



THE MEDIUM AND DAYBREAK.

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

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[PRICE ONE PENNY.]

MATERIALIZED SPIRIT-FORMS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It was my good fortune recently to attend one of the most extraordinary seances that I have ever been privileged to be present at, and I doubt not a short account of what took place will prove interesting to your numerous readers. It may be considered to have originated as follows. A seance being held at my private residence in London, before I left for Leicester, at which a few friends were present, including Mr. Williams the medium, "Katey" promised that if we would meet on a particular Sunday night which she named, and have present only such persons as she should select, she would show us some most extraordinary manifestations. I need hardly say how readily we agreed to these conditions. The place of meeting was arranged to be at Mr. Alsop's, in Holborn. Accordingly we met at the appointed time, those present who had been named by "Katey" being Messrs. Grace, Clifford Smith, Alsop, Miss Alsop, and myself; Miss Reeves and Mr. Russell were also there, but they had not been selected by the spirit. Mr. Williams was the medium, as before. The first part of the seance consisted simply of a display of spirit-lights and other ordinary manifestations. The spirits by whom these phenomena were produced were "John King," "Katey," and "Peter." We had not been sitting long before "Katey" asked for a light, and intimated to us that she desired to effect a change in the manifestations. Following her directions, Mr. Williams was tied tolerably securely and seated in the recess of one of the windows, the curtains being drawn past him and allowed to hang down in front of him, hiding him from view. The lights having been extinguished, "Katey" at once declared that the medium was not tied up tight enough, and that he must be bound more securely. We then obtained a light, and I undertook the task of making the cords fast. Having had some experience in these matters, I had no great difficulty in tying the ropes around the medium in such a manner that it would be next to impossible for him, even had he been disposed to make the attempt, to free himself from them. This done, the spirit now expressed herself as quite satisfied with the arrangement, and told us to wait the result. I may remark that I secured the ropes in a particular manner, and made several private marks upon them, so that if they were untied and fastened up again I should be at once aware of what had taken place. Before the lights had been lowered an arm was thrust through between the curtains, after the manner of what invariably took place at the Davenport seances. This was seen by all present. The medium now passed into a deep trance, in which he remained during the seance. After a very short time had elapsed "Katey" informed us that she thought it would be a very successful seance. This, of course, was easy to be accounted for, as all present were believers, and therefore the conditions were highly favourable; in addition to which a selection had been made of persons to be present, whose mental states were conducive to that harmony so necessary to be secured in order to obtain good and powerful manifestations. We were informed by both "Katey" and "Peter" that the spirits would endeavour to show themselves, and would, they had no doubt, be successful in their efforts to do so. It was not long before several spirit-forms made themselves perfectly visible to all present. Being in the dark, I observed the mode adopted by the spirits to light up the forms of each other, which struck me as being very peculiar. The spirit-form that was to be seen was assisted in making itself manifest by the other spirits present. This they accomplished by holding the palms of their hands towards it and moving them very gently up and down, the light appearing to shine upon each part of the spirit-form that the hands of the others were opposite. The luminous matter thus employed in the hands was extracted, we were informed, from the mediums. The principal spirits that we saw were my dear wife, the deceased wife of Mr. Grace, a young lady (a friend of Mr. Clifford Smith), my father, and some others. Some of these conversed with us in their ordinary voices, just as they would have done had they still been in the flesh. To say that there was the slightest possibility of our being deceived in this matter, is to tell us that we were all asleep, or had simply gone mad for the nonce. The spirits were dressed in loose, flowing robes,

with large bishop-sleeves, and bands round the front part of the head of a similar description to those worn by ladies of certain religious orders. I intimated to my wife that in life she had long flowing black hair, which I could not now see in consequence of the white band over the forehead; whereupon she immediately let fall a large lock of black hair over one side of her face, about which there could be no mistake. I need hardly say that the fact produced a most startling effect. These spirits came into very close contact with us, and several of them were seen at one time by us all. Mrs. Alsop observed a spirit standing by her side, and she raised her hand to lay it on the head of the immortal visitor, when to her surprise, and almost horror, her hand sunk down into the head of the spirit, which so startled her that she screamed out with terror. We were now informed that only that part of the spirits is materialised which they desire to show to us who are still in the flesh, the rest remaining as unsubstantial as air, and hence the circumstance experienced by Mrs. Alsop. The drapery of the spirits was felt by us, the texture being very fine and soft, but unlike anything that I have felt of mortal manufacture. I had at first some difficulty in taking hold of it, and could only do so after my hands had been magnetised by the spirits. "Katey" showed herself both in the materialised and spiritualised condition, in order to explain to us the difference between the two. "Peter" sat on the table, perfectly visible to me and one or two others who sat by my side, and showed the palm of his hand. This is not the ordinary light shown by the spirits, which is generally of a material nature. This, however, was purely spiritual, and had not, therefore, been obtained from the medium. It gave out no rays whatever, and being so unlike any kind of material light, I cannot accurately describe it to meet the comprehension of your readers. Many other phenomena took place, which I will not take up your space by describing.—Yours truly,
HENRY SMITH.

13, Lincoln Street, Leicester.

MESSRS. HERNE AND WILLIAMS IN THE NETHERLANDS.

(A REPORT BY A. J. RIJKO, 71, MOLENSTRAAT, THE HAGUE.)

III.

On Saturday, October 19th, we had, after the opera, a seance at my house. We obtained spirit-lights but twice, some touches with the tubes, &c. "Katey" and "Peter" spoke a few words.

Sunday, October 20th.—Private seance in a room of the Keizershof. About twenty-four persons present, all inquirers. The musical-box was wound up and floated in the air. We had beautiful spirit-lights, and the headdress of a lady near me was taken off, and the ribands, pins, &c., put on the table before her. Both the mediums came on the table—Mr. Williams on a chair, Mr. Herne standing near him, both entranced. The guitar was played, also the comb of the musical-box, without the cylinder moving, which was new and interesting to all. More than once we heard two or three spirits speaking at the same time. After the seance several of the Dutch mediums who were present got writing and moving in an extraordinary manner. I mesmerised some of them with success. Let me not forget to say, that once the movements of the in-lay boards of the table were so strong that Mr. Herne received a blow on his head which made him afraid, so that he got his cap and coat and left the room without coming again to the seance; but happily the phenomena went on in the presence of Mr. Williams.

Monday, October 21st.—Seance in the Keizershof with the persons who were present at the failures. The mediums had kindly offered this seance to them without being obliged to do so, and would not accept payment for it, which made a good impression on Spiritualists and others. On this evening we obtained remarkable manifestations. Among other things, the lamp was brought from the chimney and set on the table; the triangle was put round the arm of a gentleman who sat near Mr. Herne; he was an old officer in the army, who interested himself very much in the phenomena, and declared that he did not let go Mr. Herne's hand. The same thing occurred some time later with Mr. Williams, who sat between Mr. Kriens, an engineer, and myself; he also declared that he did not let go Mr. Williams's hand. This manifesta-

tation seems to be in the manner of the well-known ring test of Mrs. Holmes. Several persons declared they were touched by hands; among others Mr. Roorda van Eysinga (editor of a publication on our study containing the written communications of a Dutch medium) and Mr. Rose. Both these gentlemen are Spiritists, and not, like us, Spiritualists. Further, Mr. Williams and the chair upon which he sat were lifted on to the table at the same moment. I sat next the medium, and the whole movement did not occupy the time necessary to read the description of it. Mr. Kriens and myself declared that it took place with such force and so unexpectedly that there was no holding the medium. Then we had music on the tambourine and violin, the latter now being played with the fiddlestick. You see the spirits repaired the failure very well. The sitters were generally well satisfied.

I have still to relate the last two sittings, which were the most remarkable. They were held at Mr. van Paasschen's and at my house; only a small number of Spiritualists were present. I will confine myself to the most striking incidents.

Tuesday, October 22nd.—We sat upstairs in a quite darkened room. Not liking too much noise, I left the bell and triangle on the sofa, and put the other instruments on the table around which we sat, joining hands as usual. Within a few minutes my wife, who sat near me, exclaimed that something was put on her head; upon getting a light the article fell on her lap, and we found a fresh branch of beautiful flowers (fuchsias). The leaves were still wet, and not a single part of these tender flowers was broken or even crushed. There were no such flowers in the house. There were some at my house, and also at the hotel Keizershof; but after close inspection on the following day, I found they were of quite a different kind, and not so large nor so fresh; indeed, the flowers brought were not present at any of the houses frequented by the mediums. Upon sitting again, "Peter" asked me why I had not brought all the things on the table, and then the sofa was moved from the wall and the bell and tambourine came upon the table. Mr. Williams and myself were continually beaten with the tubes. A very interesting phenomenon also was the floating round of several instruments, which beat the ceiling vigorously while we all sat upon our chairs. A glass was brought to Mr. Herne, who said he was drinking some sherry out of it. A moment afterwards a glass was brought to my mouth, but it seemed empty; at least, I drank nothing, not even water.

Near the room where we sat there was a small bedroom, quite darkened, which formed a nice cabinet. Messrs. Herne and Williams got therein, and were held by Mrs. Paasschen and myself. We sat singing a song, and after about a quarter of an hour "Katey" came into our room, spoke to us, and showed herself to all. She sat on the sofa, and, taking up one of the tubes, touched Mr. Becht with it, saying she desired to speak through it, which she did for some moments. She directed our attention to her walking in the room, and let us feel her hands distinctly. Several times she laid her hands on my wife's shoulders, telling her not to be afraid. She spoke to all present, as well as to the children, telling one (the Doctor's son) to be a good boy, and allowed us to feel her dress; in a word, she did all that was possible.

Wednesday, October 23rd.—We assembled in my rooms about half-past nine o'clock, beginning the seance with playing on the instruments; but to avoid annoying the neighbours, the bell was taken out of the room. A marble candlestick was brought from the mantelpiece in my room into the circle, and a picture from the wall; a Swiss clock which stands in the middle of the mantelpiece, and was not wound up, was put on the table and wound up with the key, which always lies on the clock; afterwards the key was handed to my wife, and the clock struck every hour and half-hour from one to nine o'clock; the key was then taken out of my wife's hand, the clock was wound up further, and set going. Several of us were gently pricked on the hands and head with pins taken from a box. The first part of the seance being over, lights were brought, and the clock was found on the table going. We next formed a cabinet by placing the mediums in the front room, and putting the table against the door, the company sitting around it, while Mrs. Paasschen and myself held the mediums with one hand, as on the previous evening. We sat waiting to see if dear "Katey" would show herself under my roof, which I desired very much. Messrs. Herne and Williams joined in our song, but in a short time their voices were silent—they were entranced. The spirit "Katey" then came and showed herself several times to all of us, and for the last time during the mediums' visit. On beholding that earnest face, feeling the touch of the hands, and hearing the whispering voice at the same time, the effect was indeed striking. She also let us feel her dress, and sat on the ground near us, Indian fashion. I asked "Katey" if it were possible to obtain a small piece of her dress. She said she would try to materialise it sufficiently; so we waited some moments, when, standing near my seat, she said, "Quick, quick!" In a moment I got a pair of scissors, which were near at hand, and on "Katey" putting a small portion of her dress in my hand I cut it off. It was material. After holding it a few moments, we obtained a light, and all saw and handled the precious article. It seemed thin, soft muslin, very transparent, of a white colour, with an Indian stripe of different colours. The mediums, on coming out of the trance, said they believed it was from "Katey's" turban. At Mr. Herne's request I gave the piece of muslin to him, and he laid it under a small vase, wherein my wife had placed the flowers from the preceding evening, so as to preserve it securely. We sat again some time, and obtained the voices of the "Kateys" (both mother and daughter), "John," "Peter," and "Charlie." "Katey" once more asked me to stand firm for the cause. So I will! All the spirits bade us "Good-night," and touched us for the last time. After finishing the seance, we looked for the piece of "Katey's" dress, but found it had gone, with the exception of a very small piece which we presume is part of it. You can understand how disappointed we were. It is true, the test is the same, all of us having had the piece of muslin in our hands and under our eyes; but I for one should have liked very much to possess it. As we assembled at supper, the table moved with all the things upon it.

