



THE MEDIUM AND DAYBREAK.

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

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[PRICE ONE PENNY.]

"KATEY'S" LAMP.—"PETER'S" PROGRESS.

DEAR SIR.—Last Sunday we had another marvellous seance with Mr. Williams, during which "Katey King" and her daughter both came to us, visibly and tangibly, passing from one to the other with words and tokens of love, remaining with us, severally, for ten minutes or more at a time, and evincing an eager anxiety that the truths of Spiritualism should be brought home plainly and "squarely"—not only to ourselves, but to all who have eyes to see, or ears to hear, or hearts to feel, or brains to comprehend. "Peter," too, did his very best for us, though he had not the means to render himself visible. He has evidently now taken a more earnest view of his mission—his part in the world-old modern revelation, by which he has to raise himself in raising others. In addition to what he satirically terms his "psychic force" manifestations, during which he so materialised his spiritual body that he was like one of ourselves in the flesh, he gave us some useful elementary teachings in Spiritualism, and vindicated—*fortiter in modo*, but at the same time *suaviter in re*—his claim to be considered at least as an equal, under present circumstances. (I fancy this was *apropos* of some observations of mine in the MEDIUM.) Nor must I forget "John King," though he spoke but a few words of greeting. "John" seems to be in the position of the old man who taught his grandson chess; his pupils have bettered their instruction. He stands by and lets them work, using only enough of "the power" to let us know he is there.

The manifestations were not only instructive and beautiful—supremely beautiful in some cases, as when "Katey" *mère* bade us watch her whilst she rose into the air and floated across the room over our heads—they were also conclusively satisfactory from the point of view of that ingrained earth-born scepticism as to the reality of things spiritual which, like Thomas of old, requires evidence from several senses at once. With Mr. Williams as medium, in a thoroughly harmonising circle, the test phenomena come without any asking—*en veux-tu, en voilà!* The legitimate scepticism which craves for strong confirmation is satisfied; and that which proceeds from prejudice or from an undeveloped nature—which operates in opposition to our better judgment and knowledge, dulling our appreciation even of facts we are forced to accept—is silenced for a time or pales in the dawn of knowledge. At the preliminary seance, when the medium sat down at the table with us—I holding one of his hands whilst a friend held the other—my wife, seated at the other end of the table, was patted by a small hand on the head and shoulders. The hand came from behind her; all our hands were linked. We were seated in our own room; no strangers were present. We are all thoroughly in earnest. When "John King" spoke, a very large hand touched me and others. When "Katey" first spoke, a small hand touched us all in turn. When "Peter" spoke, a different hand touched us all, and, I may say, *mauled* some of us. When "Katey" illumined herself, at one time from head to foot, she was speaking to us—we could see her lips moving, her eyes sparkling, her beautiful teeth glistening—and she touched me and another of our party in our faces with a handful of her drapery, that we might feel how soft and fine it was. Here three senses at once were appealed to. When "Katey" kissed us, all heard the kiss, whilst each in turn felt her soft lips. In the final seance, when we were not singing, and whilst the manifestations were taking place, I and others could hear the deep breathing of the medium, entranced in our improvised cabinet, where he was ultimately found securely tied as we had left him. Perhaps this will suffice in the way of test-incidents.

Before we seated ourselves, we placed on the table a hand-bell and a musical-box. The latter was out of order; in trying to mend it we disabled it altogether. We extinguished the gas and joined hands. In a few minutes the bell was rung, and was then placed on the gas-pendant over our heads. Then some soft notes sounded from the musical-box, which gradually blended into harmony, as though a trained hand were touching the steel comb of the instrument. Questions were answered by notes instead of raps—the notes being apparently produced by raising the teeth of the comb with a finger-nail. An attempt was evidently made to wind up the instrument, which was afterwards pushed nearly into the lap of one of the party. The key was removed from the inside

of the box and placed in a lady's hand, whilst the box was moved to her. Then my wife was patted on the head and shoulders, as mentioned above; and we were all touched in turn, the contacts giving me to understand that the agent at work was "Katey." Then "Katey" spoke, and everyone greeted her and commenced asking questions, which, with their answers, would occupy too much of your space were I to attempt to record them. Then "Peter" spoke, and had a greeting and a joke for each of us; and "John King" made himself heard, as I have already mentioned. "Katey's" small hand was touching my shoulder and playing with my hair. "Can you show yourself to-night, 'Katey'?" "Yes; have a change for ten minutes, then I will come."

We adjourned to another room and chatted for the required space of time. Afterwards the medium was placed in the cabinet, and bound, to the best of my ability, with a rope. The gas was extinguished, and, as the correspondent of the *Daily Telegraph* beautifully expresses it, "we warbled." Our hymn was interrupted by "Katey." "Desmond, can you say, conscientiously, you have tied the medium properly?" "Yes, 'Katey,' I can; I have tied him quite fast." In a second the rope was thrown in front of me. "'Katey,' this is too bad; we shall have to light the gas. And it's no use, for I can't tie him faster than I did." Medium again bound and tied to the chair; gas extinguished; hymn. Act the second begins.

How wonderful—how awful at first, how sweet afterwards—is this commune with some of our loving friends on the other side, when we can not only feel and hear, but also see them! And they tell us that this is but the beginning—Lord Brougham's "rain cloud, no bigger than a man's hand," that is to compass the earth. When we see around us the "spirit-lights"—the stars and flashes that are to illumine for us another world—when we see them taking shape and blending into forms of beauty, then we can realise the full meaning of Longfellow's words:

"The spirit-world, around this world of sense,
Floats like an atmosphere; and everywhere
Wafts through these earthly mists and vapours dense,
A vital breath of more ethereal air."

"Katey's" voice was heard saying, "Now, Teddy Williams, go to sleep, sleep, sleep!" And passing from the cabinet to where we were seated round the table: "Sing, sing! Join hands!" One of my hands was off the table in close proximity to the cabinet; a small hand violently seized it, and laid it in contact with that of my *vis-à-vis*. "Katey" is terribly in earnest when she intends to produce the more difficult phenomena. As we were singing, spirit-lights appeared above the table. Glancing behind my mother, who sat next to me, I saw a dimly-illumined form and face. It faded away; then it reappeared more brightly, and now we all saw it. The two hands enclosed an egg-shaped light—not phosphorescent, but like condensed moonlight—from which the illumination came. Then the figure came close to me, raised her hands and opened them, so that the light shone upon her face. "Can you see me? I am 'Katey's' daughter." "Yes, dear; thank you for coming." "Do you think me beautiful?" "Yes; but not more so than your mother." "Well, I will send her presently." And so she passed on round the circle. I know now that these embodiments depend greatly upon the condition of the medium, and also, in a minor degree, upon that of the persons forming the circle. I must confess I was a little disappointed. "Katey" *fille* was beautiful, and wished, no doubt, being feminine, to appear to us as beautiful as possible; but, in this embodiment, she was rather like a beautiful corpse, or perhaps a dying nun. She had not the life, the colour, the sparkle of her mother when I first saw her. Now I can understand the apparent discrepancies in various accounts of these appearances. The embodiments were not this evening, I think, so perfect as "Katey's" was on the former occasion. The light, it is true, was different; but this was an improvement: it was more vivid; but "Katey" *mère*, as I first saw her, would have borne any amount of illumination. She, too, was paler, less life-like, *vous verrez*. As soon as this apparition had faded away, "Peter's" voice was heard:—"I'm useful, I am. I come when 'Katey' is collecting the power, just to give you a little of my psychic force. They didn't want me at first;

