’) were in conversation with various members of the circle, and the two mediums were answering questions at the same time, thus doing away with all idea of ventriloquism. Besides, Mr. Herne drew the hand of the person next to him over his mouth, and held it there most of the time the voices were heard. I may mention, that at the beginning of the seance the mediums expressed a wish to be tied to their seats, or to undergo any other test the company might wish to impose. To illustrate how necessary it is to preserve the conditions of the circle, when the figure was forming I turned round my head to try to get a better view of ‘Katey,’ but she tapped me on the shoulder and said, ‘Don’t, don’t; you will break the circle.’ The room being perfectly dark, of course no member of the circle could have known that I turned my head."

The honest and straightforward services of the paper from which we quote were rewarded by the edition being promptly sold out, showing the great interest which the public evince in the question. A querulous old lady writes in the *Llanelly Guardian*. We advise her to keep her feet warm, and let matters alone that belong to a new generation from that in which she had her origin.

SPIRITUALISM AT MERTHYR TYDFIL.

DEAR SIR,—Messrs. Herne and Williams gave a thorough treat to the Spiritualists of this town last week. The circle here invited them on their route from Llanelly, but such was the desire of friends to witness the manifestations that the room was uncomfortably crowded, and the attendance too incongruous for a great success. However, the four seances given were fairly successful, and some extraordinary results were given. The closing seance was, perhaps, the weakest, but this was owing to the attempt on the part of some to imitate spirit-rapping, thus disgusting the mediums, and, of course, frustrating the harmony so necessary to a marked success. On coming away from this seance, I invited the mediums and a few friends to my house, desirous of having a more satisfactory result, and I shall never cease to congratulate myself on having done so. We sat together, eight in number, in the dining-room for some time, chatting on various topics; and finding that the London mediums were acquainted with old friends of mine, considerable zest was given to the conversation. About midnight we adjourned to the drawing-room, and clearing the table of the usual adornments, the door was closed, we sat around in a circle, and the lights were extinguished. We had scarcely sat a minute, each securely holding one another's hands, when the manifestations began. A large hand, larger than that of a large man, reached over the shoulder of one of the sitters, and winding up a musical-box sent it apparently up in the air floating;

the same process was applied to another very large musical-box, and this, too, seemed to be moving as it played to various parts of the room. Next a clattering was heard amongst the china, a large quantity of which, all rare and valuable, was in the distant recesses of the room, and simultaneously with the clatter we heard it placed on the table. My wife, woman-like, started at this, and exclaimed, "Oh, I hope they won't break the china," and as she said this a woman's voice close by said, "Do not fear; we won't break it." Then lustres on the mantelpiece were heard moving, and these, too, with large vases, were placed near us. Three distinct movements were heard going on at the same time, and one of the sitters cried out rather loudly as the voice of "John King" was heard, accompanied with smart blows on the head from a paper tube, "John" remarking as he applied the correction, "Why didn't you publish the account as you promised?" Here I may state that the sitter had attended a very successful seance in London, and had promised to publish an account. Directly afterwards a shower of papers came upon the table, and then a sitter said, "Here is water!" "No," rejoined another, as a beautiful fragrance began to pervade the room, "this is perfume." "But I have no perfume in this room," exclaimed my wife. "You forget," said a voice from the centre of the table, "the green case in the next room." After the seance was over we examined the articles in the dining-room, and saw that a green casket had been opened, and a portion of its contents, bought four years ago, had been taken. We were all confident that no one had left the room, or even moved from his seat, for a light was burning in the hall, and the slightest opening of the door would have been seen. At this stage we broke the circle, lights were obtained, and then the indescribable confusion on the table and around was apparent. China and lustres, vases and papers, covered it. In the centre was a chair, and on that delicately poised a large statuette, with glass shade, too heavy to be lifted except with two hands, and that carefully. Our friend who had failed to keep his promise was ornamented with a large tureen in the form of a helmet, which had been brought from a distance, and every ornament almost from the mantelpiece had been removed. We sat down again wishful for a little further manifestation, but directly the light was extinguished "John's" voice was heard wishing us good-night. It came to everyone, calling them by name; but as there were three persons present of the name of Jones, Mr. Herne remarked to one near him, "I don't know how they will distinguish you." "John" was prepared. "Good-night, Jones," he said; "Good-night, Jones—'Moss' Jones (for your hair is getting more like moss than hair); designating another by his former occupation. Then "Katey" wished us good-night, and the last heard was from her, "Good-night; God bless you. I have done my best to convince you." And so ended one of the most remarkable and successful manifestations it has ever been my good fortune to take a part in.

I send you this in common justice to Messrs. Herne and Williams, who will only be too welcome in this part on their next trip to South Wales. Apart from the removal of the articles, the perfume, and music, I should have noted the voices as clever specimens of ventriloquism; but, taken collectively, there can be no doubt of the thorough spiritual character and genuineness of the seance.—Yours truly,

MERTHYRIAN.

[A lengthy and very excellent report of the public and private seances appears, from the same pen, in the *Western Mail*. Mr. James Hulbert, of Merthyr, has also sent us a report, in which he complains that at the public seances, "in consequence of the numbers admitted, and other causes, the results were not so favourable as might be wished." Mr. Hulbert then goes on to state, in a very explicit manner, what took place at the house of the gentleman who writes the foregoing letter, and we are glad to say that the two accounts entirely corroborate each other.]

The *Merthyr Express* devotes nearly two columns to the public seances, and, stupidly enough, after admitting the occurrence of most astounding manifestations, explains them away as if they had not taken place. Will he kindly favour his readers next week with a guide as to whether they are to believe his relation of facts or his contrary explanations? He tells of chairs being placed on the heads of the medium and other sitters while there was "no separation of hands;" of the musical-box being set a-going, and "whirled into the air overhead the medium." "Why, here's the box on my head," says one; "and the bell on my nose," says another. The box still playing, floats gently down, but is placed somewhat heavily on the table, and the bell also." Now, our reporter's countrymen must be accomplices of the rogue of a medium, and consequently as bad as he, or these manifestations were accomplished by other means than the reporter knows of; and allow us to ask him, How does he know that "the medium was most violently agitated, and his hands were unquestionably moving" when the affair occurred in the dark, "singing and the clatter of furniture going on all the while"? Our reporter must be a "seeing-medium," and evidently a most extraordinary one, for he could see surmises as palpably as facts. The last seance was not particularly successful, and how could any other result be expected with thirty persons crowded into a room, many of them with no very goodwill or enlightened feeling on the delicate operation going forward. Of course he gives his "decided opinion" that "the phenomena were produced by spirits who have not yet put off their mortal coils;" and the public are, we suppose, to accept this said opinion as a settler. We have to observe that in cases where the conditions are unfavourable, objects cannot be moved by the spirits if such objects are placed beyond the sphere of the medium; that in such instances the voices can take place only in the close vicinity of the medium, and then they sound like the medium's voice. But are such conditions fair grounds upon which to rest the question, unless it is to be left in a state of indecision? The seance which occurred the same evening, described above by a gentleman whom the Editor of the *Express* is bound to respect, shows that the editorial wisdom has been composed of elements of rather a green and raw description. It is stated that Herne's hand got disengaged when the ring was put on his arm; and what of that, allowing it to be true? Where did the ring come from? Mr. Pool also writes to say that he found his finger was not touching Herne's little finger when the keys of the piano were struck; and because of a vibration which he felt, he assumes the conclusion that Herne used one hand to strike the keys behind him. Another surmise; to leave room for which indicates imperfect investigation. At Llanelly and in Holland similar feats were accomplished when the wrists or hands

of the mediums were tightly grasped; and those who are so ill-fitted for the task of testing mediums, should not reveal their experiences till they have tried so many times as to have something more to show than that they did not know how to do their duty. Of course, the noble conclusion arrived at by all incompetents is, that the mediums are rogues, and that spiritual manifestations are a delusion. The shortest and truest summary is, that the public seances at Merthyr were a farce; simply a scheme on the part of the committee to get in a host of persons, and realise as much as possible out of the speculation. We do not say this in an angry spirit or unadvisedly. The number present, and the results, are unmistakable evidence. Till men can gather sufficient experience to make scientific efforts to discover truth, they must put up with unscientific results.