In the early part of this seance an astounding incident occurred. The sitting had begun when Mr. Herfst rang the bell. I asked my wife if she was sure the door was shut; she said she was not sure. Immediately we heard the spirit "Peter's" voice in our room, saying, "I'll shut the door!" when the key was turned and the door locked securely. "Katey" again came to our seats, and moving my wife's head towards

mine, laid her hands on them, saying, several times, "God bless you!" On Thursday, October 24th, we left The Hague for Rotterdam. At the railway-station we met Mr. Becht and several ladies, who had come to bid the mediums adieu. At Rotterdam we found our good friend Mr. Wasch, medium and inquirer. We rode to the Harwich steamer together, the mediums embarked, and our last adieu over, the vessel's departure terminated one of the most wonderful, instructive, and deeply interesting visits it has been my privilege to chronicle.

REMARKS.

It seems to me some persons can have better touches from the spirits than others; I should think it depends on their physical or spiritual state, which makes it difficult to the spirits to approach them.

The same conditions seem to regulate the power to see the spirits. Principally at the first apparition everyone did not see "Katey" as distinctly as others. Afterwards this sight improved, so that all the witnesses of the seance at Arnhem, and the two last at The Hague, saw the face, and sometimes the whole form, as clear as any human being can be seen.

"Katey," the mother (we did not see the daughter), is as described often in the MEDIUM. It is an earnest, very well-proportioned face of light brown colour, which appeared as in a frame of white drapery. When the apparition has been well seen several times in the dark room, face to face, as I have seen it, that mysterious, luminous, unearthly vision is never to be forgotten; also, the views of the luminous hands under the spiritualised dress is a thing so particular, so strange, and so wonderful, that all description fails to make it clear to those who have not seen it.

The drapery is just as has been described in the MEDIUM; also the piece which we got of it. So we can state that the English observers are good ones.

As to the voices of the spirits, there are still several peculiarities to be explained. In some cases it seemed that the spirits speaking in the vicinity of the mediums made use of their speaking organism. I should like to know how mediums feel themselves when the spirits are speaking; and if (principally in this case) the spirits do not hold the tubes before the mouths of the mediums and make them speak like our speaking mediums? In other cases, as the spirits spoke in the room, or immediately at the ears of the sitters, it could not be so; but in that case do they use also the speaking organism of mediums? I call the attention of your good inquirers to this point.

It seemed to me that the lamp, as the mediums called it, consisted of a cylinder of light about the length of the little finger, and twice as thick; that cylinder may perhaps be concentrated vital force from the mediums. Sometimes the light was stronger than at others. In every case this interesting particular is worthy of further investigation, and it would be pleasing to many if anyone would publish his remarks about this point after experience. Sometimes the light suddenly weakened, or disappeared for a moment; probably the force was exhausted at such times.

In the interest of obtaining remarkable phenomena, I would advise every good inquirer or Spiritualist to have only a small number of sitters at the same time; at most about twelve. It is as you told me, dear Mr. Burns, with a few congenial persons all goes right. With a greater number it is difficult to keep out of the room sceptics or laughers; and every such person is the cause of failure, not only for themselves—a well-merited punishment—but also for others who have interest in the investigation. Let sceptics follow the example of the Spiritualists, and investigate for themselves—the only way to come to a sound, logical proof of the existence of the spirit-world, by facts. We, who commenced as sceptics, but accepted the conditions of investigation, got convinced; why should not they likewise? Spiritualism is not learned from one seance; but the knowledge of that important thing requires years of theoretical study, and a great number of seances with all kinds of mediums. Then one can judge, and not in any other manner.

As I foresaw, already I am attacked by a student in a small newspaper; but I am not afraid of attacks, to which I have been accustomed for some years.

Let me say, further, that if any mediums of good intention desire to come to The Hague and the Netherlands, and they want information, I will always do anything to make them acquainted with the situation in our country.

If any persons in your country desire further information about the above related manifestations, or about particulars especially observed by one of the sitters, the following gentlemen may be addressed in English, viz., Mr. H. G. Becht, surgeon, corner of the Spui and Hout Markt; W. C. Piepers, officer, 200, Noordeinde; J. J. Herfst, stock-jobber, 30, Lange Pooten; and your obedient servant, 71, Molenstraat. If there are inquirers who desire information in Dutch, let them apply to me, and I'll give several addresses, but I believe there are not many Englishmen who understand our language. Now, dear brothers, that Spiritualism may progress, and conquer the world! I finish like dear "Katey"—God bless you!

A. J. Rijk.
The Hague, November, 1872.

WE ARE GLAD to hear that Mr. John Crane, of Ossett Common, devotes a considerable part of his time to the exercise of healing mediumship, with manifest benefit to those who come under his hands.

Mr. J. F. Young desires us to insert a paragraph to the effect that a requisition has been made to Mr. J. Burns to visit Llanelli, and deliver a course of lectures on Spiritualism, and that other places be asked to co-operate in completing a tour. We have to state that Mr. Burns cannot be long absent from London at one time, and would have to go down repeatedly. We would suggest that Mr. Massey be asked to make a tour, but it is questionable whether his services are obtainable. As for Mr. Burns, his health at present, from overwork and the embarrassed condition in which his generous friends the Spiritualists keep him, will not permit of his giving more than three lectures in one week, and his work in London has to be done, whether he lectures or not. He desires it to be known that his terms are two guineas per lecture, all other expenses being paid by the parties engaging him.

HERNE AND WILLIAMS AT MERTHYR.

The reference to our Merthyr friends in the article on "Spiritualism in Wales" last week has not suited those "whom it did concern," and we have been "pulled over the coals" quite vigorously. We have pocketed the consequences cheerfully, and now reiterate that we had no personal charge or ill-feeling towards our Merthyr friends, but for their sakes, and that of other committees, we took the liberty to point out an irregularity. Such is our duty, and we are bound to do it; for our allegiance is to the cause, not to individuals. We do not insinuate that a market was made of Herne and Williams's mediumship for any personal or selfish purpose; but even if funds had been accumulated by such seances to promote Spiritualism in another way, it was only "robbing Peter to pay Paul." The question is a most important one. By crowding a seance, and thus destroying the conditions, several unpleasant results ensue. The phenomena are imperilled to begin with. Then the sceptic is not satisfied; and he, at his first experiment, pronounces Spiritualism all delusion. The Spiritualists, as a consequence, he sets down as soft-headed dupes; but he, valiant fellow, is not so credulous. The mediums next come in for their share of the bitter fruits, and of course they are cheats and impostors—or, to put it in a more oblique fashion, "nothing took place but what could have been effected by spirits in the flesh." This last is the sharpest hit of all, for to play with a man's reputation is worse than robbery.

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he, that filches from me my good name,
Robs me of that which neither enriches him,
And makes me poor indeed."

We think, then, that as guardians of the cause, we simply do our duty when we point out any such malpractice arising from a lack of experience. If we were mediums, we would positively refuse to sit if the audience was larger than our conditions demanded. Our respect for our own good name, the credit of the cause, and the intellectual reputation of our employers, would prevent our being a party to such a blunder.

As mediums and editors, Spiritualists and sceptics, are all made out of the same common humanity, it is quite logical to suppose that the crimes and failings which adhere to the one class may be found in the others. Mediums are cheats and impostors, say the editors; Spiritualists are credulous victims, say the sceptics. Might we not with commendable propriety turn the guns and fire the same kind of shots at the editors and their infallible friends the sceptics?

A newspaper writer who would upon the result of an inconclusive and imperfect experiment condemn a man or men as tricksters, cannot be considered a very well-disposed or safe kind of a man; and as a scientific investigator, does not display such exhaustive acuteness of intellect as would recommend his opinion to general acceptance. We earnestly urge this view of the situation to the critics who have exhibited their hostility to Messrs. Herne and Williams during their tour in the Principality, and we are sure their own consciences will save us the labour of calling them any hard names. Then, again, as to the investigators. They are just as apt to be duped and mistaken by their prejudices as they presume the Spiritualists to be by their credulity. Mr. Poole has written to us to say—and has circulated the same report in Merthyr, thereby furnishing counterfeit capital to newspaper commentators—that Herne withdrew his right hand from Poole's left, and brought one side of his left hand in conjunction with Poole's left, thus giving him an arm to poke the piano with. Now this is a very pretty theory; but the man who would ruin the character of a fellow-being upon it must be singularly deficient somewhere. We could call in as a witness the lady who sat at Herne's left during the seance in question, and held his left hand tightly and close to her all the time, for she was timid, thus entirely preventing Herne from extending the fingers of his left hand to meet the little finger of Mr. Poole's left hand.

If all the assumed tricks of mediums were similarly investigated, the stupid—nay, wicked—cry of dishonesty on their part would be nearly annihilated. We are made of that kind of metal which speaks out on all such subjects, for we believe that openness and candour are the best policy. We do not attribute any improper motives to any party concerned, yet we feel it to be our duty to lay the facts before them, that they may speculate upon the consequences of their thoughtless assumptions.

SPIRITUALISM IN GLASGOW.

To the Editor of the Medium and Daybreak.

Sir,—From the copies of the *Daily Mail* I have from time to time been sending you during the last three weeks, you will have perceived that we have had of late a pretty stiff little fight on the subject of Spiritualism in our city. Some time ago, Dr. Caird of this city delivered a lecture here on the "Transmigration of Souls," which has served as the key-note since then, along with the publication in the *Mail* of the experiences of your correspondent "M.A.," given some little time ago in the *Medium*, for a very keen and interesting controversy on Spiritualism in the columns of our liberal daily, and which has just drawn to a close. The discussion throughout has been conducted from both sides in a very masterly manner, and almost unstained by personalities. It must have been somewhat startling to the opposition to find such an array of supporters to this delusion which they had vainly imagined to be at last fairly dead and forgotten, and to discover that an active organisation existed in their very midst, devoting itself to the elucidation and propagation of it. The fact is, not a few have been fairly amazed at the vigour with which this controversy has been conducted by the Spiritualists. Some of the experiences narrated by several correspondents have created quite an impression on the public mind, and at the present time a wide-spread interest exists on the subject. Quite a lot of inquirers have come to the surface, and from all parts, for it is not confined to the city. Each one seems more anxious than another to learn of this great question, and I am doing my utmost to keep them all posted up, so far as information and instructions are concerned. I advise above everything that home circles should be formed, and I have reason to believe that many are acting upon the advice.

In consequence of all this our association is making many valuable acquisitions to its membership. Our meetings are becoming more and more interesting, and better attended. Last Sabbath evening our little

hall was quite filled to hear my lecture on "Spiritualism: Its Aims and Purpose." An interesting discussion was raised at the conclusion of it and prolonged till a late hour; so late, indeed, that we had to adjourn without being able to settle several points, and it was resumed last night.

The circles instituted at our rooms are only beginning to get into conditions, so that I am not as yet able to report much of interest to you regarding them. We are still hopeful, however, that in a short time many marvellous phenomena will be obtained. Above everything, we desire good physical test-mediums, and they are much at a premium here, at least those who will consent to sit for the benefit of strangers.

We are daily expecting a visit from Mr. Wallace, who it is hoped will be of some service in organising circles, and setting many fairly afloat on the subject. We are scattering tracts and the *Medium* far and wide, and I am daily learning of good results being accomplished through these agencies. We anticipate in a short time quite an ingathering of good from the efforts that are now being put forth. The public mind is rapidly changing regarding the whole subject. Where before the phenomena were deemed as entirely the result of fraud and delusion, they are now saddled upon the back of "Auld Nickie Ben," or ascribed to the operation of some new occult force. This is surely something gained. The devil theorists, are they not also Spiritualists? and the believers in psychic force, are they not also very near entering into the kingdom? During the whole of the late controversy scarcely one of our adversaries dared to hint that the phenomena were otherwise than genuine. Nearly all found refuge in the devil. Who shall say that history does not repeat itself, at least in the peculiar tendency of fathering upon Satan the facts of human life and spiritual experience? You will excuse this hasty note, and expect to hear from me soon again.—I remain, yours in the good work,

JAMES BROWN.

163, Hospital Street, Nov. 21, 1872.

SUNDAY EVENING SERVICES.

To the Editor of the Medium and Daybreak.

Sir,—I am glad to see, from a little paragraph in last week's *Medium*, that Sunday evening services are to be held again this winter in the Cavendish Rooms. There seems to me many reasons why such meetings are desirable.

The late astonishing progress of the physical manifestations, and the increasing demand for tangible tests, which may establish Spiritualism on the scientific side, require the balance of a corresponding development on the religious side, if we would not have Spiritualism sink to the level of a purely physical science.

Separate associations are invaluable for working out the various branches of the subject in detail, and are convenient centres to those within a certain radius. But they are only parts of the whole body. If we confine ourselves to them, we are exposed to the danger of working too much in a groove, of narrowing down into cliques, and of loving our special circles and our particular mediums more than our common Spiritualism. A weekly meeting, where we could sink our specialities, not to say our selfishness, would tend to counteract this evil. It would help to widen our sympathies and stimulate our feeling of brotherhood, and perhaps sometimes smooth away the misunderstandings and petty jealousies which are apt to arise when people only hear about one another, instead of meeting hand-to-hand and face-to-face.