'John King' used to send me off; but I's useful now. I like to do some good, you know. Fitz-Gerald, how are ye? Flipper's rather hard for psychic force, ain't it? I used to take pence out of people's pockets, and other things. Want 'em over here? Oh, dear, no! Some on your side wanted 'em, though. I gave them the pence—dropped them at their feet; didn't they wonder! Mrs. Desmond, how are ye? Lady Fitz, how are ye? Emily, how are ye? What's this I's got here? Fitz-Gerald, is it loaded? (He had taken down a carbine that hung near the ceiling.) "Cock it, and snap it? Of course I can; I's clever enough for that. Don't break the circle, mind—fear I drop it. Now. Stand at ease! but don't freeze, and don't sneeze! Don't be alarmed. I won't hurt you. Fitz-Gerald, what's this thing with a handle to turn? Electrical! Well, I can't manage it." (He had unscrewed the handle of the machine by turning it the wrong way.) "Shake hands? Of course I will, I's quite one of you now. I say, Fitz-Gerald, when people feel hands like these" (gripping me firmly by both shoulders), "they say it's the medium. You see, what are they to think? I say it's psychic force! I's off now, to the major's. Oh, yes, I'll come back. A slight crash on the window-shutter, and "Peter" was gone. More singing, by "Katey's" order. Again the lights were visible around us, and again a white figure was gradually illumined. As before, it held between its hands a bright light, which was apparently adjusted in some manner by the thumbs, just as it was raised, so as to reveal the face distinctly. Chorus of voices on our side: "Oh, dear, dear 'Katey'! We are so glad to see you again. Will you come and touch me? Oh, how beautiful! Isn't it beautiful? Will you kiss me, 'Katey'?" "Katey" was showing her white drapery, by moving her lamp up and down in front of her. Her eyes were raised, and her lips moved: "I shall come round the circle presently. God bless you all!" Then she came up close to me. "So you don't think my daughter beautiful, Desmond?" "Yes, 'Katey,' I do; but she, and you too, are much paler than you were when I last saw you. I am so glad to see you, 'Katey.'" "We do our best for you. Would you like to feel my drapery?" She took up a handful of the semi-materialised tissue, and stroked my face with it. Then the light faded for a moment, whilst the little hand clasped mine, and patted my face lovingly. "You are a good boy, Desmond; you are a good boy!" "I am glad you think so, 'Katey.'" Then she went to my mother, fondling and kissing her, whispering loving words into her ear, pressing her head with her hands, and making mesmeric passes over her to remove a headache from which she had been suffering. Then to my wife in a similar manner, and to the other members of our circle in turn. Afterwards she came between me and my mother. "Would you like to see my spiritual drapery?" Her hands, still holding the light, were beneath several folds of her robe, close to our faces. Now she opened out her hands, and the drapery appeared to us not dimly as before, but bright and ethereal as woven sunlight. "Can you permanently materialise another piece for us, Katey?" "Not to-day. Now look at me as I float over the table." This was perhaps the most beautiful of all the phenomena. I cannot even attempt to describe it adequately. She moved towards the cabinet, then rose in the air, visible—sometimes brilliantly, and sometimes dimly. Slowly she passed over our heads, then descended behind my wife, and placed both her hands on her shoulders. Then she was seen mesmerising my wife, who, like my mother, had been suffering from headache; my wife felt her breath blowing strongly upon her head. Then she passed round the circle and kissed little Emily and her friend, Ada S. Then she came to me, placed her hand on my forehead, and kissed my cheek. Her lamp grew dim; she faded away from our vision for a time, but I could still feel her hand caressing mine. Then "Peter" returned. "Here I's again! Of course I like coming here; why not, if I can do any good? How I got out? Why, I turned a summersault through the window. We don't take long going from one place to another over here. They're not getting much where I've been. Praising myself? well, yes, I try to do some good. I say, Fitz-Gerald, here's some more psychic force" (slapping me on the back). "Your scientists, all shaken up together in a bag, couldn't make much of all this, could they now? We can do many more things than you can; and we know some things that you don't, over here!—of course I've got bones in my hand, so have you. It isn't so very easy to make another, or else I'd let it melt away to please you. I say, Fitz-Gerald, your scientists don't find their knowledge much good when they come here. This is a much better place than where you are; you're not really men and women till you come here. Of course it's quite right I should kiss the ladies when 'Katey' kisses you. I say, Lizzy, your room is very dusty; it wants turning inside out. It's all nearly over now—no more power; but you'll come over here by-and-bye—all in good time. No, I'm not going to take you away now. I say, Fitz-Gerald, good-bye. I'll give a little shake" (shaking my chair). "Good-bye, you, and you, and you."

The medium in the cabinet was sighing and moving restlessly, so far as his bonds would allow him. "Katey's" voice was heard saying, "I can't show myself again, the power is gone. Good-bye, Desmond; good-bye, Lady Fitz; good-bye, all. Thank God; thank Him for everything. Don't strike a light just yet; I must entrance the medium again; he will feel it less." "Katey" passed to the cabinet to mesmerise the medium, and probably to return to him any surplus power. Then all was quite still, save for the medium's heavy but now regular breathing. Thus we waited for a time, till Williams said faintly, "Get a light, please." I quickly cut the ropes, which were just as I had tied them. The medium seemed exhausted; I led him to the sofa, and gave him a stimulant. In a very short time he was himself again to all appearance, though doubtless he could "perceive that virtue was gone out of him."—I am, dear Sir, yours truthfully,

DESMOND G. FITZ-GERALD.

6, Loughboro' Road, North Brixton, Nov. 27th, 1872.

We are glad to hear that it is proposed to resuscitate the cause of Spiritualism in Brixton by the formation of a new society.

No FEATHER IDOL of Polynesia was ever a sign of a more shameful idolatry than the modern notion in the minds of certainly the majority of English religious persons, that the Word of God may be bound up in morocco and carried about in a young lady's pocket, with tasselled ribbons to mark the passages she most approves of.—*John Ruskin.*

WILL-POWER IN THE SPIRIT-CIRCLE.

To the Editor.—Dear Sir,—After experiencing so many acts of kindness on your part during my visit to London, I had not the hardness of heart to refuse your reasonable request that I should give you some account of my experience with the Davenport Brothers, &c. &c.

I have always felt considerable difficulty in putting my knowledge in an agreeable or interesting form on paper. If there is anything of value in the following rough statement of facts that you think can (by a little of your polish) be made use of, it is at your service.

For many years I had been in the habit of witnessing, in this country and abroad, spiritual phenomena, such as table-movements, raps, &c., communications through the aid of the alphabet and written by the involuntary movement of the medium's hand. I frequently received reasonable answers to spoken and mentally-asked questions, yet remained for years a sceptic.

I have had considerable experience as a curative mesmerist, and during the process of curing by the laying on of hands, every form of action witnessed under the manipulation of the electro-biologist have presented themselves to my notice, and have been thoroughly tested and proved by myself and friends. Although a disbeliever in Spiritualism, I was an interested investigator, and attended many a spirit-seance at the homes of my friends, where the utmost confidence was felt in the parties forming the circles, and there discovered that I had power to command the circle and get, by raps, by alphabet, and by writing, what answers I chose to spoken or mentally-asked questions; and these statements that I could draw from the spirit-circle were often designedly shaped to contradict some previous statement made through the same channel. This fact, being well established, went to prove one of two things—that it was either electro-biologically given, through my active brain controlling the whole circle, or that I had the power to compel the acting spirit to obey my orders. In my absence from those seances the presiding spirit explained "that my guardian spirit was so much more powerful than it, that it had to obey; and that what was said in my presence, contrary to what it had stated before, must be charged to my account."

Years passed on, and I continued my investigation amidst doubts and beliefs—my electro-biological theory accounting for much of what I witnessed, but failing to account for some of the phenomena produced; and those little somethings at last assumed a formidable body of facts that had to be accounted for.

I was residing in Saxony when the Davenport Brothers visited Dresden on their return from Russia. Having, while living in Spain, seen in the English newspapers many statements unfavourable to these American gentlemen, I felt a strong desire to find out how they so cleverly performed their tricks, and for that purpose I attended all their public seances (eight in number) given in Dresden, but failed to discover any trick of their own doing; there was, very evidently, some outside power beyond their control that lent its aid. On one of the evenings, during the dark seance, when two guitars were floated about the room over our heads, and playing in unison, with their backs coated with phosphorus so that their movements might be seen by the audience, it occurred to me that, if it were a fact that I could control spirits in Spain, might I not do so here? I immediately willed one of the floated guitars, which was at the moment at the farthest corner of the ceiling, to come to me; it instantly obeyed, and rested on my knees for a second, and flew off again, playing all the while. This fact was proof to me that I really had the power the Spanish spirits spoke of. And there was something more that was very singular and difficult to be accounted for under any theory not spiritual: every night that I attended those seances of the Davenport Brothers, after the guitars coming to me at my bidding, one of the two floated guitars found me out, sit where I would in the room, and wiped so much of its phosphorus on my hair as to make the persons sitting behind me call out that my head was on fire.—Yours truly, SAMUEL HOCKING.

Rosebarne, Camborne, Cornwall, November 18, 1872.

GUTHLAC AND SCOTWEST ON THE TEACHINGS OF SPIRITS.

To the Editor of the Medium and Daybreak.

SIR,—In No. 126 of the MEDIUM "Guthlac" reviews "Scotwest's" opinion as to spirits being able to communicate on mundane facts, except through the minds of mortals, and you express a desire to learn the experience of your readers on the point. It is so clear to me that "Guthlac" is quite right and "Scotwest" in error, that I am really surprised any question should arise on such a topic. "Scotwest" has evidently received great assistance from spirit-friends in the affairs of every-day life, such as by having stolen money recovered, &c., and mentions a case in which his spirit-friends explained that they had to watch the mind of the thief in order to discover the locality of the lost and hidden treasure. That is very good; but it is evident to me that the spirits only required to watch the thief's mind because they did not happen to have been present to witness the theft being perpetrated. Numberless instances might be given where spirits have not required to watch the mind of anyone in order to discover secrets, though many cases can no doubt also be given where they have required to do so. "Circumstances alter cases" with them as with us. I will ask your readers to consider one good case, proving "Guthlac" to be right and "Scotwest" wrong, and that case shall be the very first which modern "manifestations" introduced to the world, of a mundane character, bearing upon this matter. Robert Dale Owen, in his work, "Footfalls on the Boundary of Another World," gives a circumstantial narrative of the first observation of the "rappings" or "electrical vibrations" by the Fox family, in which it is shown conclusively that a spirit pointed out to the astonished people near Rochester the exact spot where his own body had been buried after he was murdered. As it occurs to me that "Scotwest" may reply that that spirit saw this in the mind of his murderer, though certainly the murderer did not induce him to make the secret known, I shall just here mention a case that happened to myself in 1853, which disposes not only of the point at issue, but also elucidates well how predictions are made, and shows that spirits do not require to look into men's minds always, as "Scotwest" thinks, in order to obtain data for prophecies. When upwards of 100 miles from San Francisco, on board ship, in that year, the spirits