MESSRS. HERNE AND WILLIAMS AT CARDIFF.

The first seance commenced on Wednesday evening at half-past eight o'clock, at Mr. Howe's rooms, Duke Street. About eighteen persons sat, believers and unbelievers, reporters, &c. The circle commenced by singing. In a very short time the musical-box began to play and the bell rang repeatedly. Chairs were placed on the heads of several of the circle, and the paper tubes were busily employed on the heads and faces of nearly all the sitters. A large eight-keyed flute was violently thrown on the floor. Some misunderstanding having occurred with one of the sitters, the circle was broken up for a short time. Another circle was again formed, and almost instantly the guitar was played and floated around the room, the bell rang, and the musical-box was wound up by our spirit-friends. Chairs were violently drawn from beneath the sitters, and piled on their heads nearly up to the ceiling. The representative of the *South Wales Daily News* had a chair placed upon his head, which remained till lights were called for.

The seance on Thursday was more numerous attended, and the manifestations were very beautiful and subdued; doubtless conditions were more favourable. Spirit-hands were pressed on the heads and faces of the sitters, and repeated ejaculations were made, "Oh, how beautiful! A child's hand is stroking my face. Now a large hand, but oh, how beautiful!" Everyone seemed charmed and delighted. The musical-box was set playing, stopped, and repeatedly wound up; chords were struck two or three different times in accordance with the request of Mr. Herne. A very pleasing and marvellous test was given by spirit-fingers passing rapidly over the comb of the instrument, and indeed, if attention had been paid, a beautiful air was played; but this wonderful test quite bewildered the sitters. Beautiful and brilliant spirit-lights were frequently passing around the room, the guitar floated over the audience and repeatedly struck the sitters on their heads; my flute was carried from the table and placed in my hands. Several of the audience distinctly heard a sweet female voice saying, "I am here." The seance was uninterrupted the whole of the evening, concluding with "Good-night! and God bless you." Thus ended the second seance, which gave universal satisfaction.

The applications to the third and last seance were so numerous that many were obliged to be refused. However, nearly forty were admitted, and the eagerness to sit with the mediums became almost uncontrollable. From the first, it was seen and feared that this seance would be a failure. The rules and obligations to be complied with to ensure a good seance were totally disregarded; and it was told me that when the instruments began floating round the room some one in the circle put up his hand thinking to find a deception and detect an accomplice, consequently destroying conditions, preventing the desired purpose of some more beautiful phenomena, and finally brought the seance to a premature termination. On relighting, chairs were found on the table, and all the instruments strewed about in complete confusion. A gentleman who was linked by the hands to Mr. Herne (the medium) had a brass ring passed over his arm. This seance was not so satisfactory as the preceding ones, owing to the circle not complying with the instructions given, thereby destroying conditions and marring the wished-for object, viz., spirit-phenomena. However, it has created a spirit of inquiry and a thirst for more spirit-manifestations. Doubtless, on Messrs. Herne and Williams's next visit, which we are led to believe will be some time in January, they will meet with a good reception.

The Spiritualists of Cardiff bear testimony to the willingness and earnestness of Messrs. Herne and Williams to do all in their power to produce good results. Their amiability and gentlemanly bearing will be long remembered and appreciated.

5, Montgomery Terrace.

Russ Lewis.

[The *Western Mail* gives a very favourable account of these seances. It is evident that the reputation of the mediums suffers more from the injudicious way that seances are held than the public do from cheating, and too frequently the mediums get all the blame. Foolish people never see their own faults.—Ed. M.]

HAUNTED HOUSES.

Referring to our paragraph in No. 136, we have received the following card:—

"15, Louvaine Road, New Wandsworth, S.W., Nov. 12th, 1872.

"DEAR SIR,—I went on Saturday last to Forest Hill, and examined the four persons living at 3, Windsor Cottages, connected with the little 'affair' mentioned in last week's *Messenger*. Their testimony gave me very favourable impressions. They left the house immediately after the occurrence, and are now living at 1, Florida (or Flora) Cottages, South Road, Forest Hill.—Yours truly, D. H. Wilson, B.A.

The *Belfast Weekly News* of the 9th instant quotes from the *Manchester Enterprise* of Oct. 21st an account of "A Georgia Sensation." At a railway station, where there are only a few houses, lives a Mr. Sarcomby, in whose house the following disturbances occur:—

"On Friday evening, a short while before dark, the family were greatly alarmed by sticks of wood flying into the house and falling upon the floor from directions they could tell nothing about, and without any human agency they could see or find out. The wood would fall before being seen, and, what made the mystery still more mysterious, the room into which the wood was falling had all its doors and windows closed. This was in the front room.

"Soon after dark they stopped falling, and were succeeded by bricks.

which fell at a short interval throughout the night in every room in the house. Mr. Surrency, his wife, two grown daughters, Mr. Roberts, a clerk, and a Baptist minister of the name of Blitch, were present, and, with the exception of the minister, who got upon his horse and left, they all remained awake the whole night. Notwithstanding the windows and doors were tightly closed, and no opening left in any part of the house, these brickbats continued to fall, but, although sometimes just missing, not one struck any person.

Soon after the bricks commenced falling, bottles, vases, and glassware generally commenced jumping from their usual places, falling and breaking. So quickly would pitchers, tumblers, books, and other articles jump from their positions and dash to the floor, the eye could not follow, and broken fragments were the first things seen; except in one instance, and that was a pan of water and some books—they were seen to start.

Chairs, shoes, and clothing were tumbled about the house as if the hand of a veritable witch or unseen devil was present. But the greatest mystery and most inexplicable incident of this day was the escape of a lot of ordinary clothes-hooks from a locked bureau drawer. They also fell on the floor, the door remaining tightly closed, as usual. Nothing else of special note occurred to-day. All got quiet at half-past eight o'clock on Saturday night.

Our special reporter arrived before daybreak, and heard the story of Mr. Surrency as above stated. So soon as he got through with it he stepped up to the old family clock, and was about relating how rapidly the hands had travelled around the dial when the ghosts were about on the previous day. All eyes were turned to it, and much to their astonishment the hands commenced running around at the rate of about five hours a minute. It was a thirty-hour weight clock, and after seeing it run at this rate for a short while, our reporter, who is a watch-maker by profession, employed at the store of Mr. J. H. Otto, in Fourth Street, determined at least to solve this mystery, as it was directly in his line. He stopped the clock, carefully examined the machinery, and found it not only in perfect order but nothing unusual inside or out. He could not for the life of him see the slightest thing wrong about it.

Nothing else unusual occurred until seventeen minutes before twelve o'clock, when the performances reopened by a pair of scissors jumping from the table to the floor. At that time Mr. Lindenstruth was sitting in a chair, when, without the slightest premonition, a large brickbat fell with great force right beside him, breaking in two. He immediately picked up a piece of it and handed it to Mason, and both found it hot. Then taking up the other piece he tried two or three times to break it by throwing it on the floor, but he failed. He then laid this second half on the sill of a window in the room, intending to bring it home. Resuming his seat near the front stoop, he was again startled by the piece he had placed on the window falling at his feet and once more breaking in two pieces. He did not pick it up again."

It is also stated that no cause could be discovered to account for these very unusual occurrences.

RELIGIOUS LIBERTY IN LONDON.