And if this is necessary for most of us, it will be doubly beneficial to our over-worked, much-enduring mediums. It is only right that we should provide weekly rest and recreation for them, and give them the opportunity of enjoying a little of the fruit which their labour has helped to produce, and of receiving strength and inspiration for future work.

I think we need not be deterred by fear of a dearth of speakers. The supply is not likely to precede the demand, and we must encourage those already at hand before we can expect others to arise. Neither should platform eloquence be the only, or even the chief, attraction of these meetings; their highest object is not to instruct the intellect, but to elevate and purify the heart, and to bring all present within the sphere of better influences than they are likely to encounter in their daily intercourse with the world.

Then there is the consideration, which I do not think an unworthy one, of how we appear to outsiders. The world's eye is upon us Spiritualists, looking for the fruit of our theories in the practice of our lives. "Where is your greater spirituality? Where is your love for one another? Where is your unity? You commune with spirits, but you cannot assemble once a week in mutual fellowship; divisions are rife among you!" Let us forestall such insinuations as these, and show a little more jealousy of our fair fame as a body—in one word, a little more *esprit de corps*.

I fear I have trespassed on your space and the patience of your readers. I feel strongly on this matter, and I believe it to be of incalculable importance to our cause that some means should be tried of developing the highest forms of Spiritualism, as well as of promoting our mutual goodwill, and drawing us altogether in stronger bonds of love and sympathy. I hope that some of these advantages may be attained by the Sunday evening services, and that the efforts you have made to promote them will be readily seconded by our brother and sister Spiritualists in all parts of London.—Yours faithfully,

EMILY KISLINGBURY.

93, Clarendon Road, Notting Hill, November 26.

SPIRIT-FACES AND DIRECT WRITING.

Mrs. Holmes has made great progress these few weeks in the phenomenon known as spirit-faces. A cabinet has been extemporised at her rooms by placing a movable door, with an aperture in it, in the doorway connecting the front with the back room. In fact, it is only fair also to say that Mr. Holmes is the medium for this manifestation, though no doubt Mrs. Holmes lends a favourable influence. The experiment has been made with various degrees of success at their public seances at 16, Old Quebec Street, but as the manifestation is yet new, the full effect is not yet developed.

On Sunday evening, Mr. and Mrs. Holmes made their usual weekly visit to Mr. Slater and family, where a very remarkable series of seances have been held. One room is devoted entirely as a spiritual laboratory, on one side of which is a cabinet made of wooden frames and heavy

curtains, with an aperture, about twelve inches square, in the side, about five feet from the ground. A lamp was placed on the mantel-shelf, on a line with the wall of the cabinet in which the aperture is placed. The rays were broken by a small camera being placed in front of the lamp. The light was so bright that large type could be read where the spectators sat, about six feet from the cabinet. Mr. Slater and Mr. Holmes went inside, and sat with their backs to the front of the cabinet. Mrs. Holmes sat between the spectators and the cabinet, but to the right, the light being to the left. Several melodies were sung, and by raps the spirits desired Mr. Slater to leave the cabinet, which he did. Then Mrs. Holmes was entranced by "Rosie," who made everyone laugh with her merry conversation. Every eye was directed to the aperture, and soon a white oval form was seen, in which were gradually developed eyes, nose, and mouth with beard. Several persons exclaimed, "How like Mr. Burns! If he were not present in the body, we should take that face for his." It bowed and shook in answer to questions, but was not recognised. Then an old lady, in cap and strings peculiar to a deceased member of the family, came so distinctly as to be plainly recognisable, and answered by movements of the head. Two others were seen in a similarly satisfactory manner, and another figure, which was but imperfectly represented. Then it was said the power was exhausted. The fact was that the greater portion of the sitters were suffering from ill-health, and the usual supplies of force were not at command.

Some may object to Mr. Holmes being in the cabinet, who might on that account produce the faces by trickery. To such objectors we would say, Try it yourselves; go into a strange house, and without any apparatus but what you could carry in your pocket, produce such effects by artificial means. Again: the faces were in appearance a luminous white, not phosphorescent, or giving off rays of light, but like mother-of-pearl. To a certain extent, the faces were self-luminous. A white rag, or drawing of a face, would not have been so white and well defined if placed in the same position. These faces also were observed to come from the ceiling of the cabinet, above the top of which and the ceiling of the room there was a large space illuminated by the light from the lamp. The faces did not come from below, in Mr. Holmes's direction, from the side, or present themselves with the dark side and then turn round the face. As before remarked, these faces came from the top of the cabinet, sometimes in an indistinct form, and then became intensified in detail before the eyes of the spectators. A clairvoyant saw the more interior formation of these faces. A series of oblique rays, like the letter A, issued from Mr. Holmes's body, and another emanation, peculiar to the spirit, came down from above. When these two influences joined at a point, then the spirit-faces developed themselves. Thus it is not reasonable to suppose that any action on the part of Mr. Holmes aided in the production of these faces, but that they were veritable and genuine spirit-phenomena.

After a pause an attempt was made to obtain direct writing. A small slate, by Faber, was at hand, ruled with red lines on both sides, and quite clean and free from writing of any kind. One side was ruled across, and on the other side the lines were in a longitudinal direction. Mr. Slater and Mr. Holmes went into the cabinet with this slate, on which was placed a small crumb of pencil, about the size of one-third of a barleycorn. This slate was held one end by Mr. Slater the other by Mr. Holmes, their other hands being joined. Directly, the sound of writing was heard; and when one side was full, the slate was forcibly turned over, and the other side was written upon; after which the slate was jerked out of the hands that held it. This writing was not done either by Mr. Slater or Mr. Holmes, who could not have done it even if they had wished in such a dark place, and with such a morsel of pencil. When brought to the light it was found to be written on on both sides, each side in a different handwriting. The ruled lines were accurately followed, and when the page was full the writer had begun again at the top and written a line in between those already written. The ruled lines were followed on both sides, one being written across the other up and down the slate. The following is a copy of what was on the side ruled across, the punctuation and capital letters being accurately transcribed in this copy:—

"Matter, power, spirit, each points to the other, and each finds in the other its fulfilment. But spirit is the root of all things—the invisible creator of nature—eternally the same, while the creature is ever undergoing fresh changes. Spirit is uncreated and self-existent. Nature and all in it exists and perishes. Nature is the garb of spirit, sometimes seen in rays, sometimes clothed in the royal garments of majesty. But nature is never more than a covering, a form, a type, a perishable image of an imperishable Being. Only Spirit and Revelation are real. Matter and force, life and act, have only value and significance because therein spirit makes itself known and develops its eternal existence. Man even is dust, and nothing without spirit. Good-bye friend Slater, from Bullock."

On the other side of the slate, written in the direction of the lines from one end of the slate to the other, and interlined, so that in reading every alternate line had to be missed, was the following inscription:—

"The same process of philosophy that materialises spirit also spiritualises matter. We lose nothing in giving up the old ideas of immateriality if we still hold that matter is cunning enough to produce consciousness, thought, affection and will. Names are of no consequence. If the latest thinkers choose to call the thing that manifests these phenomena nervous fluid, or ether, or force, or tissue under the play and vibration of a combination of forces, I do not see in this language any danger of our shocking our old-fashioned souls. Matter or dynamical machinery that is capable of personality is very likely to have also the faculty of immortality. Good night dear friends, Doctor."

The above inscriptions are evidently not only the product of minds used to literary work, but also of minds used to thinking and rationalisation, and presenting a high degree of liberality. As the hand-writings were different, so are the styles, literary and philosophical, of the two extracts. We ask, What greater proof could there be of individuality than the above experiment indicates, and an individuality distinct from that of any person present, and manifested through organic conditions invisible to the physical eye?

MR. J. J. MORSE AT BISHOP AUCKLAND.

With the progress of the movement comes the abler advocacy of its principles, and it is no exaggeration to say that Spiritualism has no more intelligent, earnest, and eloquent apostles than the two beloved beings, "Tien-Sien-Tie" and the "Strolling Player," whose influence is brought so thrillingly to bear upon us through their esteemed medium, Mr. Morse. The control by these influences is now so perfect that the subjects expounded are treated in the most graphic and complete manner; and although such mediumship is not generally supposed to do aught towards the convincing of sceptical persons of the truth of spirit-communion, yet so real becomes the feeling of spiritual presence during these addresses, that mere intellectual doubt gives way to the innate cravings of the spiritual perceptions and intuitions. Indeed, we have been informed that several very intelligent sceptics who listened to Mr. Morse at Darlington declared that the addresses had not only cleared away from their minds many misapprehensions, but also elevated the whole matter into a sphere of thought which they had previously considered it unworthy to occupy, thereby stimulating them to a personal investigation of the subject.

Mr. Morse arrived here on Saturday, and took up his abode with Mr. Fawcett. In the evening, accompanied by his host and family, he paid a visit to Mr. N. Kilburn, jun. No seance was formally arranged, Mr. Morse being not undesirous of resting after his arduous labours of the past week. In the course of the evening, however, the "Strolling Player" controlled for a short time, and among his remarks, which were at once replete with wit and wisdom, gave the following directions to spirit-circles desirous of gaining the aid of the highest and most instructive influences possible:—

"When a circle is desirous of receiving aid from the highest possible influences, it should, as a first condition, strictly confine itself to regular sitters, and exclude all outsiders. Having thus formed a compact circle, all merely frivolous manifestations from the spiritual side should be kindly but firmly rejected, not only on account of their uselessness, but because they will prevent the higher spirits from gravitating towards the circle. If, however, you set up your back at them merely because they are low and undeveloped, they will annoy you and be the cause of much confusion and trouble; whereas, by a proper exercise of reason and charity, they will certainly give way.

"The door of good now being open, the aspirations of the sitters will be answered by the inspirations of those spirits who dwell on the higher planes of being, for they, perceiving your desires, will use their best endeavours to link themselves with you. Still keep the circle strictly select, and the spirits will, by their own methods and ways, instruct you how to proceed, and thereby evolve the highest possible good, not only for yourselves, but for the outside world.

"Half the errors which arise at circles are due—first, to the spiritual frivolity exhibited; secondly, to the inconsistency and ignorance of the sitters, who oftentimes will drive away undeveloped spirits, rather because they are so, than from a desire that better influences may come for the benefit of the circle and also of these undeveloped ones. Directly you endeavour harshly to rid yourselves of such beings, they most naturally feel hurt at your conduct, and, rather than do as you desire, will remain and annoy you as much as they can. The essence of the matter is, receive all, treat them kindly yet firmly, and you may depend upon not being seriously inconvenienced. The character of your circles is most accurately known on our side, therefore, establish your reputation for intelligence and probity, and you will eventually be visited by those in whose hands the truth will be firmly established; whilst deceptive spirits will naturally shrink from your atmosphere, where their shortcomings and failings are so openly discovered."

"TIEN-SIEN-TIE'S" ADDRESS.

On Sunday evening a meeting was convened at Mr. Fawcett's, for the purpose of hearing an address from this spirit, whose eloquence and deep devotional feeling are now so highly esteemed. After the singing of two hymns and the reading of a chapter from Hebrews, which did not to our mind seem in any way apropos, "Tien" prefaced his address by a most touching and beautifully-expressed invocation to the "Great Father," whose tender care is ever towards us all. The discourse which followed was on the new religion of Modern Spiritualism, its facts, philosophy, and teachings, and their applicability to man in his present and future condition. The progress of the world was not achieved without its periods of ascension and declension. The present was undoubtedly an age of declension. The "spiritual" in man's nature was totally ignored by philosophy and science, while the church, its natural guardian, having fallen away from a real knowledge of spirit-communion, revelled in the mists of theology, rather than supplied to the honest doubter facts of the reality of his existence after death. But Spiritualism comes as a new religion, and fills the aching heart of him whose aspirations chain him to the hope of immortality, and gladdens the path of life of many a poor, worn traveller, to whom the trials and sufferings here have oft proved almost more than could be borne.