formed me, in order to meet a strong desire of all the parties in the saloon where I was a passenger, of the very day, and time of day, when we should arrive in port, though during that day there was scarcely a breath of wind. The officers of the vessel, a clipper sailing ship, considered the prediction absurd, and I myself calculated differently from the spirits, though I deferred to them the moment they gave a decided opinion. The ship did so arrive as predicted by the spirits, much to the astonishment of both passengers and ship's officers; and I then published an account of the verification of this extraordinary prediction in the *Alta California* newspaper, where the letter formed a prelude to much more which the editor admitted to his columns from my pen afterwards. The explanation of this prediction is simple to my mind now. My spirit-friends had given evidence of their presence often during the voyage; and some naval spirit, probably, was well aware of the ship's excellent sailing powers, and saw a permanent strong breeze coming up some hundreds of miles behind us at the time of the prediction, which breeze, however, only reached us in force next day. In fact, we went thirteen and fourteen knots an hour for a long time, and made a very extraordinary and unlooked-for run into port. I may state that I was much averse to asking the spirits any such question as that which I was pressed and induced to do by my fellow-passengers, and was much surprised when they approved of the question and answered it. Spiritualists generally avoid, very properly, seeking often for information from spirits on mundane affairs. "Scotwest" quotes Swedenborg as agreeing with him "that when spirits communicate consciously with men, they can only do so from the minds or memory of men." That, no doubt, was Swedenborg's experience; but though Swedenborg obtained many high communications, his mediumship would no doubt have been better had he used the old system of "fasting" more when seeking spiritual intercourse. It is related by himself that his first spiritual communication, at a hotel in London, was when eating a hearty dinner. A spirit appeared to him as a man standing in one corner of the room, very unexpectedly, who accosted him in the words, "How can you eat so much?" and disappeared. By-the-bye, that is another nut for "Scotwest" to crack. Did Swedenborg imagine he was eating too much, and so give the clue to the spirit? Not likely, or a good man like him would have reduced his allowance previously. But Alimentiveness being probably largely developed in him, and Hygiene not studied much in those days, his mediumship no doubt suffered from his appetite, as often happens now-a-days with others. I do not mean that a medium who may happen to be delicate should neglect the laws of health by taking too little nutrition, but that more and better mediumship would often exist if the appetites were a little less indulged by the strong. If I might be allowed to offer an opinion, I should say that your correspondent "Guthlac," who confesses he is but a novice in Spiritualism, is extremely likely, from the clear-seeing and free independent tone of his communication, to turn out a decided acquisition to the cause. Your correspondent "Joseph Ogden" has noticed this subject in last week's *Medium*, but he has taken his views from the philosophical side of Spiritualism, which, though the best as a rule, was not exactly what was needed in the difficulty existing between the views of "Guthlac" and "Scotwest." For there are some minds of the "Scotwest" type who, if they find spirits very clear and independent as to mundane occurrences, will lend them a much readier ear on questions of a far more important nature, viz., all that relates to the general welfare of mankind here and hereafter.—I am, Sir, yours, &c.,
Homo.

2nd October, 1872.

THE CAUSE OF UNSUCCESSFUL SEANCES.

To the Editor.—Sir,—It must have been the experience of all workers in Spiritualism that very frequently communications have been received so vague or untruthful as to be comparatively worthless. Many Spiritualists put down all unsatisfactory communications as the result of communion with lying spirits, and no further notice is taken of such communications. If we read an account of a seance, for instance, all the tests of identity are recorded in detail, the unsatisfactory results being disposed of in a few words. The object of the writer in the present letter is to ask correspondents to record results apparently negative to the Spiritual hypothesis. Instances of such must be known to every Spiritualist; and it is thought by recording these, with attendant circumstances, that we may arrive at a better knowledge of "conditions." That there are lying spirits, embodied and disembodied, no Spiritualist will deny. From the frequency of untruthful communications it would appear, according to the axiom that like attracts like, that the majority of Spiritualists are certainly a "worse lot" than they suppose themselves to be. Who can wonder at certain individuals rushing off, at a time when their researches should actually begin, to the devil or psychic force to account for the unsatisfactory results they witness? For my part, I do not believe that lying spirits are so numerous as they are said to be. It would appear from the experiences of a number of friends, and of myself, that liars are more numerous in the next state than they are in this.

It was the privilege of the writer some time ago to sit in a circle with a lady who is a splendid clairvoyant, and from descriptions given by her it could not be doubted that the communicating spirits were any but the writer's own dear friends, yet all the messages obtained by tiltings were partly true and partly false. The question naturally arises, How was this? And may we not ask, How far are untruthful communications the work of lying spirits; how far are they the result of our own surroundings? Again, we may ask, How far are truthful communications the work of good spirits or of our own spirit's action? These are legitimate questions for Spiritualists to solve—questions which must be answered before Spiritualism can stand on a thorough scientific basis.

Andrew Jackson Davis assigns 60 per cent. of the communications as due to action other than spiritual. The following are his results, in a tabular form, from "The Present Age and Inner Life":—

| | |
|-------------------------|-------------|
| Voluntary Deception ... | 5 per cent. |
| Neurological ... | 6 " " |
| Vital Electricity ... | 10 " " |
| Nerve Psychology ... | 15 " " |
| Cerebro Sympathy ... | 16 " " |
| Clairvoyance ... | 8 " " |
| Departed Spirits ... | 40 " " |

Should we not, therefore, as honest men and women, record all the phases of our experiences? We should then show the world that, although we are alive to results apparently negative to our spiritual philosophy, that there is still sufficient proof to compel us to believe in spiritual power and presence. We should not lead the investigator to expect too much; and, in addition, we should be adopting means whereby our future communications could be tested scientifically, and the spiritual discriminated from that which is not of such origin.—I am, yours truly,
H. WMS. JONES.

Birmingham, November 28th, 1872.

[The foregoing is the most sensible letter we have received ... a day. In the present state of the investigation men's perceptive faculties are in a greater state of activity than their reflective organs. The consequence is that amongst Spiritualists there are many superficial lookers, and but few deep thinkers. A miserable infatuation infests the minds of some so-called Spiritualists to "expose the trickery" when they have anything brought under their observation which they do not understand, or have not sense enough even to look at it in a true light. It is the fault of mankind that they think they know everything already, and that to pass judgment is their mission rather than in humility to seek further knowledge. Such malpractice is the bane of Spiritualism at the present day. Our correspondent introduces a range of scientific inquiry which will have to wait till another department of the subject has been further advanced. To explain; we would point out that there are two distinct branches of spiritual science—the physical and the metaphysical; the material and the psychical. The first department concerns the means and methods whereby the physical phenomena are ultimated—particularly the passage of solid bodies through solid objects and the materialisation of spirits. This deeply interesting theme is very thoughtfully discussed in a paper on the "Tangibility of Spirit-Forms," in *Human Nature* for August last. The second section of the subject is that suggested by our correspondent. For years we have been eagerly observing in this field of inquiry, particularly at Mr. Morse's seances, and many of our observations and reflections have been recorded. As a basic consideration there are the circle's, medium's or inquirer's relations to the spirit-world and the peculiar plane of spirit-life with which he or she are associated; and here the difficulty is to determine what are indications of a high degree of spirituality. We have invariably found that pious Christian inquirers have been the most soundly hoaxed in their intercourse with the spirit-world, whereas "infidel" Spiritualists have met with much more light and faithfulness from the inhabitants of the spirit-world. Those who base their views of truth upon authority invariably become the communicants with authoritarian spirits who assume commanding names, and lead their votaries to believe that to receive dogmatic messages from them is the most sublime privilege conferred on mortals. The apostles and prophets, Jesus Christ, Gabriel, and Moloch severally communicate with numbers of people who report their experiences to us. Those who have "Jesus" or "Christ" as their guardian, assume a certain degree of speciality or piety, the chief point of which is the conceit thus fostered in their own minds. Really, men and women are oftentimes "children of a larger growth," and as it pleases the three-year-old to choof, choof, choof to his wooden railway-engine or talk to her doll, it pleases a certain class of mind to treat with imaginary attributes the spirits with whom they communicate. The question remains, what per-centum of such spirits emanates from the spirit-spheres, and how much from the personal sphere of the sitters or medium? It is certain that even in such cases a most benign spirit-influence is dissipated, highly advantageous and gratifying to the sitters; for, as the mother loves and supplies her child with what it requires, however babyish its tender years, so the spirit-world bends down in love and goodness to supply just what the human mind is capable of receiving. Yet, it is in such circles that the greatest danger of imposture exists on the part of spirits. In many other cases the sitters revere not the spirits more than is due to humanity under the best possible circumstances. It is not the position or dictum of the spirit which is valued, but Truth; the quality of that which is communicated, as to whether it is rational, liberal, just, and beneficial. Such spirits do not trouble with names, but are known by their characteristics. In these circles there is scarcely ever a case of deceit on the part of spirits, or, we may add, gullibility on the part of sitters.

If space permitted, we would gladly go into the question of the degrees and qualities of magnetism which passes off from individuals, and the organs of individuals in their different states of action. If a mind is actuated by perverted motives of subservieny, affectation, conceit, and selfishness, there must be a very different sphere thereby presented to that which emanates from a person in whom true rational dignity, candour, humility, and self-abnegation rule. At one circle, Mr. Dennys, the inspired author of "Alpha," reported himself from the spirit-world to be a convert to Trinitarianism, whereas, at other circles, he ridiculed the idea. We have seen the "Strolling Player" transformed into a maudling, sophisticated saint, by the medium getting interspersed with a whited sepulchre giving off an effluvia readily assimilated by the medium. We have also observed cases in which sensitives could smell something peculiar coming off perverted natures, who externally, to all appearances, were straight and sound; others, highly organised persons, manifest an ungovernable irritability in the presence of such offensive characters—the consequences attending a case of which were reported in an extra supplement to the *Christian Spiritualist* some time ago. These are very important matters to the spiritual scientist, but presenting a very different significance to the unthinking gossips.