In our report of the lecture on the "Stars" in last week's MEDIUM, we alluded to the fact that the Secretary of the National Sunday League had received a letter from Dr. Wylde, lessee of the hall, intimating that no further "Sunday Evenings for the People" could be held there. On Sunday evening last Mr. Morrell, the secretary, in a short address stated the present position of the committee. He said much had to be fought for and won ere it could be said we had religious freedom. "Do unto others as ye would they should do unto you" was uttered by those who stubbornly resist any observance of Sunday but that which conforms to their ascetic views. "We, who have ever claimed the day for purposes of rest, of worship, and of recreation, refuse to acknowledge any obligation, legal, moral, or divine, to attend any sectarian edifice thrice in the day and to devote the remainder of the Sunday hours to what they are pleased to term 'religious exercises.' We conceive that the Sunday, as a day relieved from the mere cares of procuring the necessities of existence, is the time most fitted for the exercise of the reflective faculties. Our religion is humanitarian, intellectualising, and cosmopolitan. To the vast number in London who belong to no sect our services prove most welcome. The utter inadequacy of this hall to hold the thousands who come each successive Sunday, proves that the 'Sunday Evenings for the People' are as an oasis in the desert. That we desire to secularise Sunday, or that the spread of our movement would have that effect, we emphatically deny. We see clearly the beneficent purposes to which it may be put if freed from the grasp of intolerance. With halls thus open in all parts of London, would not a great public want be met? Even the idle and ill-disposed might be reformed, and temperance promoted; which, by giving sweetness and light, and making the day more truly enjoyed, is surely the best preventive of its being given up to ordinary labour."

Referring to the threatened suppression of the meetings, the speaker said he had last Sunday ventured to announce that the doors would be opened next week as usual, and so they were, notwithstanding the peremptory order which had been received. It was found that the deposit paid entitled the committee to the hall till next Sunday, but after that date Dr. Wylde said it could not be obtained longer. They, however, had an engagement for twenty-six weeks, and would hold to it. No charge had been made against them. Some newspapers had reported that certain parts of sacred music had been well rendered by well-known vocalists, which surely could not be construed into an objection. In explanation of the steps which were being taken, and the determination which the League entertained to fight the matter to a successful issue, the following letter was read:—

"SUNDAY EVENINGS FOR THE PEOPLE, ST. GEORGE'S HALL.

"To the Hon. SPENCER C. B. PONSONBY.

"HONOURABLE SIR,—The executive charged with the conducting of the Sunday Evening Services at St. George's Hall has learned from Dr. Wylde that you have intimated to him that the licence for his hall may be imperilled if the Sunday Evenings be continued. We have every respect for Dr. Wylde, and would not willingly be a party to his injury; but seeing that the order of proceedings now at St. George's Hall is the same as during previous years,—that the hall is engaged,

under agreement with Dr. Wylde, for the season of twenty-six Sundays, and the rent been paid in advance,—we naturally feel that we have justice, law, and equity on our side for their continuance. We consider ourselves bound to follow strictly, and have no desire to depart from, the decision given in the Court of Common Pleas in the case 'Baxter v. Langley,' and have been careful to make our Sunday evening music—which is always sacred—and the lectures or readings have a moral or religious and an educational bearing quite distinct from anything that can fairly and honestly be described as an entertainment. We cannot believe that you have any desire to bring the power of the Lord Chamberlain's office to restrict the proceedings of a body duly registered under the 18th and 19th Viet., cap. 81., and conforming in good faith and literally to the law laid down by the court just mentioned. If you can point to any matters in which we have failed to conform to the law, or have in any way given cause for offence on the part of those who may not agree with us, we will endeavour to meet your wishes, and shall feel much obliged; or members of our council will be happy, by a deputation, to afford any explanation you may desire, if you will be pleased to appoint an interview. The gentlemen we would propose for the deputation are James Heywood, Esq., F.R.S., of Palace Gardens, Kensington; Elley Finch, Esq., of Gray's Inn; H. J. Slack, Esq., of Forest Row, Sussex; F. H. Lascelles, Esq., Temple; F. A. Hanbury, Esq., Lincoln's Inn; with two working-men members.—Your obedient servant,

(Signed) R. M. MORRELL, Hon. Sec.

"Central Office, 256, High Holborn, W.C."

In reply, a note was received, barely stating regret that Mr. Ponsonby had left London for some time. This unbusiness-like epistle was received with laughter, which was indulged in with due temperance, and promptly suppressed by the managers of the meeting. Mr. Morrell concluded by saying that they had fought many a field, and were determined to conquer this time also. Even if the highest in the land interfered tyrannically with the recreation of the people, they might find the people too strong for them.

Mr. Collette gave a humorous lecture—perhaps a little more recreative than intellectual; but if the "People" are to have evenings at all, variety must be allowed. At the same moment there were hundreds of public-houses in full blast, in the profits derived from which the Government participate, and in these the vilest characters and the most unhallowed purposes were duly protected by licences granted by the head of the visible Church itself. The gentlemen who manage this movement, and who do so with an energy amounting to enthusiasm, are not adventurers or persons of no standing in society, but respectable, well conducted men, who gain a living by independent trades or professions. Many of them are well-advanced in life, and have devoted themselves for years to the good of society; in short, they are good backbone Englishmen—the mainstay of the country and the glory of the nation; and it is a subject of rejoicing that this important part of society—the People—are beginning to cater for themselves, to the neglect of those national institutions the public-house and the abodes of religious bigotry. Such acts indicate the coming freedom of the national mind, and these early fruits are characterised by considerable liberality. Because there was a report of the lecture on the "Stars" in last week's MEDIUM, the committee not only permitted the sale of the paper in the hall on Sunday evening, but took steps to promote it; and yet it is a question if one of the active men in the movement believe in Spiritualism, but rather the contrary. Which is most worthy of the candid character of the liberty-loving, law-abiding Englishman: the petty screw of the Lord Chamberlain's office, backed up by the selfish fervour of the popular sects; or the generous liberality of the managers of the People's Sunday Evenings? It is evident that the popular religion is un-English and foreign to the more noble impulses of the nation, and as such an oppression to be resented as dwarfing to the individual, and a hindrance to national growth and prosperity, both in a material and moral sense.

We need hardly remark that Spiritualists of all people are deeply interested in the question of religious liberty, seeing that their views are the most novel and heterodox.

NORTHAMPTON.—The cause of Spiritualism is making noiseless but steady progress in this town. Nearly one hundred copies of the MEDIUM are circulated weekly. A few weeks ago a social tea-party was attended by forty persons. There are a number of local mediums in practice—Miss Derby, Mrs. Pearson, Mr. Gibbart, and Mr. Jones. We had some interesting conversation with the latter. Mr. Hillyard, the original medium, still sustains his unwearied activity. There are other mediums of whom we cannot speak with certainty. Mr. J. Burns's lectures last week gave great satisfaction; but the Temperance Festival and chorus of six hundred children in another part of the building, holding upwards of two thousand persons, spoiled the audience, to begin with. It is, however, a significant sign of progress when the committee of Mechanics' Institutions make such arrangements, and intelligent and devoted gentlemen like the Rev. Iden Payne, Mr. P. Derby, &c., busy themselves in making the effort successful.

SIR CHARLES ISHAM extracts our article on Herr Dobler in Nottingham, including Mr. and Mrs. Holmes's challenge, and with a suitable introduction of his own has the whole inserted in the *Northampton Mercury*. We record such service with unfeigned pleasure, for the *Mercury* only the week before had a stupid paragraph about Herr Dobler's "dark seance." Sir Charles's honesty to identify himself with an unpopular truth, and personal influence, have given the weak side a hearing when it would have otherwise had to submit to insult in silence. If gentlemen of position connected with Spiritualism would speak out as they have opportunity, the public would be astonished, and our movement promoted.

BISHOP AUCKLAND.—"We had a most delightful seance last night—a special one for some strangers. The bells were rung, the tambourine played, and a very heavy table, with a gentleman weighing thirteen stone on the top of it, was lifted and floated. Many beautiful tests were given.—THOS. P. FAWCETT."