The necessity of an organisation or body, both here and in the future stages of existence, was clearly shown, and along with this the preservation of our identity in the after-life, without which any such experiences as either compensation or retribution would be mere idle terms, as unless we preserved memories of our past career, all progressive life was a myth. Through this organisation, stimulated by these memories, the soul of man will assert itself—even the atheist will cry out with bitter longings after the loved one snatched away, while the lost one yet feels the same yearnings with ten-fold fervour. Could the veil be lifted for one moment, it would fill each life with a glory unspeakable. But to this the Church replies with the words, "No communion; the gate of death shuts out all who pass hence;" and with mere frothy words of comfort would seek to satisfy the yearning heart. Man's faculties and intuitions, nay, his very constitution, give the lie to such an assertion. Man aspires that he may inspire. Where can he receive truth except from a higher source than himself? Spirit-communion is a grand and necessary fact; not the property of any race or sect, but the common birthright of man—God's gift to all mankind.

Our condition on the other side is determined not by any creedal opinions or doctrines, but strictly by our actions here. Thus, all tyranny, oppression, and wrong here will, by the action of God's just and inevitable laws, produce for their perpetrator suffering and punishment

yonder, through the action of a conscience quickened by spiritual proclivities. By Spiritualism a wondrous marriage is revealed betwixt the natural and the spiritual, and man—God's child—can thereby rise into an intelligent and sympathetic relationship to Him whose justice and love are thereby made abundantly manifest.

It is felt that this report affords but the most barren and scanty account of both the subject and its treatment, and it is only offered in the hope that others may be drawn within reach of these influences by this, the merest glimpse of their teachings.

MR. J. J. MORSE AT PRESTON.

A NEW VERSION OF AN OLD STORY.

DEAR MR. EDITOR,—I know very well that your love for the cause of truth will not allow you to refuse insertion of the following, if your space permit.

I am one of those discontented fellows who are for ever seeking his majesty "Truth," and yet one who never appear to obtain an audience from his imperial person—one of those who cannot read another's opinion and live, unless to have a "rap" at it.

Your issue of the 22nd contains an account of Mr. Morse's visit to Preston from the pen of Mr. E. Foster, and also an indirect reference to Mr. McMechan, Minister of Fishergate Baptist Chapel. Now, both of these gentlemen are as "wise in their own eyes" as I am, consequently we may cry "Quits!" Mr. Foster, a friend to Spiritualism, wants to make your readers believe the visit was "a success;" and Mr. McMechan, a foe to Spiritualism, wants to make his congregation believe that he "routed" the Spiritualists. Now, my own crossgrained opinion is, that both are decidedly wrong. Why? the "Strolling Player" would say. Because the lecture on Sunday night was commenced with a definite subject, divided into three distinct propositions; but, alas! the demonstration would be favourably compared with a little boy's first attempt at Euclid's "pons asinorum"—being a perfect muddle. Our friend Mr. Foster, however, seems to think differently, for he characterises it as "eminently conducive to our moral and spiritual welfare." By the way, in what part of the lecture did he find it?

Mr. McMechan is one who has seen and, no doubt, thought much; been in China, got a smattering of the "lingo," and professes to speak it "a little." He put forward some plain questions, but unfortunately he wants to beat Spiritualism on his own particular ground. He expects Mr. Morse, under "John Chinaman's" control, to speak or understand Chinese. He demands "proof" to satisfy his own ideal standpoint, and because he cannot get such, denounces Mr. Morse (or Spiritualism) as an "impostor." I admit that nothing at Mr. Morse's "seances" satisfied my standpoint of "proof," but Mr. McMechan, from the apparent absence of that necessity, draws the illogical and absurd conclusion that Spiritualism has not got any.

Suppose he told me that he had a £50 note in his pocket, and I demanded to see it, but he refused the request, should I be justified in calling him a liar? "Crossgrain's" matter running short, he will close by asking Mr. Foster to favour your readers with an epitome of Thursday's public lecture and Friday's private interview with Mr. Morse. We "Crossgrains" don't ask for Mr. Foster's opinions, but for bare facts.—Yours truly,

"CROSSGRAIN."

[We scarcely see the purport of this letter; but as it comes from one who is apparently a critic of Mr. Morse and Spiritualism, we give it place, knowing well that both Mr. Morse and Spiritualism will bear the strictest investigation. In a few words, it seems that the spirit-controlling Mr. Morse enunciated certain propositions which, according to "Crossgrain's" idea, he was not able to solve. This is no news; we have observed the same thing many times; and mark, Mr. Morse is not thereby an impostor, nor his spirit-guides either; nor is spirit-communication a delusion on that account. It is quite possible that "Crossgrain" and his friend's position is on the little boy's side of the "pons asinorum" of spiritual science, and hence did not know either how to use the instrument conferred on them nor how to estimate its legitimate product. In other words, the success of a control does not depend either on the spirit or the medium entirely, but on the conditions, which we have some suspicion of seeing that a Chinese-speaking Baptist minister is referred to. The fact is, our Preston critics are like children playing with a philosophical apparatus, and to encourage them in their praiseworthy attempts at gaining knowledge we thus humour their whims; observing that, as "Crossgrain" advances no "facts," he may cry "quits" with Mr. Foster, without putting that gentleman to further trouble.—Ed. M.]

Mr. Morse has been made the object of the most prevalent form of Christian charity at Preston. Letters will be found elsewhere regarding Mr. Morse's progress. "Crossgrain" holds up the fact that according to his "opinion" Mr. Morse's guide did not logically sustain an argument. The same plea might be brought against any minister every time he enters the pulpit, by a freethinking auditor. We cannot understand that practical form of diabolism which under the cloak of religion does all it can to ruin a man and denounce him as a scoundrel because certain persons can't understand his mission, and for a good reason—because they have not sufficient knowledge of the subject. The public have the hellish idea in their minds that mediums should be the objects of the most wicked reprisals whenever there is a failure in their phenomena; whereas, the poor mediums are simply the victims of conditions, the nature of which their savage denouncers are quite ignorant. Mr. Morse's spirit-guides have oftentimes deplored in private their non-success when the heads of their auditors were too thick to perceive the failure. What good control can be maintained in an audience composed of "Crossgrains" and reverend gentlemen who will shake hands with a man as a "brother" in a Good Templar lodge and denounce him as an impostor as soon as he is not in the town to protect himself? If these egotistical people understood that a successful case of spirit-control depended on psychological conditions furnished by the sitters, they would tremble ere they were first the cause of an unsuccessful control, and then had the unphilosophic heartlessness to denounce the poor victim of a medium as an impostor. Shame on you, "Christians" of Preston! The only thing that protects you from the pangs of conscience is your invulnerable ignorance.

Mr. Morse's visit to Preston has brought down a whole shower of theological cobwebs. W. H. Mac Mechan, A. Hewitson, and J. Clough write a bitter letter to the *Preston Guardian* denouncing Mr. Morse as an impostor, and the "Strolling Player" as not superior in his teachings to the "ethical precepts of the leading heathen philosophers." We suspect that one or more of the gentlemen above named are preachers, and we would like to ask them, How much more is there to be found in Jesus and Christianity than is to be found in the ethical precepts of the said "heathen philosophers"? The facts are as follows:—These gents, one or more of them, with some others of the same grain, attended Mr. Morse's seance armed with sententious criticism. The "Strolling Player" was, however, rather too heavy metal for them, and in the amiable spirit of retribution they rush into print in the local *Guardian*. It would not be difficult to find "heathen philosophers" even more magnanimous, charitable, and clearheaded than the subscribers to the triune manifesto to which we refer. In the same paper appears a letter from Mr. Foster, ably defining and defending Spiritualism. Perhaps the people of Preston will have the good sense to think for themselves on the matter, and ask the trinity of objectors to mind their own business.

LAST WEEK we published a paragraph from Bromsgrove respecting the manifestation of a spirit calling himself Thomas Cator, who stated that he had been rector of Walmerly, or Walmesley, and died in 1864, at Kirks Heaton, Yorkshire. In allusion to this paragraph, we have received the following note from a country clergyman:—"In answer to the query about Thomas Cator, all I can find out is that the perpetual curacy of Walmesley, in the diocese of Manchester, was, in all probability, vacant at the time mentioned, for one John Russell Walker was presented to it in 1865, and was, very likely, the successor to Thomas Cator. John Russell Walker has left Walmesley, and is now perpetual curate of Ringley, in the diocese of Manchester. As Thomas Cator says he died in October, 1864, Mr. Walker having become perpetual curate of it in 1865, corroborates this fact. Mr. Walker could, no doubt, say whether he succeeded Thomas Cator." Will some of our readers take the trouble to look this matter up? Is there such a place as Kirks Heaton in Yorkshire? and did a gentleman of the name quoted die there in 1864?

A FACT.—To the Editor.—Dear Sir,—Here is a fact worthy of record. On 2nd September last, I received a letter from my brother in Geelong, Australia, begging me to endeavour to get aid from the spirit-world for his sick boy, who was subject to constantly recurring fits, which medical science on the spot (by the way, just as good as it is here) had been found wholly unable to stop. I immediately called on Mrs. Olive, and asked the spirit-guide to allow me to speak with Mesmer. Shortly he came, and at once volunteered to go to Australia, examine the boy, do him what good he could as a spirit, and report. On his return he reported that the boy's brain was so affected that he could not recover, but that nature would bring about ere long his desirable release, and that meantime, in order to make his progress as easy as possible, he would continue to visit him twice a week, and would at these visits manipulate him as a spirit. He also gave me a prescription, which I duly forwarded. My letter advising these things could not reach my brother till about 25th October. Now mark. Mesmer's visits were begun on 4th September, and I have to-day received a letter from my brother, dated 10th October, he being then wholly ignorant of Mesmer's visits, from which I extract:—"Carl (the child) at present is much better. He has had no fits at all for some time. It will be a wonderful relief if the improvement continues." The best comment on this is silence.—Yours truly, D. TRAILL. *Brixton*, November 25, 1872.

LEYBURN.—We have received a cheering letter from Mr. E. Cameron, from which we extract a short epitome of news:—"We shall soon be able to take the field against all-comers, and as to healing mediumship, we will give place to none. We have three healing mediums in practice, and others under development. Their guides are said to be Indian spirits. We have two trance-speakers in our circle, and an impressionable medium who writes in the normal state. He expects to become a platform speaker. He speaks from impression matters quite foreign to his own feeling and inclination. Coming events have been foretold in a startling manner. We have also a clairvoyante being developed, and she can already describe spirits as the influence other mediums, and the disease from which they died. Amongst other mediums now being used, there is a writing-medium, so that we have the materials to make a stir with in this quiet town. Much good is expected to be done in removing popular errors, and instituting the true religion that Jesus and his colleagues taught. We date our commencement of profitable work from the Darlington Jubilee, at which we received a stimulus from which we have been enabled to go steadily onward.

THE circle presided over by "La Lienne," as advertised in the MEDIUM, is progressing very favourably at No. 16, Mount Street, London Hospital. On Sabbath evening last the medium was suffering under severe indisposition, but eventually made her appearance. In the trance-state she gave an ode from the spirit of the poet Thomas Hood, singularly characteristic of his productions when on earth, and answering to the triumph gained (in the other spheres) by her represented in the "Song of the Shirt." A trance-speech was also given, in which it was shown that Jesus Christ was a saviour in regard to his teachings, which, if followed, would lead human kind in the desired path, but that his death as a martyr had nothing to do with saving us. The proceedings concluded about ten o'clock.

We hope our Yorkshire friends are keeping in view Dr. Sexton's lectures, and are making arrangements to see that he has crowded audiences. This is his first advocacy of Spiritualism, and it is but proper that he should have a hearty reception; and where could such a thing be got to better advantage than in Yorkshire? It is significant, also, that Dr. Sexton's tour marks a revival in Spiritualism at Huddersfield. For many years there have been hundreds of good and true Spiritualists in the town and district, but they have been very quiet in public. We hope the present effort will be the beginning of a long career of useful activity. There are also in Huddersfield many Secularists who know Dr. Sexton personally; so that between his old friends the Secularists, and his new friends the Spiritualists, good meetings may be expected. Mr. Ashworth will be in attendance with a supply of spiritual literature.

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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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.

CONTENTS OF LAST NO. OF "THE MEDIUM."

Spiritualism in Wales—Haunted Houses—Religious Liberty in London—Mr. Gerald Massey's Lectures—Next Sunday in London—Dr. Sexton's Appointments—Miss Fowler in Liverpool—Progress at Churwell—Tyndal and his "Science"—The Spirit Messenger: Mrs. Olive's Seance—Mr. Morse in the North—Messages in Direct Writing—A good Ring-Test—Mrs. Olive's Seance—The Hoxton Murder: a reply to "Atheos," &c., &c.

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

SUNDAY, DECEMBER 1. Service at Cavendish Rooms, at 7 o'clock. Address by Mr. P. Mulford, California.