In last week's *Medium*, in a report of a seance at Mr. Slater's, it was stated that the first spirit-face shown was like Mr. Burns. He asked a spirit, who said he was present, what was the cause or purport of such a manifestation. The spirit replied it was for an experiment on the part of the spirits in the first place, many of whom it sometimes takes to superintend the manufacture of one face. "Then," said the spirit, "your mind was fresh, and we could draw the necessary elements from you most readily." To understand this it must be known that the greater portion of the circle were suffering from ill health, and all except Mr. Burns had been engrossed in a painful circumstance, which preoccupied their minds and restrained the flow of the psychical element. He came in late, and had not had the facts communicated to him. To resume the conversation with the spirit, Mr. Burns asked, "Could not

the spirits have made another person's face from the matter derived from my body?" "Yes," was the reply, "but not so readily." This is but a glimpse at an important subject, but there is enough presented to form food for thought, clearly indicating that not only bodily conditions but mental states have a weighty effect on the physical, and more particularly on the intellectual manifestations.

What a feature of ignorance and barbarism it is for investigators to blame poor mediums with the consequences when such conditions are presented! As an instance, take Mr. Morse's visit to Preston, alluded to in last week's *Messenger*. Well may Mr. Tennyson, himself an enlightened student of Spiritualism, exclaim, when referring to spirit-communication—

"But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

And when their sweet voices are heard, they are transformed into discordant clamour by the atmosphere through which they have to pass.

No! Spiritualism has not yet got beyond the stage of showmanship. The so-called scientific Spiritualist lives in the same street mentally with the stall-keeper in the Lowther Arcade, or the wax-work exhibitor in the market square.

We have had intimation from a professional gentleman in Edinburgh that he is about to institute inquiries into the dynamical realm of Spiritualism, with the results of which inquiry our readers will be acquainted, and we shall be glad to be favoured with the remarks of such observers as our present correspondent. — E. M.]

SPIRITUALISM AND THE FIRE IN BOSTON.

Instead of the usual supply of the *Banner of Light*, we received on Monday morning a "*Banner of Light Supplement*," printed on one side of a sheet of paper, dated November 13. We present some of the leading paragraphs:—

AN APPEAL

TO THE

SPIRITUALISTS AND LIBERALS OF THE WORLD!

THE "BANNER OF LIGHT" ESTABLISHMENT IN RUINS.

"We have lost everything except our stereotype plates.

"Our large stock of new and valuable books; our printing-office, with its new founts of type, recently purchased at great expense; the furniture and fixtures of our Book-store; the Editorial Department, with its valuable original manuscripts and bound files of the *BANNER*; the Banner Free Circle Room, with its gallery of valuable pictures—all, all have been swept away in a moment by the extensive conflagration that devastated a large portion of our city on the 9th and 10th instants.

"Under these melancholy circumstances, we send out this appeal to our friends for pecuniary aid. We ask in behalf of the spirit-world, whose organ the *BANNER* still hopes to be! We ask in behalf of our common Humanity, that has derived so many and vast benefits through the Message Department, acknowledgments of which have come from every quarter of the globe! We ask in behalf of the thousands of spirits who have not as yet had the opportunity, but are anxious to send, through our instrumentality, messages of love to their dear ones in the earth-life.

"BROTHER AND SISTER SPIRITUALISTS—SHALL WE APPEAL IN VAIN?

"By the blessing of the Father and the Mother of us all, in whose hands we are, we trust that we shall soon be enabled to re-issue our beloved *BANNER OF LIGHT*.

"WILLIAM WHITE.

"LUTHER COLBY.

"ISAAC B. RICH.

"H. Hanover Street, Boston, Mass."

We hope this appeal will receive a generous response. As individual Spiritualists, we owe a deep debt of gratitude to the *Banner of Light* for much instructive reading matter presented to the world through its widely-diffused columns, and to William White and Co. for the energy and taste with which they have kept the cause before the world through a superior class of literature. We can do but little for our ruined brothers, but gladly give a small portion of space to plead their cause. If we might be allowed to make a suggestion of a practical kind, we would urge that as many English Spiritualists as possible subscribe for the *Banner of Light* for 1873. Every Spiritualist would do well to see the *Banner* weekly; and by societies, circles, and clubs uniting for that purpose, and procuring a copy in their respective districts, all might have the privilege of reading it, and at a very small cost to each person. By subscribing 15s. in advance to Mr. Burns, the London agent, the *Banner* will be sent to any address for fifty-two weeks, post free.

Mr. Burns is just now making up his list of subscribers for 1873, the amount of subscriptions for which will be remitted in a few days, and if it amounted to £100 or so it would be a slight contribution of ready cash to enable our friends to begin with again. We hope we need not say one word more to secure the practical sympathy of English Spiritualists in this painful crisis to the full extent of their power. We are also receiving special subscriptions in cash, the first list of which will be acknowledged next week.

CRUMBS BY THE WAYSIDE.

Starting on a circular tour—the weather not at all favourable for such a journey, everything felt wet and chilly—I made my way to the starting-point, Lime Street Station, Liverpool. Taking my seat in the train, what with steam, rain, and noise, the prospect did not appear very inviting to one about to make a long journey; but well knowing that there were in the distance pleasures in store, I had to bear with the present inconvenience. My destination was the commercial city of Glasgow. The journey was not a pleasant one, for the elements seemed to contend for the mastery. Safe and sound in the first city of Scotland, I sought my hotel, cold and weary, and retired to rest there to dream over the perils of railway travelling. On walking abroad our esteemed friend Mr. H. Nisbet was soon discovered, whose countenance was radiant with delight as the face of a friend met his salutation. We met in the circle at eight o'clock, Mr. Duguid, the trance-painter, holding a

pleasant conversation with the ancient Persian who first manifested "Stein," the Dutch painter, then took the medium under control; and after spending a delightful evening we left to prepare for the morrow, that being Sunday. I attended the morning service at the cathedral—a magnificent pile, and in the evening went with the Nisbet family to the Glasgow Association Room, where my friend Mr. H. Nisbet spoke his subject being, "My Testimony." I had the pleasure of saying a few words: dropping a few crumbs of my experience to those who may be seeking after truth, operating upon some that were present, and speaking words of comfort to the doubting ones. I met there our much-esteemed friend Mr. Bowman, zealous in the cause; I also had the pleasure of meeting the missionary medium, Mr. Wallace, who had the night previous come from Edinburgh. Off again on the morrow for the Modern Athens, but found no progressive minds there. The inhabitants seem far beyond the times in their own estimation, not finding any time to think of that life beyond the grave. They are wise in their own generation; so much so, that no progressive principles can find root amongst them. My time being short, I made my way to Newcastle-on-Tyne. Calling on an old friend, Mr. A. Chapman, we went our way to Durham, the city of churches, and there, as in the Modern Athens, no one dare go beyond the dictation of the priesthood, for were the man that gets into the clutches of these so-called Christians. We stayed here a short time, and then made our way to Hamilton, Auckland, a town of Progressive souls. Our first call was Mr. Everett, here we had the pleasure again of meeting our friend Mr. Morse. As is usual with this family, you must first refresh the inner man, then talk afterwards. Finding that Mr. Morse was to give an address in the evening, and having about two hours to spare, I made my way to the medium-family, the Fawcetts. I found them, as usual, glad to meet a friend, and made arrangements for a sitting with the family after Mr. Morse's address. Returning to Mr. Everett's, the company had arrived. When the chairman, Mr. Kilburn, had introduced Mr. Morse, a hymn was sung. The guide of the medium took control, and dilated upon man, spiritually and naturally, speaking fully an hour. He was followed by the "Strolling Player." I then spoke for some ten minutes upon the phenomena I had seen. I now made my way to the Fawcetts, and there formed a circle; Mr. and Mrs. Thomas, Miss Fawcett, and myself being present. The table began to move, the two bells were carried about the room, and the tambourine floated about. Miss Fawcett was controlled by a little Indian spirit called "Valena." This little spirit requested me to hold the medium's hand—her father holding the other—when, to my surprise, she was floated into the air, nearly dragging me off my feet. This was repeated twice, when she was placed upon her chair. A spirit called "Isabella Fegan" then took control. This spirit demonstrated very freely, touching us severally over different parts of the body; and after touching us wherever we asked, she finished with a tangible kiss to each. The spirit of an American doctor, "H. Stewart," who was present, was plainly seen by the seeing medium, Mr. Fawcett. The room appeared illuminated with golden clouds. A more pleasant night I never spent. We sat till a late hour. On the morrow I had to bid all the friends good-bye, and make my way to Darlington; there I met Mr. J. Hinde, a real friend of Progress. We exchanged thoughts with each other, then off by the 1.0 train for Liverpool, thus dropping a crumb here and there, speaking a word of comfort where I found it needed, operating upon the sick, and trying, as far as lay in my power, to alleviate the pain of my suffering brothers and sisters.—Yours in the bond of brotherhood,

WILLIAM MESSENGER.

DR. SEXTON AT HUDDERSFIELD.