MR. MORSE has been initiated into the Independent Order of Good Templars, by becoming a brother at the "Joseph Livesey" Lodge, Preston. We should be glad to hear that all our readers had followed his example.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

"The Star Depths"—Messrs. Herne and Williams in the Netherlands—The Spiritual Review—Spiritualism in South Wales—A Sign of Recognition—Spiritualism and Theology—Next Sunday in London—Dr. Sexton's Appointments—Miss Lottie Fowler—Reincarnation—The Spirit Messenger—Mr. Gerald Massey in the North—Manifestations in Australia—Manifestations at Birmingham—Spiritualism in the North of Scotland—Monday's Conference, &c., &c.

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

FRIDAY, NOVEMBER 22, Seance by Mr. Cogman at 8 o'clock. Admission, 1s.

THURSDAY, NOVEMBER 28, 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 22, 1872.

MR. GERALD MASSEY'S LECTURES.

We hear frequent echoes of the results of Mr. Massey's lectures in the North. The newspapers have in general given full and appreciative reports, and when falsehoods and bitter spite were vented by obscure scribblers, such were themselves healthy signs of victory gained. It is not alone the attendance at the lectures, nor the innumerable array of good things said which form the excellency of Mr. Massey's services. The lecturer's fame and personality are themselves a treasure, even if he spoke not a word. Every person of culture knows who Gerald Massey is—a man occupying the best-earned and one of the foremost places in literature. This itself makes Mr. Massey's advocacy a telling incident to thousands who do not go near the hall, and the newspaper reports have given a very full expression to the fact.

Some gentlemen of Mr. Massey's position would be disposed to please the popular demand by diluting the subject with that form of thought which is already in good repute. To the lecturer's credit be it said that this odious charge cannot be for a moment sustained, but rather the contrary, as the following letter from Barnard Castle shows:—

On the 6th and 7th instant Mr. Gerald Massey delivered two lectures on Spiritualism to large and intelligent audiences at Barnard Castle; the subject was handled in a masterly style, orthodox theology was fought on its own ground, several ministers were there to hear it, and such was the artillery brought against the old creeds that the most independent thinkers declare that its foundations are terribly shaken; raving priests and foaming bigots raised such an uproar with the old cry, "the church is in danger," and an attempt was made to get Mr. Massey out of the town before completing his engagement. This his friends would not submit to, but the Free Christian Church was placed at his service, and a large audience listened to him with great interest for one hour and forty minutes. The subject was, "The Birth, Life, and Death of Jesus," and again old orthodoxy fell in for a most fearful lashing; he set forth Jesus as an ever-living and spiritual presence which has given encouragement to free and independent thinkers. A few seances have been held, and striking manifestations realised. I would recommend all who wish to study this important subject to listen to Mr. Massey's lecture on the person of Jesus from a new standpoint. Yours faithfully, J. L.

A very certain corroboration of the above letter is found in a newspaper report of the Congregational Anniversary at Barnard Castle. The Rev. H. Kendall, of Darlington, spoke despairingly of the present state of Church affairs. "As there are tides in the great ocean, so there are tides of grace. The churches seemed to be in low water at present." The speaker then ran aground on Spiritualism, a very dangerous new continent, on the reef surrounding which a previous speaker had scraped his keel. The reverend gentleman alluded to Mr. Massey as "a certain individual who had been lecturing last week in Darlington and other places on the subject, and he was amused at that gentleman's curious statements and beliefs."

The opinion of Christians and theologians was given, viz., that the whole thing was due to the agency of his satanic majesty. A minister in Darlington, on Sunday last, said that nine-tenths of the matter was

humbug—the other tenth due to the devil. Modern mediums—living at the time of Moses, or in this country a century ago—would have been put to death. He warned all Christians to have nothing to do with the matter. The chairman characterised the lectures on Spiritualism as a mingled mass of nonsense and heterodoxy. The remarks of Mr. Kendall and the chairman were received with enthusiastic applause, and showed what kind of an impression the lecturer had made on a great number of his hearers.—*Bishop Auckland Chronicle*.

This is all very horrid, reverend brethren, and it must be a source of great uneasiness to your charitable feelings that you do not live "at the time of Moses," and have the glorious and god-like satisfaction of putting the heretics to death. The nearest approach you can come to it is to allude to the lecturer and not mention his name.

Our chief regret is that Mr. Massey's pressing engagements previous to his departure for America will not permit of his doing much more for our movement, and it is not at his request that we so urgently beseech our friends to take all the work out of him they can.

NEXT SUNDAY IN LONDON.

"An unfettered pulpit"—South Place Chapel, Finsbury, at 11.15 a.m., A. J. Ellis. Subject: "The Church."

Charles Voysey at St. George's Hall in the morning, and at South Place Chapel in the evening.

Sunday Lecture Society, St. George's Hall, Langham Place, Regent Street, at 4 p.m., J. Addington Symonds, Esq., M.A. (Oxford), on "The Renaissance of Modern Europe;" a review of the Scientific, Artistic, Rationalistic, Revolutionary Revival, dating from the 15th century.

Sunday Evenings for the People, St. George's Hall, at 7. J. K. Applebee on the "Poetical Expression of Moral and Religious Thought." Selections from "Samson."

New Church, the Mall, Kensington, at 6.30. Dr. Bayley on "Jesus, the Conqueror of Hell, evinced by his healing the tortured Child."

DR. SEXTON'S APPOINTMENTS.

Huddersfield, Gymnasium Hall, Ramsden Street, Sunday, December 1. Mr. Councillor Houghton in the chair.

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."

Bradford, Pullan's Music Hall, Westgate, Sunday, December 8, and Monday, December 9.

Sunday Morning.—"Personal Experience, and Reasons for embracing Spiritualism."

Afternoon.—"Address on Mediumship." On this occasion Mrs. Scattergood and other mediums will speak in the trance-state.

Evening.—"The Relation of Spiritualism to Science, Freethought, Progress, and Human Happiness."

Monday Evening.—"An Examination of the Theories invented to account for Spiritual Manifestations."

Newcastle-on-Tyne, early in January, 1873.

Societies desiring lectures should communicate with Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

NEXT WEEK we intend publishing a statement of moneys received lately on behalf of the Spiritual Institution.

THE SUNDAY SERVICES will be resumed in Cavendish Rooms on Sunday evening, December 1, when an address will be delivered by Mr. Prentice Mulford, of California.

At Mr. GIFFARD's circle, Birmingham, the other evening, the spirits presented Mr. Gray with a book-marker. On another occasion, a lady, a distinguished healing medium, had a fine variegated fern given her.

MISS LOTTIE FOWLER, the celebrated clairvoyant, will receive a limited number of visitors for a few days only (as she sails on December 3), at 85, Islington, Liverpool. Terms, One Guinea. Hours of attendance, 12 till 7 p.m. Sunday excepted.

MR. COGMAN's quarterly tea meeting will take place at 15, St. Peter's Road, on Sunday, Dec. 1st. Tickets, 1s. each; the number will be limited. A variety of mediums are expected, and several speakers will take part in the proceedings after tea, and a thorough enjoyable treat is anticipated. Mr. J. Burns is earnestly solicited to preside. Tickets can be had at the office of the MEDIUM, and at 15, St. Peter's Road, Mile End.

MORLEY.—Dear Sir,—I am glad to inform you that the Morley Association of Spiritualists will hold a public tea in their meeting-room on Saturday, November 30, 1872, when all Spiritualists that can make it convenient to come are kindly invited. Tea on the table at five o'clock. Tickets, 9d. each. And after the tea, a meeting will be held in the above-named room, Wesley Street, Morley.—B. BRADBURY, Hon. Sec., November 19, 1872.

THE BALL'S POND ASSOCIATION OF SPIRITUALISTS beg to announce the following arrangements:—Monday, Nov. 25th, a lecture by T. Shorter, Esq., on "Modern Spiritualism."—Monday, Dec. 2nd, a seance by Mr. Lambert, medium, under spirit-control.—Monday, Dec. 9th, a lecture by Mr. Cotter. Subject: "Matter and Spirit, and its Relation to Human Existence."—Monday, Dec. 16th, a seance by Miss Keever under spirit-control. Meetings to be held at 102, Ball's Pond Road, Islington, corner of King Henry's Walk; admission free; doors open at eight o'clock, meetings to commence at half-past.—J. WINSLET, hon. sec.