WEDNESDAY, DECEMBER 4. Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Lectures, 6s.

THURSDAY, DECEMBER 5. Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

FRIDAY, DECEMBER 6. Mrs. Olive will give a Seance for the benefit of the Spiritual Institution, at 8. Admission, 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 29, 1872.

SUBSCRIPTIONS RECEIVED FOR THE SPIRITUAL INSTITUTION.

In the MEDIUM, No. 129, appeared a list of subscribers to the £100 fund originated by Mr. Grant, to be composed of twenty subscribers of £5 each. The other £100, made up of subscriptions of £10 each, had to be in part filled, with Mr. Grant's permission, by smaller sums. The following are the names of these and other subscribers:—

Mr. F. Grant	£10 0 0	Lady Caithness	£10 0 0
Mr. Tebb	10 0 0	J. C.	5 0 0
Mr. Ascough	10 0 0	X... ..	5 0 0
Mr. Wason	10 0 0	Mr. Richardson	5 0 0
Mr. and Mrs. Campbell	10 0 0	Mr. Hamilton	7 0 0
Mr. Martheze	10 0 0		

There has also been received from Mr. Chapman and Mr. Meredith, collectors, the following handsome list from the Liverpool Spiritualists:—

Mr. James Wason (acknowledged above)...	£10 0 0	Mr. Meredith	£0 10 0
Mr. Andrew Leighton..	5 0 0	Mrs. Spring	0 5 0
Mr. John Lamont ...	2 0 0	Mr. Archibald Lamont...	0 5 0
Mr. John Chapman ...	2 0 0	Mr. Richardson	0 5 0
Mr. Clayton	1 0 0	Mr. Dinsdale	0 5 0
Mr. Sheppard	0 10 0	Mr. Hampson	0 5 0
Mr. Griffin	0 10 0	A Friend	0 3 6
		Mr. W. J. Parry	0 2 6

There has also been received from a foreign gentleman the sum of £40 as a special donation, and from Mr. Partridge the sum of £40, which, however, did not increase the resources of the Institution, as it was expended in printing supplements to the MEDIUM. There are, perhaps, £30 of small sums, which it is impossible to give an account of this week from the interruptions continually going on from callers and the scarcity of assistance at the Spiritual Institution. Altogether there has been received during the last eleven months about £280 (irrespective of the £40 from Mr. Partridge) from the Spiritualists for the public support of the cause. If a proportionate sum comes in during December, the contributed income of the Spiritual Institution during the year will be a little over £300. The estimate made at Darlington was, that £500 would be required to sustain the workers free from further embarrassment, so that, thus viewed, the establishment is in a worse position than it was twelve months ago. In former years, when a much less sum was contributed, the deficiency was much greater, so that Spiritualists may understand what devotion exists somewhere—a devotion sufficient to advance for this work a sum amounting to several hundreds of pounds per annum.

And now a few words of a personal character from J. Burns. No doubt, friends, in contributing the mite alluded to above, you think you have done a great deal for Spiritualism. One

thing is certain—it took an excessive quantity of squeezing to get it out of you. Without any regard to the credit of the movement in the eyes of the world, or the feelings of those concerned, it took a fusillade of appeals to get that £300, which, if uttered on behalf of any other cause on earth—good, bad, or indifferent—would not have had the chance to achieve such a paltry return. It seems to be tacitly recognised that it is on my responsibility that Spiritualism should take the shape of a movement in this country; and good Spiritualists congratulate themselves that it is not their affair to find capital for J. Burns any more than for their grocer or draper. This is quite an erroneous view of the situation. All the sums subscribed for the Spiritual Institution are of no personal advantage to me whatever. My complete absorption by the duties devolving upon me in connection with the movement prevents me from exercising myself for my own benefit. I could go out into the world and, with ease and honour to myself, earn a clear sum of £500 between now and Christmas, 1873; not only in regard to money, but as far as health, fame, and enjoyment goes, I would be the gainer by being free to act for myself. But what is my position? If I take a run into the country for a few days, and earn a few pounds through my own talents and industry, or by the exercise of my profession at home, it all goes into Spiritualism; so that, in addition to my whole time being absorbed, I am really, by many times, the largest contributor of hard cash to the funds of Spiritualism that there is in this country. Noble, wealthy, and reputedly generous gentlemen, with their hundreds of acres of Englishmen's land, and thousands of pounds of money derived from the sweat of English muscles, will dole out a paltry £5 or £10 when it is fairly shamed out of them by irresistible pressure, whereas I often contribute such sums week after week—I, who have nothing in God's universe but my poor aching brain and wrecked constitution. When I take into account what I lose by my position in Spiritualism, and what I and my family give in money earned and services rendered, I consider that at present I contribute nearly £1000 per annum to the cause. Take it at the very lowest estimate, I devote to this cause more marketable stock than all the other British Spiritualists put together. This is simply a business statement, which no man of business could refute; and what does it say for the generosity of Spiritualists? I do not mean that I do ought that is worthy of praise or special recognition, were it not for the sake of contrast. I simply do my duty—a service which, as a moral agent in the sight of God and eternity, I dare not withhold. I simply mean to point out that a poor, unknown wanderer—a native of a land the inhabitants of which are proverbial for their close-fisted selfishness—plants himself in the Metropolis of the British Empire with the view of Spiritualising the people, and, assisted by God and good spirits, does more for a cause in which hundreds of the richest and most lofty in the land profess to take interest than the whole put together.

It has been my determination to earn sufficient by my personal efforts to sustain the Spiritual Institution till some business in connection with it would enable it to swim along independently. I have written and worked and lectured assiduously for from ten to sixteen hours a day, Sundays included, and now I find that I have gone too far. This constitution—once made of iron, as I thought—begins to yield. It does not sustain the purposes of the mind to the full. My native energy has loathed to admit such an unpleasant truth, which has been forced upon me more by others than my own personal convictions. Some months ago my good brother and sister, Andrew Jackson and Mary F. Davis, sent on a scrap of paper "across the water" the following words of warning:—

"No words can tell how deeply we sympathise with you in your constant exertions in the front ranks of Spiritualism. Look out for your spirit's temple, my brother; take care of your perishable body. Spiritualism is so essentially an individual religion to some, and more emphatically a sort of enchanting intellectual side-show to the great majority, that it is not to be wondered at if, in the limited army of practicalisers, many hardworkers are permitted to faint and starve."

Alas! recent disclosures have pronounced this warning too true. From repeated diagnoses I am forced to acknowledge that tubercles are forming on my lungs, and that the nutritive apparatus is so impaired in its action that my total annihilation as a physical being is only a question of months, if my present circumstances continue. Two other competent hands could be well employed in this office to do work properly, which I am forced to take on my own shoulders. But where is the money to come from to pay them? It is a joyous privilege to work in a good cause, if sound refreshing sleep can be made to follow; but when the wearied toiler is harassed by dreams of repeated applications for accounts due, and the night becomes an aggravated repetition of the sorrows and indignities of the day, then nature is sure to break down sooner or later.

Yes, it is a hard task for a man to sit and write the sentence of death upon himself; but I am forced to admit that I am at last starved, worked, and worried to death, and not for any selfish ambition of my own, but in a cause for which I receive the approbation of those who are supposed to be my co-workers. But I am not disposed to give in, not even to this evil prognostication. I feel that I am only as yet a young man, and that, as an intellectual and moral being, able to serve my race for moral purposes, I am only approaching maturity. Would it be judicious or conscientious in me, as a lover of human progress, to allow my life to be cut short, if by any possibility I can prolong it to carry out the mission for which I live, and breathe, and have my being? When I look around me on the ranks of Spiritualism, I am forced to acknowledge such a dearth of pluck and

intellectuality that even such a cipher as J. Burns could not well be spared. Perhaps this dearth is the reason why that which does exist is so meagrely recognised. Be that as it may, I have one more desire to make known. I am determined to continue in this work of Spiritualism, and I am equally determined to obtain more assistance. At present Spiritualism, as much as myself, suffers from being only half done in some respects. Everything is pinched up to the last fibre by hard, cringing penury. Surely there are men amongst Spiritualists who could do something liberal for this cause; not a paltry £5 or £10, but a £100 or £500. The rector of this parish is having his endowment augmented, and a neighbouring grocer is down for £100. When a church has to be built, or a race run, or a speculation gone into which gratifies the bump of acquisitiveness, or a grand eating and drinking bout arranged to palliate the stomach, then thousands of pounds come down, like snow in January. I know that there is plenty of money in the ranks of Spiritualists, if they would only part with it; and having given all for this cause but my own dear life, I feel peculiarly entitled to ask that a little more disinterestedness be exhibited. Next week the remainder of the list and more particulars will be entered into. Mean time, those who "love the cause" may send on some small token to indicate how much that love is worth, as I have about £200 to pay by the middle of next week, and not a penny to meet it with—all incurred on behalf of this Spiritualism which you love so dearly.

J. BURNS.

A PUBLIC DISCUSSION ON SPIRITUALISM BETWEEN MR. C. BRADLAUGH AND MR. J. BURNS.

A few weeks ago, in alluding to a lecture treating of Spiritualism delivered by Mr. Bradlaugh at the Hall of Science, it was stated in this paper that arrangements were being made for a discussion to take place between Mr. Bradlaugh and a Spiritualist. We have been requested by the Committee to make announcement that the preliminary negotiations have been completed, and that the subject of "Modern Spiritualism" will be discussed by Mr. Charles Bradlaugh and Mr. James Burns, in the Hall of Science, Old Street, St. Luke's, on the evenings of Monday and Tuesday, December 16th and 17th, to commence at eight o'clock. Admission, 4d. and 2d. each evening; with a few Reserved Seats at 1s. for the Course. Tickets are now ready, at the Spiritual Institution and the Hall of Science.

A PUBLIC DEVELOPING CIRCLE.

From a few lines published by us the other week our London readers would perceive that Mr. Cogman has succeeded in getting together, at his place at Mile End, a very encouraging developing circle. In fact, it is so inconveniently full that he does not feel disposed to admit any more; and, as some of his pupils come from the West, he has agreed to a request to commence a weekly circle for development at the Spiritual Institution. At his other circle all who attend are more or less mediums, and some superior results may be looked for. He has resolved on commencing on Wednesday evening, December 4, at eight o'clock. Tickets for the course of four sances, 6s. These tickets are now ready, and may be obtained at 15, Southampton Row. Those desirous of attending should be prepared to take a ticket for the whole course, as it is not expedient to have casual attenders. Remember that the developing circle will be held by Mr. Cogman on Wednesday evening, December 4, at 15, Southampton Row, at eight o'clock. Tickets for the course of four successive Wednesday evenings, 6s.

THE SUNDAY SERVICES.

These interesting meetings will be resumed on Sunday, at seven o'clock, in the Cavendish Rooms, Mortimer Street, near the top of Wells Street. The opening address will be delivered by Mr. Prentice Mulford, of California; subject—"Spiritualism in America: its Treatment, Use, and Abuse." Mr. Mulford is not quite unknown to English Spiritualists, as his article in *Human Nature* for July charmed all readers with its chaste, easy style and far-reaching insight. We have also seen the opinions of transatlantic papers on Mr. Mulford as a lecturer, and they are such as to excite agreeable expectations for Sunday evening.

NEXT SUNDAY IN LONDON.

Sunday evening services for Spiritualists, at Cavendish Rooms, Mortimer Street, at 7 o'clock. Mr. Prentice Mulford will speak on "Spiritualism in America: its Treatment, Use, and Abuse."

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

Sunday Lecture Society, St. George's Hall, Langham Place, at 4. Moncure D. Conway, Esq., on "The Moral Ideas of Eastern Nations."

Sunday evenings for the people, St. George's Hall, at 7. Lin Rayne, Esq., on "The Poetical Expression of Moral and Religious Thought," followed by "Athalie."

New Church, the Mall, Kensington, at 6.30. Dr. Bayley, on "Jesus giving Power to Tread on Serpents and Scorpions."

"An Unfettered Pulpit," South Place Chapel, 11, South Place, Finsbury Pavement. Discourses will be delivered on Sunday mornings, as follows, by Mr. Moncure D. Conway:—Dec. 1, "Giant Despair;" Dec. 8, "Family Devotion;" Dec. 15, "Religious Instruction of Children;" Dec. 22, "Moral Instruction of Children;" Dec. 29, "Christian Myth and Christian Truth." Services begin at 11.15 a.m.

MR. MORSE may be found at Mr. J. B. Stones's, Pleasington, Blackburn, during the week.