MR. EDITOR.—The Spiritualists of Huddersfield on Sunday last provided for themselves and their secularistic townsmen a mental feast of rare quality. Dr. Sexton's *debut* as a lecturer on the Spiritualists' platform was a splendid success. Two lectures were given, as announced in your last issue, in the Gymnasium Hall, Ramsden Street. Mr. Councillor Houghton presided on both occasions. On the platform were Mr. Ambler, of Halifax, and several other gentlemen from surrounding towns. The audience in the afternoon numbered nearly 400, and comprised a very large proportion of the clearest-headed and deepest-thinking men in the town, of all shades of opinion. Many of these expressed their great satisfaction with the way in which the lecturer presented his subject to them.

"The Philosophy of Trance—Natural, Mesmeric, and Spiritual; with Remarks on Clairvoyants and Mediums," was the subject for the afternoon; and to say it was handled in a masterly manner would be simply to say that Dr. Sexton was evidently thoroughly at home in it, and had hold of his audience from first to last; rewarded by their unflinching interest, and often with appreciating but suppressed applause, he took his hearers with him through a rapid survey of the philosophy—physiological and psychological—of sleep, of dreaming, and the state called trance. He stated that in no case had he sought for illustrations for his lecture from the Spiritualistic literature. In all cases he had consulted the works of standard writers on the subject under notice. At the close of his lecture, the Secularists, who were present in large numbers, put many very silly questions, which, with characteristic smartness, Dr. Sexton readily disposed of.

In the evening a considerably larger audience was drawn together to hear Dr. Sexton's disposal of "Unconscious Cerebration a Scientific Fallacy, and no Explanation of Spiritual Phenomena." Dr. Carpenter's Manchester lecture, wherein he styles Spiritualism a "mental epidemic," came within the grasp of the lecturer, and left his hands an unshapely jumble of the present-day scientific jargon which serves the needs of men who only admit such facts as square with their *a priori* reasoning.

Dr. Sexton referred to the remarkable preaching mania in Sweden related by Mary Howitt in the *People's Journal*, small children even being in the habit of preaching discourses, at the time considered wonderful in respect of the eloquence and wisdom displayed. Dr. Carpenter would style this a phase of mental disease, and would class Spiritualism in the same category. Those only of a very nervous and excitable temperament are affected, says Carpenter; then these only are to be found in the ranks of modern Spiritualism, if Dr. C. is right. "But is it so?" asks Dr. Sexton to-day. Dr. Sexton quoted Carpenter's observations on the progress of the human mind from childhood to the attainment of the matured power of mind known under the term "common sense."

This common resultant depends on the experiences of each individual. He ridiculed Carpenter's endeavours to make facts square with his pre-conceived views; and affirmed that his "Laws of Nature and Common Sense" mean just so much as, and no more than, Dr. Carpenter *knows* of such laws. Every new discovery has been frowned down because it has not been considered to be in accordance with "The Laws of Nature and Common Sense" of its day. We have a perfect right to ask how much they know of these laws. We must first examine phenomena. First learn facts, and see if the law squares with the fact; and if not, the law is no law at all. He pointed out that Dr. Carpenter alleged either intentional deception or self-deception as having been the case on all occasions when he had investigated. The German idea of Subjective sensations accounting for a great deal of the so-called manifestation was examined. The "Involuntary Muscular Action" theory was next examined; and the experiments made by the Committee of the Dialectical Society at Dr. Edmund's house, as reported by the Committee and by Sergeant Cox, were referred to. This "Involuntary Muscular Action" theory was shown to be as fallacious as the wonderful "Brain-Wave" theory he demolished in his afternoon lecture.

Dr. Sexton showed the paradoxical character of the term "Unconscious Cerebration." This is another of the hard words meant to hide the ignorance of pretentious scientific men of this day. Unconscious cerebration means unconscious thinking. Dr. Carpenter's theory is, that the whole thing is the result of the sensorium. Then, asks Dr. Sexton, "Why don't insects write poems? Why don't spiders paint pictures? Why don't the lower animals do many of the wonderful things we find attributed by Dr. Carpenter to the unconscious action of this sensorium common to nearly the whole of animated nature? Man is distinguished from animals by his consciousness. If the sensorium does all, the brain proper is useless."

The quintessence of credulity is the scepticism which will have it that "unconscious cerebration" accounts for the phenomena, such as we constantly see taking place at the spirit-circle. The question was: "Do these phenomena occur?" The lecturer described his experiences with the Davenport Brothers, and emphatically declared his conviction of the genuineness of the manifestations given in their presence under strict paper-and-flour tests.

There are only three sources possible from whence is derived the force which accomplishes what we witness in the case of what is termed spirit-communion:—

1st. From the medium. 2nd. From general sources. 3rd. From departed human spirits.

Sergeant Cox declares they proceed from the first, and says what comes is always coloured by the medium's mentality. If you say the source is general, you go further than the Spiritualists: you make God the directing power. We say, if there be intelligence, ask the thing itself what it is and whence.

If different answers come when we question the intelligent movers of tables, then something is wrong; but in ten thousand instances replies have come which, while not agreeing upon every detail, do agree upon one point which precludes mistake; and that one point is as to personality and identity. When this point concerns their own identity, then we are bound to accept it. Referring to the "utility of the thing," asked by a gentleman at the close of the afternoon lecture, he stated he had received assistance often in the cure of cases he should never have gone on with but for such help, and they had come out cured. Was there no utility in that? No utility in knowing your friends are with you hand in hand, cheering you in distress, and advising you in your trouble? No utility in a movement which proclaims aloud to mankind we live to-day, and through the everlasting ages, by and through the sustaining hand of Him in whose hands are all things?

Several questions were asked, remarkable for the incipient mental condition of the querists, and very aptly illustrative of that sort of wisdom which is too stupid to perceive its own ignorance displayed in questioning without possessing that substratum of experience to render a pertinent answer valuable and useful.

These lectures have been a great success, and it is very encouraging indeed to the gentleman who has, single-handed, taken the responsibility of bringing down so eloquent and talented an exponent of this subject.

Dec. 2nd, 1872.

J. L. R.

P.S.—On a question of fact solely, I beg to set right, according to my copy of the Dialectical Society's Report, Dr. Sexton's statement that the committee alluded to by him as having *knelt* round Dr. Edmund's large table, had not their chair backs *three feet* from the table as mentioned by Dr. Sexton, but *nine inches* and *twelve inches* respectively. Of course this slip of the tongue does not weaken Dr. Sexton's argument against the "Unconscious Muscular Action" theory.

J. L. R.

HERNE AND WILLIAMS AT MERTHYR.

To the Editor.—Sir,—As I happen to be the lady who sat on the left-hand side of the medium Herne, to whom you have referred in your last impression, though doing violence to my own feelings in coming forward, yet, in common justice to Mr. Herne, I wish to endorse what you have said. During the whole sitting I grasped the hand of the medium convulsively, through extreme nervous timidity, indeed, I may say terror, and it would have been a physical impossibility for him to have moved a muscle without my knowledge.

The seances were not failures by any means. My husband and myself, who were investigators merely, have become, through what we saw at the public seances, and especially the private one held in our own drawing-room, thoroughly convinced of the truth of Spiritualism; and two or three others are convinced, one of the number a Bradlaughite. I take the opportunity of attesting to the honest and gentlemanlike bearing of Messrs. Herne and Williams, and their readiness to afford every opportunity for investigation, in recognition of which both my husband and myself will always be happy to show them the hospitality of our home.

We are deeply moved at the personal account you give of yourself. We hope that your forebodings are not to be realised. I beg to enclose my mite of 10s. in answer to your earnest application in the MEDIUM of this week.

With regard to my name, I scarcely like to have it in print. Miriam will do for that, but, if asked for, to be given.—I remain, dear Sir, yours truly,

MIRIAM.

Merthyr Tydfil, December 1st, 1872.

THE UTILITY OF BELIEF IN SPIRITUALISM.

To the Editor.—Dear Sir,—Will you kindly permit me to correct two very prominent inaccuracies in the report that appeared in your last issue of my lecture at the Hall of Progress on "The Utility of Belief in Spiritualism." The reporter says that the lecturer's argument was, that by spiritual influence most if not all the crime committed in past ages could be traced to that source. I beg to state that such a foolish assertion never passed my lips. I urged that belief in disembodied spirits lay at the root of the innumerable persecutions of innocent people under the name of witchcraft, giving historicity to my allegation. The second error is the following:—"He called his disciples, and said there were none equal to Spiritualists in doing good; and that for advanced thought and thorough liberal ideas there was no place equal to the Institution at 15, Southampton Row." What I said was this—"that out of the millions of Spiritual believers that inhabit the earth, none are likely to do more for humanity by spreading advanced thought than those whose head-quarters are in Southampton Row." I offer this correction because the reporter puts words into my mouth I never used, besides completely misconstruing my argument. I hope in future he will be more accurate.—Yours faithfully,

CHARLES B. MERSH.

[From advertisement it will be perceived that the discussion on Spiritualism is to be continued on Sunday evening, when Spiritualists will do well to attend.—Ed. M.]

PROVINCIAL MEDIUMS IN LONDON.