LIVERPOOL (ISLINGTON ASSEMBLY ROOMS).—Sunday, November 24th afternoon at half-past two, and in the evening at seven o'clock. Addresses, under spirit-influence, by Mr. James Jackson, trance-medium of Newton, Hyde, near Manchester. Sunday, December 8, at the same place, Mrs. Butterfield, inspirational medium, of New Scarborough, Morley, near Leeds; two addresses—afternoon and evening. An experience meeting was held in the above hall last Sunday afternoon; and Mr. Fegan, Edgerton, spoke in the trance-state in the evening, upon "The Superstition and Fanaticism of the Age."

MISS FOWLER IN LIVERPOOL.

Miss Lottie Fowler left London on Monday, and is at present residing with Mrs. Lamont, 85, Islington, Liverpool, where she will remain till December 3, on which date she hopes to sail for Baltimore, in the "Hibernia." Her address in Baltimore is Mansion House Hotel. Miss Fowler has taken a return ticket, and is therefore expected to return to England within the year. As we go to press we have received a description of a seance, from which we regret we can only present an extract. "Having soon passed into a deep trance, in the full light, Miss Fowler got up, and, in a lively manner, began to examine the parties present, her eyes being closely shut. Having turned to one of the ladies, the medium told her minutely of her private family affairs, said her mother died twelve years ago, said she was lame, and described accurately her appearance, and the manner of her death; told her she had a sister who died of consumption many years ago; of a niece who died of cancer; of a brother who died of carbuncle in the neck. The medium, taking a gentleman present by the hand, detailed minutely his business affairs, his losses and difficulties, proving that she had considerable knowledge of the affairs of this life as well as the other. Turning to a gentleman present, she described, in touching terms, the last scenes of his wife's life. She stated that when on her death-bed she gave a ring to a lady present. The medium here examined the rings on the hand of a lady sitting near her, and said it was not there; then crossed the room to another lady who had several rings on, and, in an excited manner, began to rub one of these rings, and exclaimed, "This is it!" Thus I might go on, but I must forbear; but shall be glad on a future occasion, with your kind permission, to send you some further account of this lady's wonderful powers of clairvoyance (or whatever the gift she is possessed of may be called), for those we looked on as dead and gone are, as it were, brought before us again with all the peculiarities of their lives attached to them. I will conclude this letter by saying, that an interview with Miss Fowler (when conditions are favourable) is an event in one's life not to be easily forgotten.—Yours truly, on behalf of the circle,

JOHN LAMONT.

A "PROGRESSIVE LIBRARY" has been formed at Bromsgrove, and the cause of Progress looks prosperous.

A CORRESPONDENT SAYS: "Spiritualism is at a very low ebb in Paris. There is no one able or willing to take Kardec's place."

MR. ROBERT H. FRYER, 22, Arundel Street, Landport, desires to know if any of our readers can lend him for reference a copy of the Cabala.

"S" (Glasgow).—Sufficient manliness to put your name to your letter would recommend you more favourably to our notice than your cant about "our blessed Saviour Jesus Christ."

FAVERSHAM.—Mr. D. Chambers, 44, South Road, has commenced the work of Spiritualism in a district where it is entirely unknown. He would be glad to make the acquaintance of sympathisers.

AN INTERESTING CORRESPONDENCE on Spiritualism has been going on for some time in the *Glasgow Daily Mail*. We hope to find space for extracts. The Secretary of the Association says they receive an accession of members weekly.

PLEASE ASK the *National Reformer*, through your columns, to define what it means by "one substance," referred to in the question, "Is there more than one substance?" as it is necessary before the Spiritualists proceed to nominate a debater to meet it.—T. C. DAVIES, Manchester, Nov. 10th, 1872.

A. RICKER (Halifax).—If you can get the proper elements into your circle there will be no difficulty in your obtaining manifestations. Full satisfaction may be obtained if you sit under favourable circumstances with Mrs. Holmes or Messrs. Herne and Williams. Make arrangements for them to visit you, and try again.

THE *Anti-Vaccinator* of November 15th contains matters of such great importance that we wish they could be pondered by every thoughtful person in this country. This publication is published on the first and fifteenth of the month, and we can recommend it most heartily to our readers. London agent, Pitman; but it is also supplied at this office. We will send two specimens post-free for 2d.

MR. PARRY writes from Glasgow:—"Our hall is occupied nearly every night in the week, and during the last quarter the lectures that have been given (all by members of the Association) have exhibited far greater ability than we imagined we should be able to display; I more especially allude to those delivered by Mr. Nicholson, Mr. Brown, and Dr. Anderson. And my respected friends, Mr. Nisbet and Mr. Bowman, are indefatigable in their efforts to advance our cause."

EAST LONDON FREE LECTURE HALL.—I beg to state, for the information of Spiritualists in general, that subscription-books are now open at the following circles:—Mrs. Main's, Mr. Wootton's, Mrs. Kinchlea's, Mrs. Copley's, and Mr. Webster's. As a rule, we confine our solicitations to penny subscriptions, being desirous of accomplishing our purpose without distressing the most humble subscriber; and, remembering the high value of the widow's mite, we trust our humble pennies will ultimately stimulate our more wealthy brethren to gather a wreath of immortality by recording their names as the founders of the first Temple of Truth erected in modern times for the unfettered worship of the Great Unknown.—S. GOSS. P.S.—Subscription-books can be had, free by post, on application at the Spiritual Institution, or 23, Trafalgar Square, Stepney.

ATHEOS.—We can scarcely believe in the sincerity of the man who craves discussion with one whom he considers having "a better acquaintance with word-jugglery than honesty of purpose or discussion." Spiritualists do not do other people's thinking for them, and have no interest in forcing those of an opposite opinion to think with them, hence we do not occupy space to controvert your statements. The whole matter is open to the industrious investigator, and the same means which Spiritualists use are at your command, if you desire a practical acquaintance with the subject; if not, there would be no good in arguing with you. If you will take the trouble to experiment in psychology for a few years, we shall then be glad to have a few words with you. What is called "discussion" will never occupy the place of a personal acquaintance with the matter at issue.

PROGRESS AT CHURWELL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It is now a year since our first introduction to the philosophy of Spiritualism, and it is with pleasure that we take a retrospective view of the past year's investigation. We have had manifestations similar to what are recorded weekly in your paper, therefore we deem a repetition of them from us to be needless. Let it suffice for us to say, that we are better informed and improved in things spiritual than we have been heretofore; and that many of the conflicting opinions taught by sectarian ministers respecting death and a future state of existence after the dissolution of this mortal body have been far removed from our view, and ideas of enlightenment revealed to us more in accordance with our conception of the attributes of the great spirit which pervades and enlivens the whole universe, substituted in their stead. We have had two public lectures during the past year, given by Mr. J. Burns, which were very convincing and instructive, and which have been greatly instrumental in removing that spirit of antagonism so profusely manifested when other than established principles are advanced. This being our anniversary, we engaged the services of Mr. J. Crane, from Ossett Common, and Miss Harrison, from Shipley; the former giving a practical appreciation of Spiritualism to those who were temporarily afflicted with disease, while others have been further improved in bodily health through the instrumentality of suitable medicine, the recipe of which was readily given through Mr. Crane under trance-conditions. We have also been highly satisfied with the inspirational addresses delivered through Miss Harrison, some of them being of a very soothing character, while others have been more positively and firmly given. But in order to do justice to Miss Harrison and her spirit-guides, we must admit that the inspirational addresses given have been full of instruction, advice, and consolation.—Yours truly,

ELIJAH STOCKS.

Churwell, near Leeds, November 11th, 1872.

TYNDAL AND HIS "SCIENCE."