WE REGRET to hear that, on account of the illness of Mrs. Weeks, the seances of the South London Association will be suspended at present.

THE ST. JOHN'S ASSOCIATION hold their annual tea-meeting on Dec. 12th. Be prepared to apply for tickets in good time.

OUR LATE devoted and intelligent friend, Mr. Maltby, departed this life, after a brief illness, at his residence, Hayward's Heath, on Thursday last.

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 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.

MRS. HOLMES holds a series of seances in Nottingham on November 29th and 30th and December 1. Applications for admission should be made to Mr. Redgate, 9, Arboretum Terrace, Goldsmith Row, Nottingham.

MR. D. D. HOME was in town last week for a few days, and was seen at Mrs. Holmes's seance one evening. We very much regret to hear that Mr. Home is suffering from incipient paralysis. He has gone to Malvern for treatment, the hydropathic system having proved so efficacious in past illnesses.

MR. ROBERT COOPER, of Eastbourne, who formed the Spiritual Lyceum in Newman Street years ago, and took such interest in the Davenport, has lately favoured us with a visit. He has also presented to the Progressive Library a complete set of the *Spiritual Times*, bound, which, as he observes, "is a history of the movement at an important period." Mr. Cooper, we are very pleased to observe, is much improved in health, and is as deeply interested in Spiritualism as ever.

MADAME LOUISE, from New York, medical clairvoyante and healing-medium, desires to introduce herself to the notice of the Spiritualists of London. We have had one sitting with her, and though the conditions were by no means favourable, yet her diagnosis was very striking, and the past, as well as spirit-friends, were truthfully alluded to. Her address is, Madame Louise, 50, Howland Street, Fitzroy Square, four doors from Tottenham Court Road.

WE VERY MUCH regret to hear that it has been stated in an American paper that the *Banner of Light* office and bookstore have been entirely consumed by the late fire in Boston. William White and Co. have lost, it is said, 50,000 dollars. No doubt the energy which has hitherto characterised our American friends will soon enable them to resuscitate themselves, and the *Banner of Light* will, we sincerely hope, go on as usual. We shall anxiously await some definite information from our American brothers.

SOWERBY BRIDGE.—On our last visit to this place we entertained high anticipations of the incipient mediumship of some of the friends of Spiritualism. Our hopes are being realised, and we have had frequent information respecting the development of Mrs. Broadbent and Miss Gaukroger. We shall be glad to record any further news which our kind correspondents may feel impressed to favour us with. Mr. Wood also retains his ancient hold on the favour of his friends, and though mediums increase in number yet his services are as much in request as ever. Mr. Wood is a quiet, unassuming man, and labours hard, though there should be little noise made about it.

MESSRS. HERNE AND WILLIAMS have made the following arrangements in respect to their seances:—On Monday evening the fee is 2s. 6d. each visitor. On Thursday evening the fee is fixed at 5s., for a more select company, and, if possible, a higher class of phenomena. As heretofore, the seance on Saturday evening will be strictly set apart for Spiritualists only; admission, 5s. Messrs. Herne and Williams desire their visitors to provide their own apparatus—such as iron rings, tubes, and musical instruments—if they are so inclined, that there may remain no excuse for charges of imposition. On Saturday evening the phenomena were of a most extraordinary, yet satisfactory, character; and on Monday evening the ring was placed repeatedly on the arms of visitors.

LIVERPOOL.—On Sunday last two splendid addresses were delivered by Mr. Jackson, trance-medium, in the Assembly Rooms, Islington, to very large audiences, afternoon and evening. Subjects: "The Second Birth," and "The Philosophy of Spiritualism." In the evening Mr. Fegan, Edgerton, was entranced, and spoke for a short time upon the characteristics of the Bible. The harmonium was superintended by a first-class professional gentleman. The Sunday services have so far been very satisfactory. Mr. E. Wood, trance-medium, of Halifax, will deliver (under spirit-influence) two addresses in the same place on December 1st; Mrs. Butterfield, inspirational speaker, of New Scarborough, Morley, near Leeds, on the 8th; and Mr. Morse is expected on Sunday, the 15th.

A MOST EXTRAORDINARY application was made in the Court of Queen's Bench on Friday last by Mr. Jencken on behalf of Mrs. Lowe, who had been incarcerated for some time in a lunatic asylum. This lady, who is a writing-medium, had on that account been confined as a lunatic, and was liberated a few months ago, as the result of an inquisition. Though the application to proceed against the Commissioners by indictment was dismissed, yet the fact that such an application, so ably conducted by Mr. Jencken, was made on behalf of a Spiritualist confined as a lunatic, raises a question of great interest, and Mrs. Lowe deserves the gratitude of the entire community for her cool courage. It is a notorious fact that mediums are now have been incarcerated unjustly because of the ignorance on the part of the officers of the crown as to the nature of psychological influences. Indeed, it is affirmed by those who have a good opportunity of forming a correct opinion, that a large number of lunacy cases are simply forms of undeveloped or arrested mediumship, which intelligent treatment would speedily set to rights.

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 22nd.

As no arrangements had been made to obtain the services of a medium, there was no seance on Friday evening last.

PROGRESSION IN REINCARNATION.

MRS. OLIVE'S SEANCE, NOVEMBER 21.

(Spirit-Guide, Marie Stuart.)

On the control being taken by "Sunshine," a gentleman handed her a lock of hair with the request that she would tell him anything she could about the person who had sent it to him. The spirit then minutely described the personal appearance of a lady, and the complaint from which she was suffering, passing afterwards to a prophetic delineation of the immediate future of her life and the issue of certain monetary matters that were causing her anxiety. The gentleman said that the facts were exactly as described, and read to the circle a letter from the lady in corroboration. The possession of the prophetic faculty by this spirit has lately been proved by the occurrence of events of a very specific nature that she had foretold. "Sunshine" then described to recognition the spirit-boy of a lady present, and afterwards showed she had some minute knowledge of the business affairs of an American gentleman. "Dr. Forbes," on assuming control, said he would first make his promised report on the case of the brother of the French lady related last week. He had visited the lady's brother in the spirit-world, conversed with him, and studied his surroundings. He found him so indoctrinated with the idea of "reincarnation," that he was prepared to receive any impressions from without that lent themselves in this direction. He was also surrounded by those who entertained the same belief, whose influence over his mind was such as to resemble that of the mesmeriser over his subject. These people presented to his mind pictures of events which they told him had occurred to him during three separate incarnations, and thus thereafter these pictures appeared to him as memories of facts. But the whole thing was an illusion, such as a mesmerised subject will frequently labour under at the will of his mesmeriser. The Doctor then said his attention had been called to a letter in the MEDIUM of Nov. 15th on his remarks about "reincarnation," in which the writer based certain speculations upon the assumed existence of retrogression in the spirit-spheres. Now, he had not been able to find that there was any foundation in fact for this assumption. He had diligently inquired, but had not been able himself to trace any case of retrogression, and on inquiry in those quarters where such cases would be most likely to be known if they existed, the replies had also been in the negative. So far, therefore, as his experience and investigation had gone, there was no declension in the spirit-spheres; the law of progress was universal. This was his reply to the writer of the letter. The next control announced itself as that of "Peter Paul Rubens." He addressed himself chiefly to an artist who was present, with whom he had some interesting conversation, and with whose doings in art he appeared to be familiar. The manner of this spirit was bright and joyous. "Hambo" came to say "farewell."

A SPIRIT LEAVES HER CARTE DE VISITE.

On Sunday last, Nov. 24th, our circle consisted of Messrs. Giffard, Evans, Huskisson, Mann, Gray, Morris, Berwick, Wareing, and Mrs. Wareing. There were sundry slight controls by the spirit "Welcome," and others, when the spirit "Brewer" manifested through Mr. Evans, and after some quiet conversation in his usual style, said, "There is an old lady here who is desirous to control my medium." We objected, as we were hoping "Brewer" would be able to give us his promised account of his spirit-home. He continued the control a little longer, then gave way for the lady, whom he said he did not know, but she was a bright, happy spirit, and that he would try and control again later in the evening. The lady attempted the control, but could not manage it successfully, and ultimately gave it up. "Brewer" then resumed, and said the lady had something to give the circle whereby she might be recognised. We asked "Brewer" if he would kindly assist the lady in what she wanted to say or do, when he replied, "She says, 'I passed away about seven years ago at Shipston-on-Stour. My name was Mary Williams, age 69.'" Then something was reported to have fallen in the circle, and upon lighting up, we found a *carte de visite* of an elderly lady, photographer's name, "Mori, Corn Exchange, Warwick." Will readers of the MEDIUM in that locality please investigate and report?—I remain, dear Sir, yours most faithfully,

CHAS. GRAY.

Market Street, Birmingham, Nov. 26th, 1872.

MISS FOWLER AT LIVERPOOL.

To the Editor.—Dear Sir,—As the readers of the MEDIUM are interested in Miss Fowler and her movements, you will perhaps permit me to say that the interest attaching to her seances is increasing every day, and Miss Fowler cannot meet the demands on her time. She held three evening sittings last week, the attendance at each being full; Friday evening being the only occasion when the conditions were unfavourable, and even then four good tests were given to an audience of fourteen. In the case of a gentleman present (Mr. Joseph Dinsdale), the spirit "Annie" told him his mother did not die in her bed, but was found dead in a certain room in the house; told him by whom she had been found, and other particulars of her death; told him his father was married again, and entered into details on family matters of a private nature, but which was very convincing to the gentleman himself. The medium, addressing herself to two young ladies, told one of them that a spirit behind her was her father; that four years ago a small pimple appeared on his neck, that he scratched it, and that it ultimately caused his death. In the other case, she said it was the lady's brother; she told his age, name, and the exact nature of his sickness and death.

I have stated these cases, not because they are peculiarly interesting, but because this evening was the only one that could by any possibility

be called a failure; and I think I have said sufficient to show that even what some people call a failure has in it elements of decided success. But the most successful sitting since Miss Fowler's arrival was, perhaps, that held on Monday evening last, fifteen being present, when eleven got most decided and satisfactory tests of the identity and presence of their friends in spirit-life. A full description of this sitting would of itself form an important chapter in the history of Spiritualism, and I only forbear an attempt to give particulars in the hope that some abler pen than mine may do so; but I must be permitted again to express the satisfaction produced in the minds of many here that Miss Fowler has for a short time placed herself at the service of the public.—Yours, for the truth,

JOHN LAMONT.

Miss Fowler may be found at Mrs. Lamont's, 85, Islington, Liverpool, till the day she sails for Baltimore, viz., Dec. 3.

PROGRESS OF THE MISSIONARY MEDIUM.

Mr. Wallace has done more to promote Spiritualism in Edinburgh than any other agency which has been at work there for a long time. We have received quite a number of letters and inquiries, the result of his mission. The following letter will be read with interest:—

"We, the modern Athenians, as we have been called, defer so much to the pulpit and the press, and they not thinking the subject of Spiritualism worthy even of a curse, we, the said modern Athenians, simply know nothing about it—'The scribes and pharisees have shut up the kingdom of heaven, and keeping the key, neither go in themselves nor suffer others to enter.' However, this being true, as a rule, there are of course exceptions; and during the last fortnight Mr. Wallace has been holding seances nightly at the invitation of parties in their own houses, and in most instances by developing some latent power of mediumship in some one or more members of these various families, they will be able to follow up the subject for themselves. For myself, I have had the extreme gratification of hearing four trances addresses through Mr. Wallace, all and everyone of them worthy of being printed even in the MEDIUM:—1st. On the Spirit Spheres and the Incalculable Magnitude of the Universe. 2nd. On Spiritualism and the Bible, which to me was like opening the window and letting in heaven's own light upon the page. As to the 3rd, I was a little taken aback upon being asked to propose a subject myself, so I stumbled upon the 'Origin of Language.' And so, without any hesitation, the address began, showing how all animals has some mode of communication or language which they understood. How human language began and gradually progressed, and how 'in the beginning was Logos or language, and Logos was with God and Logos was God; how all language was expression, and how the mighty universe was but the expression of the Great Ruler, and by way of illustration, showing what wonderful revelations were bound up in the study of two such simple things as the rose and the bee. The manner of the 4th was as convincing to me as any. It was given upon the occasion of Mr. Wallace looking in to tea on his way to fulfil an engagement in connection with his mission, when it was tacitly understood that no exhibition of his wonderful gift was to be looked for or wished, but the spirits in spite of us entranced their medium, and gave us their views upon the subjects we had been discussing."

"NOCTES REKLIAA."

"Edinburgh, November 24, 1872."