Spiritualism is supposed to inculcate a principle of fraternal equality and amiable reciprocity, but to observe the isolated and disorganised habits of Spiritualists the principle referred to might be supposed to exist more in theory than in practice. To promote a result so desirable, and to give Spiritualists and mediums greater opportunities of becoming better acquainted, it is proposed that provincial mediums be invited to visit London for a week or so in rotation, and be entertained one evening socially at the Spiritual Institution, attend the leading seances, and speak at two or three meetings and the Sunday Services. It would be necessary to realise from the assemblies thus addressed sufficient funds to pay the expenses of such visitors, and also such remuneration as their absence from business might entitle them to. By the adoption of such a method the Spiritualists of London would gain an idea of the state of mediumship in the provinces, and our country friends would have the opportunity of seeing London, and the famous mediums there in practice. We know, experimentally, how kindly mediums and lecturers from London are received and cared for in the country, and it is but fair that such generous hospitality should be reciprocated. Who would not delight in seeing Mr. David Duguid, the famous painting-medium, in London; also such a veteran as Mrs. Hitchcock, of Nottingham, or Mr. John Blackburn, of Halifax! It would also be profitable to have a visit from such speakers as Mrs. Butterfield, Mr. E. Wood, Mr. Jackson, Mr. Johnson, Mr. Fegan, Mr. Naylor, and others of whose abilities the Spiritualists of London know nothing. All we can say is, that these good brothers and sisters will be welcomed, and others that we do not name at the present time, but who need not feel slighted on that account, for our heart and memory are much larger than the columns of the MEDIUM or the number of weeks in the year. To begin with, we offer these good friends a home, one after the other, at the Spiritual Institution; and we shall also make an effort to find them such engagements as will send them home none the worse for their visit. We shall be glad of letters from the friends named and others, as to when it would be most convenient for them to make the journey, and we shall meantime set our house in order for their reception. Might we not suggest that local societies in London anticipate this arrangement by preparing for meetings and seances, and perhaps a few more halls might be opened to take advantage of this special form of advocacy?

LIVERPOOL.

Mr. Wood, trance-medium, Arrad, near Halifax, delivered two addresses while under spirit influence, on Sunday last, to increasing audiences, in the Assembly Rooms, Islington. The spirit, through Mr. Wood, so delighted the audience that a vote was taken for the medium to revisit Liverpool the first Sunday he could spare. Every hand was held up in favour of the proposition, and he promised to revisit us in about a month's time. At the afternoon meeting his first words were, "The key of Truth has come, and you are well pleased." He showed how the key of Spiritualism had opened the door which the churches had shut, and let the people in through that door to behold the great mysteries of godliness, and they rejoiced at the sight.

The evening's address was upon "Who is the Holy Ghost?" After an eloquent address, Mr. Wood was asked by some of the audience to speak while in his normal state, which he consented to do, and the contrast was so great as to elicit roars of laughter. Mr. Wood said he had never gone to school, nor could he read or write. After which, Mr. Shepherd, who formerly was one of the leading men among the Secularists in this town, stood up and declared that he believed as truly that the power or influence which spoke through Mr. Wood was a real spirit from the spirit-world, as he did in his own existence, and that he intended soon to give to the public his experience in Spiritualism.

A gentleman, who was said to be a Baptist preacher, asked a question about the "blood of Jesus," which was answered very satisfactorily to all, apparently; but the spirit asked the gentleman himself if he was satisfied, and the answer from him was, "No."

While the address was being delivered, the cheering had to be suppressed several times. J. Wason, Esq., presided.

It is reported that next Sunday the place will be crowded to hear Mrs. Butterfield, of New Scarborough, Morley, who is to give two inspirational addresses, at half-past two and seven p.m. The Sunday after, Mr. Morse will again visit us and occupy the platform with his spirit-guides, and I must say our anticipations are very high in respect to Mr. Morse's fourth visit to Liverpool.

JOHN CHARMAN.

10, Dunkeld Street.

A SOCIETY is being formed in Edinburgh for the purpose of investigating Spiritualism. This is the result of Mr. Wallace's visit, who may have to return to give some assistance in floating the new society. Those desirous of joining it should send on their addresses to the Editor of the MEDIUM.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Materialised Spirit-Forms—Messrs. Herne and Williams in the Netherlands—Herne and Williams at Merthyr—Spiritualism in Glasgow—Sunday Evening Services—Spirit-Faces and Direct-Writing—Mr. J. J. Morse at Bishop Auckland—Mr. J. J. Morse at Preston—Subscriptions Received for the Spiritual Institution—A Public Discussion on Spiritualism between Mr. C. Bradlaugh and Mr. J. Burns—A Public Developing Circle—The Sunday Services—Next Sunday in London—Dr. Sexton's Appointments—Progression & Reincarnation—A Spirit leaves her *Carte de Visite*—Miss Fowler at Liverpool—The Missionary Medium, &c., &c.

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

SUNDAY, DECEMBER 8. Service at Cavendish Rooms, at 7 o'clock. Address by J. Burns, on "Spirit-Faces."

WEDNESDAY, DECEMBER 11. Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.

THURSDAY, DECEMBER 12. Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

FRIDAY, DECEMBER 13. Mrs. Holmes will give a Seance for the benefit of the Spiritual Institution, at 8. Admission, 5s.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 6, 1872.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

Spiritualism teaches that human life on earth and in the spirit-world is one continuous whole, though it seems to us on earth a mere broken fragment. Human society, then, includes the inhabitants of the spirit-realm as well as those on the footstool. If so, the purpose of their existence must be identical; their motives ought to be alike, and their actions should harmonise. For this reason it is taught that a man's life on earth prepares his place in the spirit-world; while yet a physical man, he is at the same time a spiritual being, living in a sphere of spirit-life in sympathy with his daily walk and conversation. The two states of being, with their respective inhabitants, are thus interblended; and as the spiritual is the superior state, we may assume that man on earth, in every condition and pursuit, acts in close sympathy and under the influence of spiritual beings. Such was the experience of Swedenborg and is that of many modern Spiritualists; and, indeed, Spiritualism itself is an illustration in point.

Observation sustains the conviction that the movement called Spiritualism—so young, and yet so powerful; so deep, and yet so universal—is the work of the spirit-world, and manifested itself amongst men unplanned and unsought for. The spirits found their first mediums and suitable occasions on which to use them. D. D. Home, Emma Hardinge, Morse, Herne and Williams, and the whole host of mediums—speakers and workers, public and private—have been appointed by no committees, educated at no schools, nor have not even decided upon their own course in life. All this has been done for them, and the noble works of which they have been the instruments have been planned and carried out by other minds than their own.

Ten years ago my mind was fairly possessed by new and original plans, the execution of which was far beyond my experience, position, or pecuniary means. I was then a clerk, just married, possessing but very little of the world's goods, and with a weekly salary just sufficient to keep soul and body together. I could not get rid of the idea that I was to be the founder of an institution, the title of which was to be the "Progressive Library." By its agency, works on Spiritualism—then so rare, costly, and inaccessible—were to be as comestable as the cheap novels; and the literature of the movement, then without a home in which it dared to show its head, was to be brought before the public as other literature, and find its agents throughout the land. I felt convinced that this new enterprise would become so extensive that readers from all parts of the country would borrow books; that the inquirer or teacher would flock to it for information or confirmation; not only so, but that a crop of children would spring up around it in every centre of population, till the people were thoroughly instructed by new institutions in that which pertained to their individual welfare and the progress of society. I observed that the literature of Spiritualism was in the hands of a few, leaving the great, seeking

mind of the people without any free means of expression or enlightenment. Some half-dozen individuals being all who had the privilege of airing their opinions on the subject, I saw the need of a free press, representing alike, unrestrictedly, the needs of the people and the inexhaustible supply of the spirit-world.

These plans were so preposterously Utopian that I did not dare think of them except as a tale of the imagination—a possibility; no doubt, but decidedly improbable. To no one could I venture to unbosom my schemes, as I did not care to be laughed at over such a barren prospect; and as it might be a dream and nothing more, I resolved to indulge it in unbroken secrecy. But at times a deep shadow would flit across my brain, and, like the miner who was killed the other day by a fall of rock and dreamed of the occurrence the night before, I felt at these times as if tons of care loaded my brow, harassing responsibilities crushed me to the ground, and exhausting toil wasted my life's energies. No wonder that I resolved to keep myself a free man, and never encumber myself with the cares of business!

I tried at length to save as many shillings as would print 100 cards, and I announced the Progressive Library, with its stores of literature in all departments of thought; but I had not a single book in my possession. Charles Blackburne, Esq., of Manchester, who paid in advance for a year of the "Herald of Progress," was my first customer. Another gentleman became a subscriber to the Library, and asked for certain books. With his subscription I purchased the volumes, and since that day have done the best in my power to keep faith with the public. A small stock of works fell into my hands, and A. J. Davis and Co. liberally supplied me on credit, by which they effected the sale of many works, and never lost a farthing, as all claims have been paid to the full long ago. In those days I gave an account of myself and some of my intentions—not the vague schemes named above—to A. J. Davis, requesting his opinion in the "Herald of Progress." In the number of that excellent periodical published on December 13, 1862, appeared the following in the column devoted to "Whisperings to Correspondents":—"A BARRON, London.—The personal details were very welcome, for they form the basis of a true acquaintance. We shall many times stretch forth a brother's hand to grasp yours, and will often send the best wishes of friendship to you, in part acknowledgment for your kindly offices in behalf of Human Progress. Books, lists, 'Heralds,' &c., have been sent as per order. Your position is eminently favourable to the introduction and diffusion of new Spiritual truths in Europe." Such was the first of a series of interchanges with that good brother, which have not yet been allowed to go into desuetude.

While I travelled with Mr. Fowler I had a good salary and but little trade, so that all went on swimmingly, and the Library grew. My first difficulties were caused by being victimised in printing reports for the Darlington and Newcastle Conventionists. Then came *Human Nature*, and ultimately Camberwell was found to be so inconvenient for the public that I was prevailed on to move into the City. To enable me to do so was my first appeal to the public for co-operation. In one week I had £200 sent in. The greater part was in the form of advances, which have long since been "worked out" in goods supplied; a few sums were donated; and one good old friend, who had never seen my face, forwarded £50, which about a year afterwards he gave up all claim to.