TO THE EDITOR.—Dear Sir,—In many quarters, and amongst thoroughly intelligent men and women, I have heard Tyndal cited as the most formidable opponent Spiritualism has to contend with. I no more accept his testimony than I would that of a geologist for the artistic excellence of a painting, or that of an artist for the special merits of some newly-invented mechanism. He knows nothing about it. He can describe the component parts of earth and sky; tell you how a tree is built up from the sapling into the massive oak; the laws of heat, light, gravitation; in fact, descant learnedly on the physical material of this world, but knows nothing of the spiritual, without which the other would only be a useless envelope. Just as a builder can tell you the architecture of your mansion, the process by which the foundation is laid and the rooms formed, but knows nothing of the inhabitant, so Tyndal is learned on the material, but ignorant of the soul. When he attempts to apply the laws governing material to the soul he exhibits his weakness, and it will be well for his reputation if he desists from efforts which, to the initiated Spiritualist, are as feeble and impotent as those of the lad who fancies he has made a man when he pencils the rough outline on a slate.—Faithfully yours,

CHARLES WILKINS.

BROMSGROVE.—To the Editor.—Sir,—At a spiritual seance held at the above place on Sunday evening last, the 10th inst., the medium, Mr. Witheford, was entranced by a spirit-friend of the name of Thomas Cator, who died in the month of October, 1864, at Kirks Heaton, Yorkshire, at the age of 75 years, after an illness of only three days. Previously to his passing over, he was rector of Walmerly (or Walmesly). The reverend gentleman was assisted in his control by Elihu Palmer, whom he (Cator) in his earthly lifetime looked upon as an infidel. Can any of your correspondents, or other friend interested in the cause, give us any aid by which we may be enabled to substantiate the identification of this spirit?—"AN INQUIRER," Nov. 12th, 1872.

"AN ANXIOUS ONE," who is developing as a medium, desires to know if the planchette would help him in the matter of spirit-communion. He says:—"I bless the day that your valuable paper was given me, for I have realised that the soul exists after death, which before, through the conflicting and unreconcilable doctrine of the religious men of the day—the reverends—I knew not what to believe." The planchette is sometimes useful in getting written messages in cases where the pencil cannot be controlled. The planchette, presenting as it does a disc, seems to collect the power, and enable the spirit-influence to operate more favourably on the medium's arm. Our correspondent should try to write by holding the pencil passively in his hand for twenty minutes each day for a week.

TRACTORS.—To the Editor.—Sir,—Your extract from Flauddin's "Residence in Persia," in the *MEDIUM* of October 18th, where he states the cure of a scorpion bite by a dervish, aided by a little iron blade which proved to be a magnet, and your reference to the instrument of a like kind used by Mesmer and his disciples, remind me that I have probably seen one of the latter. I think it must be now more than fifty years ago, when a little boy, I found one of these instruments about the house. I took it to my mother and asked her what it was. She said it was used by her brother to allay pain, by drawing it up and down the suffering part. This uncle died of gout before I was born. My mother called the little instrument, if I remember right, a "tractor." I burst out laughing, and proceeded to argue on the impossibility of a little bit of steel having any effect. My honoured mother looked grave, and some one said, It is better not to talk to children about such things. I turned on my heel a thorough young sceptic, as I am inclined to be naturally. I should not ask to take your valuable space with the above if I had not an object. As far as my memory serves, this tractor was as like as two peas to the little magnets with which children draw toy ducks round a saucer filled with water. Here, then, is a hint, and if it should prove useful in allaying suffering in the case of a single unit of humanity, this letter will not have been written in vain.—Yours truly, W. R. T. P.S. The Rev. Hugh Stowell was a well-known writer and a scientific man; he is alluded to in the same page. [Warren Hall & Co., of Camden Town, still advertise for sale an instrument of some kind for allaying pain, which they call a "Tractor."—Ed. M.]

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 15th.

MRS. OLIVE'S SEANCE.

An explanation of Mrs. Olive's mediumship was given by Mr. Traill, who said that in her normal state Mrs. Olive was a writing, hearing, and seeing medium. Spirits could control her arm and cause her to write letters and messages. She heard the spirit-voice and saw spirit-forms in her normal state. When entranced her spirit was taken from her body, so that the controlling spirits could establish the most intimate relations with her organism, and personify themselves, as they did when on earth in their own bodies. Not only her guides, but also the deceased friends of inquirers could thus manifest themselves. In this trance-state the spirits could use her vocal organs and speak, give tests; and medical spirits could give medical advice, and healing spirits could magnetise and heal.

The first control was by "Sunshine," an Indian spirit, who complained of the conditions, but gave some tests. "Dr. Forbes" then controlled and gave medical advice, and seemed to be quite familiar with the physical conditions of entire strangers present. "Mesmer" also came and talked with the circle. It was worthy of note that a French lady, author of works on mesmerism, was present; also a gentleman, a friend of hers, who is a magnetiser; and the various spirits who controlled the medium discovered their peculiarities, and gave good tests in respect to them. Everybody present got something, and a very interesting evening was spent. The proceeds were devoted to the funds of the Spiritual Institution.

MR. MORSE IN THE NORTH.

Mr. J. J. MORSE AT PRESTON.—Last Sunday night, an address—eminently conducive to our moral and spiritual welfare—was delivered in the trance by Mr. Morse. The address occupied upwards of an hour in the delivery, and was listened to throughout with very marked attention. The fact of its being the first address ever delivered in Preston while the speaker was entranced, naturally excited more than ordinary curiosity, and would have caused a considerably larger number to assemble to hear it had we been able to accommodate them.

Another address was delivered in the same place by Mr. Morse on the Monday night following to a somewhat larger audience, who listened, with unabated interest, to the sentiments advanced. At the conclusion of the Monday night's address a second control was effected by what purported to be the spirit of the "Strolling Player;" and the many "hard hits" that popular theologians received were eminently calculated to make them reflect that "there's something rotten in the state of Denmark." It would occupy too much space even to epitomise the arguments that the "Strolling Player" advanced—arguments which, I am thoroughly convinced, could not be confuted. Indeed, the "Player" very soon proved himself "master of the situation," and convinced not only myself, but many others, who felt that it was "only child's play" to him to answer their interrogatories. Never before have I experienced such a concentration of wit and humour, logic, and common sense, as I did on this occasion, and I am fully convinced that this unparalleled medium has made such a favourable impression upon the minds of his hearers as will not be soon forgotten, and that these same hearers—as well as numbers of others—will not permit a very protracted period to intervene ere they forward to Mr. Morse another invitation. I may state that I have just returned from his third seance to-night (Tuesday), and I really must confess that the more I hear the more I am delighted, interested, and instructed by the exuberance of language, profundity of thought, and masterly analysis of all that appertains to supermundane existences. To-night our very dear friend—for such we all esteem him here—when controlled by the "Strolling Player," was the medium of communicating much valuable information by a story he related of a trinity of "Tinkers," which story, together with the way it was told, operated powerfully upon the risible faculties of many of his auditory; yet, after all, there was an amount of religious truth underlying the "wit and humour" by which the story was characterised, that I have rarely, if ever, seen equalled in a sermon consisting of such a limited number of phrases. However, in addition to the seances already indicated, we are having a public one on Thursday nights in the large club-room belonging to the Temperance Hotel, Lune Street, which, judging from the interest that seems to be awakened on the subject of Spiritualism, we expect to be crowded to overflowing. E. FOSTER.

Preston, November 12, 1872.

[The above letter arrived just too late for our last issue.—Ed. M.]

A LADY CORRESPONDENT thus writes, dated Preston, Nov. 18:—"Mr. J. J. Morse delivered a public address here on Thursday last, and as it was the first time the subject had been publicly brought before a Preston audience, we may call it a success, though, like all new movements, it met with opposition; in fact, so strongly did it savour of the devil, that 'should you be surprised to hear' one gentleman could smell the brimstone directly he entered the room. Yesterday Mr. Morse was denounced as an impostor from the pulpit of the Baptist Chapel, Fishergate, and the pleasant information added, that 'all who believed in Spiritualism would have Anathema Maranatha pronounced upon them.' In spite of all, his private addresses have done good; and if the devil controlled him on Sunday evening, he, for once, gave some good advice, and Mr. Morse will be welcomed here when he can come again."