Mr. Wallace is quite exhausted by continuous sitting, and requires a week or two of rest. Will not some of our generous Scottish friends give him a home for a week or so, and give him his small fee without exacting from him more than one or two sittings? Investigators have such keen appetites for Spiritualism that they would worry a poor medium up soul and body if their mandibles would enable them.

Our large-hearted and active-handed friend Mr. Bowman, went over to Edinburgh and returned to Glasgow with Mr. Wallace on Sunday last. "After supper," says Mr. Bowman, "while sitting chatting with a few friends, Mr. Wallace became entranced, and gave us a fine address." Mr. Wallace is just the man to keep as busy as his health will permit, holding family seances with those who are beginning to be interested in Spiritualism. He may be addressed, care of Mr. Bowman, 65, Jamaica Street, Glasgow.

A PRESENTIMENT AND APPARITION.

DEAR MR. BURNS.—The enclosed paragraph I extract from the *Daily Mail* of Birmingham, Nov. 19th:—

"A remarkable presentiment of death experienced by a James Bridge, miner, and the fulfilment of his apprehensions, would furnish Dr. Carpenter or Professor Huxley with curious material on which to build up a psychological theory. The facts, as related by our contemporary the *Gazette*, are as follow:—During the night preceding the accident, deceased awoke his wife, and told her he felt a ton weight of rock upon his head. She endeavoured to persuade him that it was headache, but he was quite free from that complaint. He said he could not sleep, and requested his wife to place their only child beside him. In the morning he appeared very reluctant to go to work, and on his wife reminding him that he would be late if he did not make haste, he went to the bedside where the child lay, and said, 'Let me have my last kiss.' He went to work, and while 'setting a tree' a quantity of rock fell from the roof of the pit and fractured his skull. But strange though this may appear, it is by no means the most singular incident connected with this melancholy affair. It appears that deceased has a cousin—also a miner—between whom and himself there had always existed a more than ordinary friendship, and that this cousin, who had been on the night shift in a neighbouring pit, was returning home, and just about the moment the accident occurred he saw the deceased standing before him in the highway. So struck was he with this strange occurrence, that he hastened to the deceased's house, there to receive the melancholy confirmation of the doubts raised in his mind by the apparition he had seen. In this locality miners have had presentiments of their fate. Not very long ago a miner who resided at Bloxwich went to his work, but, when about half-way to the pit, which was about a mile and a half or two miles from his home, he had a presentiment that he would that morning be killed. He returned home, and requested his wife to assemble the children, and when this was done he read a chapter of the Bible, and then engaged in prayer. He then took farewell of his wife

and children, and having done so went to his work, but he had not been at work many minutes when he was killed on the spot by a fall of rock. Village gossip may have magnified the details, but there is evidently a sufficient basis of truth in them to render a scientific inquiry worth making."

Many statements of similar purport are of frequent notice through the public press—evidence undisputable of the truth of spiritual phenomena—and yet we are jeered at as being deluded by the so-called scientists and wise men of modern times. I hold that the files of the public press will prove our philosophy true beyond question.—Yours truly,

NELSON HOLMES.

16, Old Quebec Street, Nov. 25th, 1872.

Mr. Blinkhorn, Walsall, in sending a report of the above case, observes:—"I was one of the jury men, and I knew the overlooker of the pit; I asked him if this report were true, as this was printed before the inquest, and he stated he believed it was, but he would make all inquiries and let me know. At the same time he told me of a circumstance that took place with himself in the year 1864. He had a dream, and thought he was at work in the pit, and saw a hand holding out a candle; this somewhat disturbed his mind, and he felt reluctance in going to work in the morning, but he went, and in twenty minutes after he was at home severely burnt; the young man that was by his side was killed. This was caused by the young man's father firing the damp with a candle. A gentleman standing by, hearing him tell the story, said, 'Now I will tell you of a circumstance that happened to me in the same year, 1864.' He having just started in business as a watchmaker, a boy came into his shop and asked him to buy a breast-pin. He questioned the boy as to his possession of it, who stated that he found it at such a place in the road. He bought the pin, and a traveller coming in some days after, he showed him the pin and asked him the value of it, who, to the narrator's surprise, owned the pin, and seemed inclined to make a disturbance about it, he having been robbed of some jewellery. They went to the police-station, but not knowing the boy, the inspector suggested they should take a walk round the town and see if they could find him. They started for the purpose, and not having got far, the watchmaker was seized with a pain in his hip so acute that he declared he could not take another step. This took place opposite a narrow passage. Standing to try and recover himself, he observed a boy coming down the passage, and remarked, 'This boy coming is dressed like the boy I bought the pin of.' Presently the boy crossed over to them, and he said, 'Why, this is the very boy!' He instantly lost the pain, and they took the boy to the police-station, searched him, found the remainder of the jewellery on him, and he was punished."

MISS HUDSON AT CLERKENWELL.

On the occasion of Miss Hudson's seance on behalf of Mrs. Powell, we were prevented from giving much of an account of what took place, as we went to press next morning; we were therefore glad to take advantage of the opportunity of hearing her again at Clerkenwell on Thursday last week. We may state that the conditions were better at Mrs. Powell's seance, and the results even more striking. When we arrived at the hall, 7, Corporation Row, it was crowded to the door, and it was with difficulty that spare seats could be found. An open space was left in front of the platform, but the back part of the hall was packed to the ceiling. A hymn was very well sung, after which Mr. Burns gave an address suited to the occasion, explaining the peculiarities of Miss Hudson's mediumship, thus preparing the minds of those in the remote parts of the hall for that exercise of patience and good feeling so necessary under the circumstances. Immediately Miss Hudson was controlled by the bright and exuberant "Daisy," who exclaimed, with an expression of deep satisfaction, addressing Mr. Burns, "I love you for what you have said about my medium; I love you very much." This hearty and candid style of address is very characteristic of little "Daisy," and, indeed, of other spirits of that class who control trance-mediums. She is a little girl of Indian race, and speaks in a broken accent, which has been well represented in communications to this paper. While under her influence the medium is not unconscious, but knows every word she says, and for the time being has her normal faculties heightened, and speaks from the impulse of the spirits as well as from what she observes in her ecstatic state. The seance proceeded in the following order. "Daisy" would first cause the medium to address a sitter, pointing out the state of health, happiness, or spiritual surroundings, as the case might be, all of which were found to be highly appropriate to the persons thus delineated; then another spirit would take the place of "Daisy," and give a sonorous exordium containing suitable words of encouragement and admonition. At times the spirits addressed the audience generally in words of peculiar import adapted to the occasion. Thus the evening passed on pleasantly, relieved by many sallies of mirth and humour, in which the cheerful "Daisy" delights. The crowded audience—though many therein occupied very uncomfortable positions—was deeply attentive, quiet, and patient; a special virtue, seeing that the greater part of what was said applied to individuals only. During the proceedings many suggestions and tests were given by the spirits as to health, struggles in life, past history, present position, state of mind, spirit-guides, indications of mediumship, spirit-friends, coming events, and many other useful and interesting details; but the effect possible under better conditions was very much lowered by the peculiar circumstances. It was the first time that Miss Hudson had appeared before such a large company, and her brain was too much excited to admit of the proper control of her guides. The magnetic atmosphere was also so dense and involved that the spiritual phenomena attending individuals were all in a state of confusion. "Daisy" was so discouraged that she would have given up the attempt had it not been for the cordial assurances of the company. In spite of all the seance was very successful, and highly interesting. The scientific mode of consulting Miss Hudson is to sit with her alone. Then she can enter fully into the peculiarities of her interrogator, and give one person much more satisfaction than was afforded the whole evening at Clerkenwell. A medium should never be judged by what takes place at a public seance, which is held more for the purpose of interesting the public than setting forth the true merits of spirit-communion.

DISCUSSION ON THE UTILITY OF SPIRITUALISM.

On Sunday last, at the Hall of Progress, 90, Church Street, Edgware Road, Mr. Mersh delivered a lecture on the "Utility of a Belief in Spiritualism." The hall was densely crowded, and the Spiritualists of the neighbourhood were in force. The lecture, which was chiefly an account of different ghost stories and legends, and a long quotation from Sir W. Scott's "Demonology," was good as a literary composition. The lecturer's argument was, that by spiritual influence most, if not all, the crime committed in the ages past could be traced to that source. He contended that the same results would accrue as did in the days of the fairies. The fairy theory was the most pleasing, and witchcraft was the most ghastly form of Spiritualism. All crime, according to the theory of its followers, must be laid to spirits, and thus a criminal should not be punished for any of his misdeeds, and there was no law that could be acted on. If your friends could visit after death, you were still likely to be haunted by your most deadly enemy after his physical dissolution. From the number of those who had been convicted and cruelly punished by burning, &c., for witchcraft, and the various other crimes that this earth was afflicted with, he did not see that a belief in Spiritualism would benefit humanity. He eulogised its disciples, and said there were none equal to Spiritualists in doing good; and for advanced thought and thorough liberal ideas, there was no place at all equal to the Institution, at 15 Southampton Row.

Mr. Hocker said that if the lecturer had done as Dr. Sexton had done, he thought he would have acted differently; nevertheless, he felt assured that in two years, if he would investigate the matter for the purpose of eliciting the whole truth, he would tell a different tale.

"Historicus" then mounted the platform, and, in a speech abounding with eloquence and humour, made a most successful defence of Spiritualism. He assailed the subject as most unfortunate, considering the infancy of the reappearance of psychological phenomena. They were attempting to disprove the fact on the ground of its supposed non-utility, raking up the cobwebs of the history of superstition and witchcraft as a parallel to modern Spiritualism. He quoted the opinions of Howitt, Longfellow, Crookes, Varley, and a legion of others on the subject, and then appealed to the audience to arbitrate whether men of such genius and erudition were capable of entertaining as facts tales as "magical" as the most extravagant flights of Hans Anderson. He also quoted from the Report of the Committee of the Dialectical Society verities which scientists had themselves endorsed, and which, issuing from such a source, should be held by the freethought school as almost sacred. The philosophy of mediumship was noticed. With his own assertions were embodied the opinions of a high medical authority on the nerve atmosphere. Morse was a standing pyramid of the truth of Spiritualism. His antecedents proved that it was impossible for him to have acquired such information as was eminently capable of resisting so successfully as he did (in the trance state) the mental thrusts of the savans. Dark seances in turn were defended, on the condition that in nature, as in super-nature, certain conditions must be faithfully observed to ensure certain phenomenal results. Reject those conditions in either case, and the anticipated result was watched for in vain. The cardinal arguments of the lecturer were, that because Spiritualism of the past was associated with the vilest torture that ever disgraced the office of mandates, therefore it should be abrogated; and also, that the whole system could be reduced to an absurdity, because, if true, all crime could be traced to a spiritual influence, over which the victims of its diabolical sport had no control. He rejected both assertions. If the first were true, we must for ever bid adieu to all future progress, since all original moral schemes had been baptized in the caldron of ignorance. Respecting the second, the assertion was more transparent. No argument was more threadbare. The orthodox declared that the positivist was only reasonable on the subject when he charged the laws of nature with the responsibility of the crime of the universe, and the positivist returned the compliment by asserting, that if original sin be a fact, Deity was the arch-fiend, from whose heinous designs emanated the sin of mortals.

"Historicus" concluded his address by reminding the lecturer of the woeful task he had undertaken. It was not confined to ages of the written page of history. It went down the geological cycles of time before the mastodon or wealden lizard appeared on the craggy plains of earth; when no organic being had beheld the solitary Sahara on that morn when the light of heaven shone o'er that ruthless chaos to cover it with the verdure of beauty and magnificence.

Mr. Hunt gave a short and practical address, and said he would, if they pleased, on some future occasion, give them his "reasons for his belief in Spiritualism."

Mr. Hocker also said he would likewise give the history of two years inquiry into Spiritualism.

The question was adjourned till Sunday, December 8, when it is hoped the subject—as to its utility—will be strictly adhered to. Mr. Mersh will open with twenty minutes, to be followed by some other person for twenty minutes, and the other speakers fifteen minutes each.

At the close, Mr. Mersh introduced the Medium for sale, and said that the last week's number was worth three times its cost, if it was only for its report on the lecture "On the Star Depths" at St. George's Hall. He likewise announced, that on Sunday, December 22, 1872, he would deliver a lecture—Subject: "Spiritualism Philosophically Considered." The hall has not been so crowded on any previous occasion.

BRISTOL.—A correspondent deplors the stagnant state of the cause in Bristol, and desires us to advertise for assistance to form a circle. The visit of some medium would also be appreciated. Those who desire to form a circle are invited to apply to Mr. R. H. Penny, 31, Centre Radcliffe Crescent, Bristol.