The term "Spiritual Institution" now became associated with "Progressive Library," and the expenses incurred in rent and the publication of the MEDIUM, &c., made it necessary that a great deal of money should come from somewhere. Only a small sum was obtained from the public. Mrs. Hardinge's appeal was well responded to. Still the Institution entailed increasing embarrassment. I resolved that I would run no further into debt, but that I would try to receive from the friends of Spiritualism sufficient co-operation to sustain that which was for a general purpose. Last week's statement shows in part how far I have succeeded, and herewith is another list of subscriptions and donations:—

| | | | |
|--|--------|---|--------|
| Mr. Grant | £1 1 0 | Mr. Thelwall | 40 5 0 |
| Mr. Beckett | 1 1 0 | Mr. Sutherland | 1 0 0 |
| A Friend | 0 10 0 | Mr. T. Blackburne | 0 2 6 |
| Mr. Wootton | 0 2 6 | C. R. | 1 1 0 |
| Mr. Foster (Hope Town Circle) | 0 10 0 | Marylebone Association | 1 5 0 |
| Dr. A. | 1 1 0 | Lieut. Salmond | 3 0 0 |
| Kirkcubright | 0 5 0 | A Friend, Manchester | 0 13 0 |
| Author of a Letter in MEDIUM, No. 129 | 1 0 0 | A Friend to Spiritualism | 1 0 0 |
| Mr. Whitely | 1 1 0 | Mr. Ainger | 0 10 0 |
| Mr. D. Jones | 0 2 6 | A Friend | 0 5 0 |
| Mr. D. Burns | 1 0 0 | A Friend | 0 2 6 |
| Mr. Evans | 0 2 0 | Mr. Joseph Wilde | 0 2 6 |
| Mr. Armfield | 1 1 0 | Mr. Barr | 1 1 0 |
| Mr. Barber | 0 5 0 | Mr. A. Hinde (from a few friends) | 0 10 0 |
| Mr. Platt | 1 0 0 | Mr. Adams (quarterly subscription) | 0 2 6 |
| Mr. Porteous | 0 4 0 | Mr. G. B. Pritchard | 1 0 0 |
| F. A. B. | 3 0 0 | A Member | 0 2 0 |
| Mr. Brimley | 0 10 0 | Chip (donation) | 0 5 0 |
| Mr. Stentford | 0 2 6 | " (sub. 2 quarters) | 0 5 0 |
| Lieut. Salmond | 1 0 0 | Mrs. Lowe (sub.) | 1 1 0 |
| A Friend | 1 0 0 | Mr. Wilson (Hope Town Circle) | 0 15 0 |
| Mr. Adams (quarterly subscription) | 0 2 6 | Goodwill | 1 0 0 |
| Mr. Anderson's Circle (per Mr. Wilde) | 0 2 6 | Dr. S. | 3 3 0 |
| Mr. K. | 1 0 0 | M. A. | 1 0 0 |
| Mr. Jones | 0 5 0 | Mr. Emmett | 1 0 0 |

Such are the general subscriptions received since Midsummer to last week, and included in the estimate then made. I had intended to extend this article much longer, showing that the impressions I received ten years ago have been in a great part realised, and we may expect that they will be further developed. I have been told by mediums, entire strangers, that my various movements in life, which have been of a very varied kind, have been such as to prepare me for the work I have done in connection with Spiritualism, and that the plans which I have undertaken and seem to have worked out so far I can take no credit for, any more than the pen which I now use need congratulate itself on the matter being written through its agency. The pen possesses certain properties which recommend it to my use, and so do I, as part of the means necessary for the spirit-world to carry out their views in respect to mankind.

The severe encroachments upon my time made by callers, prevent me from giving due expression to my thanks for the kind letters and *enclosures* received during the week. These will be given next week. Meanwhile, under the grateful mesmerism of Mr. Perrin, I experience a decided improvement in health.

J. BURNS.

DEBATE ON SPIRITUALISM BETWEEN MR. BRADLAUGH AND MR. BURNS.

Both Spiritualists and investigators will be interested in knowing that the oft-repeated invitation of Mr. Charles Bradlaugh (the well-known Materialist and Secularist), publicly to discuss the question of Modern Spiritualism, has at length been accepted.

Many have felt that such a challenge should not pass unnoticed; therefore Mr. Burns, of the Progressive Library, Southampton Row, has been prevailed upon to meet Mr. Bradlaugh in friendly debate on Monday and Tuesday evenings, December 16th and 17th, at eight o'clock, in the New Hall of Science, 142, Old Street, City Road.

To make these meetings as useful as possible, the Committee supporting these gentlemen have arranged to admit the public at the merely nominal charge of 2d. and 3d. each evening, and Reserved-seat Tickets for the course have been provided at 1s. These tickets may be obtained at both the above-named places, and should be secured beforehand. Every one desirous of helping into light and publicity this debatable subject is invited to attend, and especially to bring strangers to the phenomena and philosophy of Spiritualism; the more so as the event itself is significant of healthy movement, and the debaters, in their respective spheres, men of mark and influence.

[In addition to the above official notice, we may be allowed to add that the event alluded to is already creating a large amount of interest. A discussion is a somewhat novel incident in connection with Spiritualism, and it is hoped the friends of the movement will attend in good force, and hear what can be said on both sides. A very large attendance is expected, and to accommodate those who desire a good seat a limited number of Reserved-seat Tickets have been issued, price 1s. for both lectures; we recommend the use of these to our friends, who will thereby secure a good place, and help materially in meeting the necessary expenses. We may add, that these tickets are being taken up rapidly, and an early application would be a prudent step.—Ed. M.]

THE SUNDAY SERVICES

At Cavendish Rooms were opened very cheerfully on Sunday evening. The hall has been beautifully decorated and seated. The audience was full and highly respectable, and Mr. Mulford's lecture was very entertaining, comprehensive, and instructive, and adapted to secure the attention of either Spiritualists or the general public. We took copious notes, which time and space prevent our presenting in the MEDIUM, but we cordially urge Spiritualists everywhere to secure Mr. Mulford's services. He informs us that it would be his delight to aid the cause of Spiritualism either in London or the provinces. Such help should not be allowed to rust, but a series of meetings should be got up in various parts by local committees. Our country friends should also secure visits from Mr. Mulford, who, in addition to Spiritualism, is used to lecturing on almost every conceivable popular subject, especially matters illustrative of foreign lands and travel, which are inexhaustible topics of interest. Letters for him may be addressed to the Spiritual Institution.

On Sunday evening the platform at Cavendish Rooms will be occupied by Mr. Burns, who will speak on "Spirit-Faces."

NEXT SUNDAY IN LONDON.

Sunday Evening Services for Spiritualists, at Cavendish Rooms, Mortimer Street, at 7 o'clock. J. Burns will speak on "Spirit-faces."

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

Sunday Lecture Society, St. George's Hall, Langham Place, at 4. John Ray, Esq., M.D., LL.D., on "Arctic Experience; with a description of the Esquimaux."

Sunday Evenings for the People, St. George's Hall, at 7. George J. Wild, LL.D., formerly Rector of Bisley, on "Sacerdotalism," followed by Mozart's 12th Mass.

New Church, the Mall, Kensington, at 6.30. Dr. Bayley, on "Jesus casting the Devil out of him that was Dumb."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Family Devotion."

Hall of Progress, 90, Church Street, Paddington. Discussion on the "Utility of a Belief in Spiritualism," at 7.

We have been charmed and cheered by a very agreeable incident, viz., a visit from Mr. MacDonnell, of Dublin, who has been a student of psychological science since the visit to Ireland of Messrs. Jackson and Davey many years ago.

MEDIUMS AND "THE MEDIUM."

As an indication of the interest which mediums take in the prospects of the Spiritual Institution and its agencies, we have been asked to give publicity to the following letter:—

"Psychopathic Institution, 254, Marylebone Road,

"December 3, 1872.

"Mr. Burns,—Dear Sir,—In response to the appeal contained in last week's MEDIUM, I beg your acceptance of £1, enclosed, towards the funds of the Spiritual Institution, particularly the MEDIUM. What would we mediums be were it not for our able and large-hearted namesake—the weekly MEDIUM—which defends us from attacks and slanders from whatever quarter they may come, and lets the public know we are in existence, and what we can do? I say, brother and sister mediums, how could we get on at all were it not for the MEDIUM to publish our claims to the attention and patronage of those who require our services? The MEDIUM is like a good father and mother, working and toiling for us all, and we are unworthy children unless we return the kindness thus rendered without stint or thanks. I think the mediums of this country would enter into a paying investment if they took steps to keep the MEDIUM afloat, without loss or embarrassment to the proprietor. Thinking so, in my own case, I make this small donation.—I am, heartily and healthily, yours in the cause,

JOSEPH ASHMAN, Healing Medium.

[Our public mediums do not make one farthing too much by the exercise of their wonderful gifts, without which Spiritualism would be a sad loser, and yet they have been very generous towards our efforts. A series of benefit seances have been given at the Spiritual Institution—one by Mr. Cogman last Friday, and by Mrs. Olive this evening. On Friday evening next, Mrs. Holmes will give her second seance for the benefit of the Spiritual Institution, to all of which arrangements we call the kind attention of our readers. We have all along carefully worked "hand-in-hand with angels" and their mediums, between whom and the public we have been a "medium." Seeing that the public are the benefited party by all this service, it would not be fair to tax mediums entirely with its support.—Ed. M.]