We extract from a letter received from Mr. Richmond the following particulars respecting Mr. Morse's visit to Darlington:—

"Sunday at two p.m. found us at our post, all ready for duty, in the snug little lecture-room. The small company (nearly twenty) appointed to compose the private seances seemed to be but a small handful of mankind. But we opened our meeting with singing and a chapter from the 'Book of the Ancient Mediums,' and then another hymn from the 'Spiritual Lyre,' and during the latter we realised

that the gates were 'ajar,' and the inhabitants of heaven through the living portals thereof soon began to address our little but earnest company, who listened with rapt attention during the space of nearly one hour to what I unhesitatingly state was one of the most perfect and appropriate discourses ever listened to by mortals.

"The evening seance was opened in like manner, and, like the former, consisted of but one control—the medium's 'guide;' and as the occasion was the Sabbath Day the audience had no opportunity afforded for putting questions. The address was more lengthy than that in the afternoon, and was of rare excellence throughout, and not in any way inferior to it. Everyone—Spiritualists of every class of thought—seemed to feel that they had been bathed in golden showers of light and truth from the kind and patient and untiring guide or guides of the intelligent, gentle, and unassuming medium who had ventured to come to help us with his labour of love in this cold and inclement season.

"Again, notwithstanding our pigmy audiences, on Monday evening, at eight o'clock, these truth-loving, humanity-loving, and God-serving ministers were ready to open the golden gates of Spiritualism. The reading was dispensed with, and but one hymn was sung. The first control was by 'The Guide,' which lasted about an hour, disclosing the nature of man, and scientifically and logically showing the means and the process of the return of the immortals to communicate by mediums with those who still remain in mortality.

"The spirit then gave place to the second control—'The Strolling Player'—and he did indeed play at 'nine pins,' as he called it, to some purpose, highly amusing and instructing the friends: knocking down all the 'pins'—('Unconscious Cerebration,' 'Involuntary Muscular Action,' 'Psychic Force,' 'Satanic or Demonology,' 'Humbly,' 'Imagination,' 'Materialism,' &c.—and at the same time burying all his opposition men in boxes 'of their own making.' This logical, witty, satirical, matter-of-fact discourse was highly satisfactory to all the friends. Both the controls concluded by inviting and answering questions put by the audience. This part of the seance was also very interesting, not only by the excellent answers that were elicited, but by the intelligent interrogations and the good-humour of the interrogators. In every way—spiritually, educationally, and pecuniarily—these little meetings have been a pleasing success; to 'The Association for Investigators of Spiritualism' the result of their first effort is highly satisfactory. At least one other seance will be held this week; and the medium will proceed to Bishop Auckland, to fulfil further engagements in the cause of the spirit."

[Mr. Morse may be addressed at Mr. Fawcett's, Waldron Street, Bishop Auckland, till Tuesday; after which he may be found at Mr. Stone's, Pleasington, Blackburn. Mr. Morse is giving great satisfaction, so much, indeed, that he is retained almost entirely in one district.]

MESSAGES IN DIRECT WRITING.

DEAR MR. BURNS.—The enclosed messages from friends in the spirit-world, given to us last evening through direct writing, may possibly afford others besides the grateful receivers thereof pleasure, inasmuch as they embody the highest principles, and are an independent test of spiritual power. Mr. and Mrs. Holmes sat with us, and through their valuable mediumship, united with our own, we had wonderful proofs during the whole seance. Faithfully yours, ADELAIDE STILES.

19, Leamington Road Villas, Westbourne Park, London, W.,
November 18, 1872.

"Dear Sisters.—The shaping our own life is our own work; it is a thing of beauty or a thing of shame, as we ourselves make it. We lay the corner, and we add joint by joint; we give the proportion and set the finish; it may be a thing of beauty and joy for ever. God forgive us if we prevent our lives from putting on their appointed glory."
"GRACE."

"Dear Friends.—We are happy to exchange thoughts with you here. Our brother must realise that it is just when a man is lowest and things look darkest around him that light breaks in and hope begins to live again. He must prepare himself for impressions and be instructed by us. Elias Howe and John Stephenson will help you in your invention. Make the best of everything; think the best of everybody; hope the best for yourself; and do as I have done—persevere. We are rapidly improving through this medium. Your father, mother, brother, and friends are doing all they can for your welfare and prosperity. One thing only in this world always depends upon yourselves, and that is, resolve to do what in your mind is right. Here is virtue; here is also the way to happiness for men. Good-night. Good-bye for to-night."
"BELLECK."

A GOOD RING-TEST.

To the Editor of the Medium and Daybreak.

SIR,—A seance was held at my house last evening. There were present ten persons, including Mr. Williams (the medium). A gentleman, who is almost a stranger to Spiritualism, brought with him an iron ring, in diameter about 2½ in. This was placed on the table around which the company sat, all joining hands. Suffice it to say, that in addition to other remarkable phenomena, this small ring was placed on Mr. Williams's wrist, and after we had examined it in the light it was taken off. This is indeed a most wonderful test. Not only was it accomplished whilst the medium's hands were held, but the ring was too small to pass over his hand. Surely this manifestation compares favourably with Mrs. Holmes's. Mr. Williams deserves the best thanks of Spiritualists for always courting stringent test-conditions.—Yours, &c.,

New Wandsworth, S.W.,

DAVID H. WILSON, B.A.

Nov. 20th, 1872.

AS WE APPROACH the supposed "cradle of the human race," we find an increase of manly spirit and common sense. We cut from *Light's Weekly News* the following:—"The correspondent of the *Morning Post*, writing from St. Petersburg on the 1st instant, reports a serious riot at Khodjent (Turkestan), in which no fewer than 10,000 men took part, the cause of offence being the compulsory vaccination of the common people. One of the surgeons who had been especially active was so roughly handled that he died on the following day, and the disturbance was not quelled without considerable bloodshed."

MRS. OLIVE'S SEANCE. (Spirit-Guide, Marie Stuart.)

Last Thursday's seance was numerous attended, and all appeared highly pleased with the manifestations. "Hambo" came first, and picked out immediately a young lady as possessing mediumistic powers. The spirits at these seances appear to have a special faculty for discovering the latent powers of undeveloped mediums; and they advise as to the best means of development. "Sunshine" came next, and gave a number of tests, but as the influences were somewhat mixed, the delineations were not so distinct as at other times. "Dr. Forbes" succeeded "Sunshine," and as there were several French ladies in the room, the conversation quickly reverted to "reincarnation." The Doctor reiterated the results of his practical study of the subject, which were published in the *MEDIUM* of 18th October last. One of the French ladies then replied to him by stating that she had a brother in the spirit-world who informed her that, as a spirit, he remembers the events of three separate incarnations of his own. The Doctor said he was completely non-plussed by that statement—that he had had no experience of such a case, but that he would make a special inquiry into this particular one, and report at a future seance. The next control was by one who had been an Italian countess, who intimated that she was a believer in reincarnation; and that, as she had been unable after diligent search in the spirit-world to find her husband, she concluded that he had been reincarnated. A gentleman here became noisy, insisting with loud voice and violent gesture that she must be mistaken, and that her husband must be in the spirit-world. The chairman was obliged to call this gentleman to order, and to protect the spirit in giving free expression to her views. "Marie Stuart" came last, and stated that she had sent the preceding spirit so that both sides of the disputed question should be represented; for that frequently, out of the shock and collision of opposing opinions, the spark of truth was elicited; but it was necessary—if it were desired that spirits should come and speak their opinions freely—that they should be received with the courtesies that are usual among men and women of culture. This closed the seance.