ASHTON-UNDER-LYNE.—Miss Elizabeth Taylor, 45, Mill Lane, has for some months been acting as agent for the MEDIUM, and finds the sale to increase. We hope our friends in that town will extend to her their patronage. Miss Taylor will be glad to make the acquaintance of any Spiritualist passing through the town.

THE NEXT monthly conference of the Marylebone Spiritualists will take place on Monday evening, Dec. 2, at eight o'clock, at Mr. Claxton's, 27, Appleford Road (three minutes' walk from Westbourne Park Station). The subject for discussion is "Liberty," introduced by Mr. Hocker. "Historicus" also gives a special address.

DISGRACEFUL CONDUCT AT A SEANCE.

During the last few weeks Mrs. Holmes has been very much annoyed and interrupted in her seances by the systematic vulgarities of a band of men who, to say the least of it, behaved very illmanneredly. On one evening a box of matches were suddenly ignited, after which the miscreants slunk away, and the seance went on successfully. The same men have gone to the seance repeatedly, and though they have witnessed the usual phenomena, they, till last week, persisted in their graceless visits. On a recent evening, as the invisible disposers of events would have it, an unusual number of respectable well-disposed persons attended. As the company assembled there came in small parties showily-dressed, insolently-polite (if such a combination can be understood) men, accompanied by two females. In an instant Mrs. Holmes noted the character of her company, and in a very adroit manner placed a Spiritualist between each of her sententious visitors. It would not have been supposed that they all belonged to one party had not winks and grimaces passed round the circle, and at the conclusion the matter was made certain by the whole party leaving together. Mr. Holmes was placed in the centre of the circle, held on each side by strangers. One of the pertinacious party, whom we shall call "Busybody," came forward and tied Mrs. Holmes's hands in the most secure manner. The palms were placed together, after which the wrists were tied mercilessly tight, the two ends of the cord terminating in a series of knots on the top. Mrs. Holmes complained of the tightness, but passively assented to the experiment. The lights were put out, and the manifestations at once began. "Richard" addressed some persons he knew in the audible spirit-voice, and several present were touched on request. The phenomena were of the most certain and indisputable kind and their genuineness were never questioned, though there were persons present who would have been glad to find an opportunity for doing so. After the light had been called for and extinguished several times, the knots on Mrs. Holmes's hands being repeatedly inspected, the spirits, in a very short time, untied Mrs. Holmes. When her wrists were examined the flesh was corrugated, as if it had been a mould of the rope in plaster. It would be supposed that such manifestations and the appearance of Mrs. Holmes's arms would have excited some small degree of recognition from men who were so desirous of being considered "gentlemen." Not so, however; led on by a youth with forehead "villainously low," bloated face, and closely-cropped hair, suggestive of the style forcibly adopted in certain public institutions, "Busybody" and a satellite of his did all they could to insult everyone present, and turn the seance into ridicule. The singing was interrupted by ironical noises, and a French song, which would not bear translation, was substituted by the accomplished "Busybody," who showed an intimate acquaintance with the low minstrelsy of London and Paris.

In due course a medical gentleman from Clifton was called up and had the ring put on his arm; but such an experiment was thrown away upon the demented trinity, "Busybody" and his two associates. The spirits who controlled Mrs. Holmes in the trance were received with derision and abuse. After some further altercation with these poor Arabs from the deserts of civilised life, the seance was brought to a close, and a good seance it was. There was incontestible evidence of unaccountable phenomena enough to satisfy any intelligent and honest person. "Busybody" and his friends affected an interested conversation with the medium and others, which they would transform into insolence, and turn away with an air of injured honour. The other visitors not of this party defended the medium ably, and had it not been for the presence of so many well-disposed persons the seance would have been a very different scene. The disturbers began to feel themselves baffled, and slunk away, shrinking from the broad grin and penetrating observation of those who stood by, the annoyed spectators of so much folly and injustice. One of the females and certain others of the party exhaled a strong aroma of "spirits," of which any publican could have given an accurate inventory, and the behaviour of those thus affected elicited "phenomena" characteristic of such spirituous "influences."

In the *Globe* of Saturday appears a little over a column of "matter" from the pen of "Busybody." He sat in the circle between Mrs. Main and a lady who accompanied her, and from his impudent harangue, the writer can be identified. His manhood may be gauged from the fact that he characterised the ladies between whom he sat as "charwomen," and turned into ridicule their good behaviour in the seance and politeness towards himself. In the *Globe* it is stated that his "fair companions squeezed his hand;" whereas, "Busybody" caused infinite pain and disgust in Mrs. Main's friend by squeezing her rings into the flesh of her fingers. When a fellow can have the indecency to insinuate that a respectable lady, upwards of sixty years of age, should want to squeeze the hand of a semi-intoxicated stranger, disrespectfully characterising a good citizen and a philanthropist as Mrs. Main has proved herself to be, and can outrage female modesty by indecent conduct, and exult over the same in a newspaper vile enough to give him space, surely he has placed himself outside of the respectful consideration of every gentleman and good citizen. The bard thus portrays such creatures:—

"How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars."

Quite correct, unless the poet alluded to the beards in terms of irony. Mr. Sala, in one of his humorous stories, narrates the conversion of Colonel Quag, a notorious ruffian (to the fold of the "grace-walking brethren"), through the ministrations of a reverend brother who had been a prize-fighter. When Quag got on his back, with the knee of the earnest reverend planted on his breast, he was glad to promise that he would be present on the anxious seat next Sunday; and the "enlightened" arguments used were so powerful that he did not dare to break his word, and thus a graceless soul was brought under the influences of grace. Might not a similar course of conviction be adopted in the case of "Busybody" and his shameless associates? There is a wonderful dynamical element technically known as "rawhide," a small quantity of which would go a very long way in enforcing a certain form of conviction upon the nervous consciousness of such scamps.

The consequences of such misconduct do not terminate when the disgust momentarily caused by association with such ruffianism has somewhat abated. Mediums, from their sensibility and tendency to absorb the psychological influences in which they are placed, find it

exceedingly dangerous to their health to associate with such characters in the spirit-circle. Leaving out of question the danger arising from the influence of low spirits which inevitably accompany such victims of immorality, there are other evils even more palpable. One lady who was present suffered in her health for some days, but Mrs. Holmes, who was the chief victim—she has but very poor health at any time, as she suffers from an affection of the circulation—shortly after the company left on the evening in question, was seized with violent hemorrhage from the stomach, and after throwing up a large quantity of blood, lay in a pulseless state for a long time, her life being despaired of. Had the miscreants who occasioned all this suffering, from which Mrs. Holmes has not yet recovered, committed the act by the usual forms of assault, they would have been imprisoned by law, and yet they are equally guilty, though for the present they go unpunished.

MUSICAL SERVICES ON SUNDAY.

In respect to the position of the "Sunday Evenings for the People" at St. George's Hall, in continuation of what we reported last week, Mr. Morrell wrote to Lord Sydney, pointing out that the use of the hall on Sunday had nothing to do with Dr. Wylde's theatrical license, which controlled the six days of the week only. The Lord Chamberlain replied in effect: Just so; but it is for you to see that you don't break the law with your Sunday sing-song. To this Mr. Morrell very tritely replied:—

"My Lord,—The Council desire me to acknowledge with thanks your lordship's letter of yesterday.

"It is so far satisfactory to have direct from your lordship a ruling so conclusive—an endorsement so complete—of the position which the Council has resolutely but respectfully submitted to your lordship. It being now settled that the Chamberlain's office has no jurisdiction over the services and lectures given in St. George's Hall on Sundays, we may be justified in assuming that no further interference—no intimating that, unless the lessee shuts out his Sunday tenants, his six-day licence will be imperilled—will be attempted. We shall thus be freed from an annoyance to which twice in two years we have been subjected. If, as we understand, the Hon. Spencer Ponsonby, representing your office, took action upon *ex-parte* statements, it might have made our satisfaction the more complete to have known our assailants and the nature of their underhand charges. They have failed, however, and that suffices.

"As your lordship justly observes, it is for us to consider if we infringe any law outside your lordship's office. It has been our duty to study the laws as affecting our Sunday observance, and we have no doubt as to the position we occupy being unassailable. In tendering the thanks of the Council, I subscribe myself, your Lordship's obedient servant,

R. M. MORRELL, Hon. Sec.

"November 22, 1872."

It seems, after all, that the whole thing has been the result of some little bit of trade jealousy on the part of those who have hitherto had a monopoly in the article of Sunday music, and that the miserable interference of the Lord Chamberlain's office was beyond the province of that very senile institution, and, indeed, quite inexcusable. The League expect to continue their Sunday evenings.

MRS. BUTTERFIELD'S LECTURES.—I am glad to inform you that we had two very successful meetings on Sunday last, in the Temperance Hall, Batley. The afternoon subject was "Spiritualism and the Religion of Jesus," which was handled in a very masterly style. It was so very hot that the clergy of Batley could not bear it; one minister was seen to walk out of the hall very much resembling a madman, and exclaiming that it was in opposition to the Gospel, and asking the trustees of the place not to let it to the Spiritualists any more. But the address was listened to with great attention, and seemed to take effect on a great many minds present. In the evening we had a beautiful address on the immortality of the soul, when it was shown that the Bible and the Christian churches of the present day failed to prove that man is an immortal being, and that Spiritualism is the only "ism" in the world that could give a satisfactory proof that man did not die like the beasts of the field. And how could Spiritualism prove this? Because it brought dear departed friends to converse with the loved ones left behind. I may just mention that Mrs. Butterfield is engaged to take the first sod off, and lay the foundation for Spiritualism, on December 22, in the Co-operative Hall, Heckmondwike.—Yours, &c., B. BRADBURY. *Morley*, November 25, 1872.

HALIFAX.—Two lectures were delivered at Orendon on Sunday last, Edward Wood, medium. The meetings were a success. The afternoon service was opened by Mr. Ambler, who introduced the subject to the audience; Mr. Longbottom, chairman, read passages of Spiritualism from the Bible before each lecture. In the evening the chairman (Mr. Longbottom) alluded to some of the most astounding spiritual manifestations that the Bible contains. The subject in the afternoon was, "Behold, I will send you Elijah the prophet;" and in the evening, "Man, know thyself." Some excellent advice was given to the young and rising generation. Questions being invited, many were asked, and satisfactorily answered. I give another version of a matter stated by R. Ashworth in last week's MEDIUM. We never refused to have Mrs. Butterfield, but to have Mr. Gerald Massey first, and then Mrs. Butterfield directly afterwards. The society, as a body, had agreed to the above. R. Ashworth, however, was determined to have Mrs. Butterfield, and hold out projects apparently in derision. He and his colleagues having done this, have the pleasure of holding the other lectures given by Mr. Massey. Three more public lectures are in contemplation for next month in different villages.—W. B. AARON, 33, Cavendish Terrace, West Hill Park.

MASKELYNE AND COOK.—Sir,—The account given in the MEDIUM, November 8, of Maskelyne and Cook's performances is very interesting, and the description of the mode by which they appear and disappear is, I have no doubt, the true solution of the difficulty. Will "Hans Traill" be so good as to describe in the MEDIUM how they get out of the cask and corded box? I am sure many of your readers, besides myself, will be pleased to have that part of their performance explained.—C. PEARSON. November 26, 1872.

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SEANCES IN LONDON DURING THE WEEK.

- SUNDAY, DECEMBER 1, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, DECEMBER 2, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Ralf's Pond Association of Inquirers into Spiritualism, 102, Ralf'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. Admission 2s. 6d.
TUESDAY, DECEMBER 3, Seance at Mrs. Main's, 321, Bethnal Green Road, at 9 o'clock.
WEDNESDAY, DECEMBER 4, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.
THURSDAY, DECEMBER 5, 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. Free.
Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission, 5s.
SATURDAY, DECEMBER 7, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, NOVEMBER 29, LIVERPOOL Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, DECEMBER 1, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 8 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.
BRARLEY, 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 Scarborough, 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. Gölpin'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 AUCLAND, 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.
BIRMINGHAM, at Mr. Down's, 42, Aston Road, Trance and Test at 7 o'clock. Also on Tuesday and Thursday Evenings, at 8 o'clock.
MONDAY, DECEMBER 2, HULL, 42, New King Street, at 7.30.
TUESDAY, DECEMBER 3, 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, DECEMBER 4, 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 Scarborough, 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, DECEMBER 5, 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 AUCLAND, 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.
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