THE MISSIONARY MEDIUM.—I owe some thanks to the *MEDIUM* for being the "medium" of introducing me to Mr. Wallace. I found in him that for which I have been searching for the last two years—that is, an intelligent come-atable medium, that would enable me to satisfy myself somewhat about Spiritualism, in my own way, and at my own fireside—and I must say that I got more than I expected, as I had never seen a trance-medium, and almost deprecated an exhibition of that. After I had been fully satisfied, and, as I feared, exhausted the medium, he sat back in his chair, closed his eyes, and at once assuming a wonderfully dignified, benignant, and yet easy expression, gave us an address—to which we listened with astonishment—containing the marrow of twenty lectures and sermons embodying many ideas that were new to me, which will afford food for reflection for many days to come. We felt as if we had been entertaining angels, until my wife said, "Do you know it is one o'clock?" I am, dear Sir, yours truly, **WILLIAM W. CROW**, 31, Princes Street, Edinburgh, November 14, 1872.

Mr. WALLACE may be expected in Glasgow soon. Address him, care of Mr. Bowman, 65, Jamaica Street.

HULL.—To the Editor.—Sir,—In *MEDIUM* No. 94, it was announced that an organisation was about to be formed in Hull for the purpose of investigating the truths and illustrating the facts of Spiritualism. I am glad to say that it was formed, and carried on for a short time, but with little success, and was ultimately dissolved by the proposal of the meeting, I believe, in or about the month of May last. But I am glad to say that upon the ruins of that organisation there have been a number of circles formed in Hull, and three or four good mediums developed; and it gives me much satisfaction to be able to state that the work is still going on with increasing rapidity. We have had a number of spirits who have given their names and addresses, to which we may write, that their statements may be corroborated. The following are some of them:—"John Appleby, a native of Caistor, Lincolnshire: I was a blacksmith by trade." "Thomas Rose, a native of Louth, when in the body, lived in Maiden Row, Louth; a master brickmaker by trade. I was going to Boston on business, when I dropped down dead in the station with disease of the heart. I have been dead twenty-seven years next April." If anyone will corroborate the above statements through the *MEDIUM*, or privately, we shall feel truly grateful. Hoping that you will publish the above in your next issue,—I remain, yours obediently, **Wm. WEAVER**, 10, Wilson Street, *Drypool, Hull*. P.S.—Circles are held almost nightly at 10, Wilson Street, *Drypool, Hull*. We shall be glad to have a visit from any Spiritualist that may be passing through Hull, and may have an evening to spare to devote to the cause. Residents in the town admitted only by invitation.

HALIFAX.—According to R. Ashworth's statement, the local spiritual organisation has become conservative, and excommunicated him for being too active in the cause. The society having refused to arrange for Mrs. Butterfield, he did so on his own account, and now the society desire him to hand over the proceeds. He thinks there is jealousy in some breasts that Mrs. Butterfield, a foreign medium, should achieve honour and notice greater than the local mediums. We don't intend entering into the quarrels of any of our friends, as there is plenty of the same element nearer home. We would recommend a little more largeness of spirit, and love of truth and mankind, for all. We have been pretty active in Spiritualism these last ten years, and have thereby earned a full share of spite and uncharitable detraction from our seniors, and juniors too; but we hold on, and one by one the snakes have been trampled on by the iron heel of Progress. To triumph—talk less and work more.

FREE DISCUSSION DESIRED.—Last week we published an advertisement intimating that on Sunday evening, November 24th, at 6.30, Mr. C. B. Marsh would deliver a lecture at the Hall of Progress, 90, Old Church Street, Edgware Road. Subject: "Thoughts on the Utility of the Belief in Spiritualism." Mr. Marsh has called on us, and declares that he is an Atheist, but desirous of the elevation of man by free inquiry into truth. He is a polite and intelligent young gentleman, and offers a respectful hearing to all Spiritualists who will attend and state what benefits they have derived from Spiritualism. We hope the offer will be accepted by many who will be prepared with a short and interesting statement.

THE HOXTON MURDER—A REPLY TO "ATHEOS."

To the Editor.—Dear Sir,—I observe in the last issue of your valuable little paper that a correspondent, signing himself "Atheos," asks, "Why do you not call up the spirit of the murdered woman of Hoxton, and find out who committed so foul a deed, and bring the rascal or rascals to justice?" I notice also that you reply. Can you kindly accord me space for the following, which shows that spirits do take a different view of the matter from "Atheos," and regard the hunting down and execution of a murderer as almost a greater crime than the one he committed? Spiritualists, as you say, do not "call up spirits," but afford them the conditions of manifesting. At the seances held at my house some two months since, in the presence of Messrs. Herne and Williams, of which you have already published an account, the spirit of the murdered woman, Mrs. Squire, has several times appeared and spoken in the audible voice. Being questioned on each occasion as to the name of the murderer of herself and daughter, she always replied that she had forgiven the criminal, and could not be the means of bringing him to justice. Shortly after that, at a sitting on Sept. 11th, at which I was present with a trance-medium, I and the other members of the circle noticed that he was being controlled by a very peculiar influence, the spirit having great difficulty in obtaining possession of the medium, who kept feeling his head and groaning, as if he were in great pain. The departed one, however, ultimately obtained control, and the following dialogue took place between myself and Mrs. Squire:—

Mrs. Squire (in the spirit). "I feel so weak on coming back. I am Mrs. Squire. You should be glad to see me come back to earth, because it does me good."

Mr. Champenowne (in the flesh). "If we can help you in any way, we shall be glad to do so."

Mrs. S.—"The way in which I seek help from mortals is to gain their sympathy and love."

Mr. C.—"We pity you, and feel deeply for you."

Mrs. S.—"Why is it you pity? I don't ask you for pity; I merely ask that mortals should look upon my coming back the same as they look upon others. I am better off than I was before, and why should I want the pity of mortals? Wherever I go, there is pity offered me; I merely want sympathy and love."

Mr. C.—"We don't like to reject anyone we can help."

Mrs. S.—"Why should you? we are all doing good, and though I was hurried away, yet I come back to do good; I benefit myself. I cannot stop long now."

Mr. C.—"I hope that your having been able to speak now will help you."

Mrs. S.—"It will help me if I think you recognise me as one who is ever trying to do good. Don't look upon me any more as a cast-away, because I was hurried away before my time. I was unprepared for the sudden change, and had no idea of the realities and beauties I have met with. You ought to be thankful you can realise what will take place hereafter, and that you are like myself and another, who was nearly connected with me, and who passed hurriedly away, whither we did not know. I must not keep longer control of my medium; I must go. I shall come again another day if I can. Good-bye, dear friends, good-bye."

On our asking again the name of the party who so brutally murdered her, she said, "That would be no good; he will meet his reward." With this I will conclude, and remain, dear Sir, yours sincerely,

Kingston, Nov. 18th, 1872.

W. J. CHAMPENOWNE.

PARENTS having children with defective spines and weak muscles should send to Mr. Gillingham, author of "The Seat of the Soul" and "Eight Days with the Spiritualists," for his illustrated prospectus of his latest invention, "the spine and back-board chair." Mr. Gillingham is the most eminent surgical mechanist of the age. Address him, Prospect House, Chard, Somerset.

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DARLINGTON—JOHN HOGGE, Ecclecle Physician, 7, Prospect Place.
" JOSEPH DIXON, New Market Place (on Saturday Evenings).
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SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, NOVEMBER 22**, 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 24, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, NOVEMBER 25, 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.
 Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock.
TUESDAY, NOVEMBER 26, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
WEDNESDAY, NOVEMBER 27, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, NOVEMBER 28, 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 Seance to commence at 8.30 p.m.; Lecture on "What is Death?" by Enmore Jones. Free.
 Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock.
SATURDAY, NOVEMBER 30, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, NOVEMBER 22**, LIVERPOOL Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, NOVEMBER 24, 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 25, HULL, 42, New King Street, at 7.30.
TUESDAY, NOVEMBER 26, 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 27, 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 28, 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 at 7.30.

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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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