DR. SEXTON'S APPOINTMENTS.

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.

[As Pullan's Hall is an immensely large place, we hope Spiritualists in the vicinity will help our Bradford friends to see that it is well filled. Dr. Sexton will not disappoint his audiences in any particular. We understand Mrs. Scattergood will be the only medium who will speak in the afternoon.]

SOME correspondence from Mr. Weeks, respecting his wife's decease and tests connected therewith, stands over with other matters of interest.

Mr. L. N. FOWLER, the celebrated phrenologist, is at present lecturing in Wolverhampton. He will open a permanent office at 107, Fleet Street, on March 1, 1873.

MR. CLEMENT PINE informs us that he has formed a psychological society at Bridgewater, and has increased the circulation of the MEDIUM in that town from one copy to six or seven weekly.

MR. MEISH suggests the formation of a Non-Sectarian Progressive Society, at 90, Church Street, Paddington. Dr. Sexton is expected to lecture for him at that hall on some Sunday soon.

THE first sitting of Mr. Cogman's developing circle at the Spiritual Institution will take place on Wednesday evening. We understand that several tickets were taken on Wednesday last.

FRIENDS in Wandsworth, Lambeth, Battersea, and Vauxhall may be glad to know that the MEDIUM is now supplied by Mr. W. Palmer, newsgent, 5, Spring Place, Wandsworth Road, S.W. Perhaps you will publish this address in the next number of the MEDIUM, as I have had great trouble in getting it from newsgents here.—G. E. HARRIS.

MR. JESSE SHEPARD, so well known in London two years ago as a musical medium, is at present in London, and, we understand, is willing to devote his services to investigators as a musician and clairvoyant test-medium. He has just returned from a tour in Russia, and gives particulars of being entertained in very distinguished society at St. Petersburg.

Mrs. J. BURNS was "duly elected a member of the London Dialectical Society, at a meeting of the Society held on November 20th." The time and subject of the next meeting are announced to be as follows:—"Wednesday, 18th December, 1872; Charles Bradlaugh, Esq.: 'Is the English Monarchy hereditary? Is it Treason to seek to change the Succession? If the Endeavour to effect such Change be lawful is it wise?'"

At Mrs. Holmes's circle, on Wednesday evening, the spirit "Richard" touched every sitter many times; his hands were distinctly felt. He also talked to all. Little "Rosie" also materialised herself and kissed a lady quite successfully. The faces are sometimes seen with great clearness. Mrs. Holmes's hand has not yet recovered from the pressure of the medical prodigy at Nottingham. Mr. Holmes is in ill-health, so that the faces could not be shown on Wednesday evening.

A SMALL TRACT—"Spiritualism from Satan"—has found its way into this sanctum. It is addressed "to believers in the Lord Jesus Christ," and affords much information as to the eccentricities and projects of the devil. As our readers do not pride themselves on their professions of belief, and do not feel at all anxious to study demonology, we need not occupy more of their time.

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 29th.

MR. COGMAN'S SEANCE.

The conditions were very unfavourable for trance-speaking, and the medium was not heard to such good advantage as in his own seances. After a prolonged address Mr. MacDonnell asked: "Can we furnish a better account of the nature of man than the Gospel gives? In other words, can we make a superior gospel?" The spirit replied: "There are a variety of bibles and gospels, but they all come from the same source; and if revelation be a law of nature, it is permanent as the other parts of nature. But revelation is also progressive; for, as spirits get refined in their knowledge, they come back and impart it to men, as mankind are able, by progressive development, to receive it. Hence it is written, 'greater things than these shall ye do.' Even the life of Him who thus spake was not sufficiently comprehensive to exhibit all that is possible of spirit-life. The birds and the flowers bring us new songs and colours every returning season. There is ever the old and the new, and the old becomes a stale lesson, unless it is used as a basis of newer forms of thought to suit more expanded minds. Man must save himself from the ignorance of the past, and to do so he must be open to continuous inspiration, for there is more yet to come than all that has already taken place. There is a new era dawning, which, after much trial and suffering, will confer more light on man. To profit by this we must ever cultivate the living ground of the present, or the past becomes dead and useless to us."

Mr. Cogman gave the seance for the benefit of the Spiritual Institution.

ADVICE TO INVESTIGATORS.

MRS. OLIVE'S SEANCE, 28TH NOV.; SPIRIT-GUIDE, MARIE STUART.

This would have been an excellent circle but for the presence of two novices, who persistently endeavoured to monopolise the attention of the spirits, and of course got nothing except a lecture; by the way, the best thing for them. Everyone else got striking tests. "Hambo" dashed at once into his subject by addressing a gentleman thus:—"You are a powerful medium, and might do much good by the use of your powers; but you do it not, because you are a coward." We found, in after conversation with this gentleman, that this was literally true; that in his presence objects were moved about in the most extraordinary manner, but he was timorous in the presence of the thought of spirit-agencies, and discouraged the development of his powers. "Sunshine" repeated her success of last week by accurately describing persons from locks of their hair placed in her hands. This appears to be equally possible, when conditions are good, whether the person be on earth or in the spirit-world. She then described to two ladies a spirit-relative named Daniel, who had charged her with a message to them, which she delivered. The ladies immediately recognised an uncle, and the fitness of the message sent to their circumstances. Another lady was accurately informed by whom the watch she wore had been presented to her. It is, however, impossible to record all the tests given by "Sunshine." "Dr. Forbes" replied to a great many questions, and prescribed for such as needed medical advice. "Mesmer" then came and addressed the two inquirers who had been disappointed, and as his remarks possess a value and applicability not to these inquirers only but to this class generally, we give them in substance:—"Spiritualism; what is it but the fact that the disembodied can return and communicate with those who are yet existing under material conditions? By your presence here you would appear to desire to attain to a knowledge of this fact. But you do not adopt the best method. You should begin at the beginning; and the alphabet of Spiritualism is the physical seance. If you would lay a sure foundation for a fair superstructure, you must obtain an experimental acquaintance with the physical phenomena. By so doing you will be startled into the sudden perception of the reality of Spiritualism. Then, as one of you has been informed that he possesses powers of writing mediumship, let him sit in the solitude of his own room and seek for the development of these powers. If he have perseverance enough—to which his experience of the physical phenomena should strongly dispose him—he will obtain these powers, and realise in his own person the reality of Spiritualism. Thus the soil will have been prepared for the seed, and you may then seek the trance-medium in a spirit prepared to profit by the communications—a spirit not self-complacent from ignorance, but docile from knowledge. Spiritualism is a truth which will be found worth seeking for in this way; and if you thus seek for it, you shall find it." The gentleness with which the spirit endeavoured to instruct his listeners, and the rudeness opposed to that gentleness, were in striking artistic contrast. The self-conceit of these gentlemen, thrown out into stereoscopic relief by the contrasted modesty of the spirits, was also most ludicrous. One of them desired an interview with Sir Isaac Newton, so that he might give him the benefit of his views of the structure of the universe. "Sunshine" told him he should think of himself as a little boy just going to school.

MR. MORSE AT BISHOP AUCKLAND.

On Monday evening the spirits, through Mr. Morse, addressed a numerous gathering at Mr. S. S. Langford's.

The first control was by "Tien," who spoke on the subject of "Death." In a most graphic manner he reviewed the teachings of the theologian and the scientist on this subject, and showed that neither afforded to the waiting world any intelligent or satisfactory information. But the Spiritualist, from his acquaintance with the facts of existence, as he knows them to exist, not only here but hereafter, can and does most satisfactorily clear up the mystery of death, and give to the long-lingering aspirations of mankind the much-desired information. The bearings of earthly deformities, mental deficiencies, the loss of limbs, diseases, &c., on the spiritual body in the future life were most clearly and

logically explained, and in connection with this the absolute necessity of keeping the natural earthly body free from all that is impure was most emphatically insisted on.

The "Strolling Player" afterwards controlled, and in his peculiarly interesting manner dispensed much sound philosophy.

On Tuesday evening the seance was held at the house of Mr. Fred. Everitt, and again the first control was by "Tien," the subject being "Disembodied Man: His Nature, Conditions, and Pursuits." By analogy with the facts of man's existence here, his nature on the other side was most clearly shown to be, to a large extent, what it is here, as, unless he remains cognisant of his life here, his individuality would be a myth, and progressive life a fiction. The conditions under which he would live, and the pursuits of his disembodied life, would be just in accordance with his plane of development, and not, as is popularly supposed, an immense stride from the commonplace doings of this life to a superlatively heavenly state. In conclusion, the spirit invoked, with much earnest devotional feeling, the blessing of the Great All-Father on these his children here assembled.

The "Strolling Player," who followed, commenced by a humorous and punning dissertation on the names of the chairman and the host, causing much merriment by the caustic yet genial manner in which he made wit subservient to instruction. His opinion was, that those noble-minded and mighty statesmen who, to secure the peace of a continent, shed the blood of thousands and strewn the land with their dead, should not be executed themselves. Oh, no! But that we should kill their evil by introducing good principles into their heads, first cracking their skulls with the hammer of experience. Then they would burn the dead body of their sins in the light of superior wisdom.

Several questions were satisfactorily answered at the close of the meeting, and the evening, which was most pleasantly and usefully spent, was brought to a close.

In concluding this notice we may say that the efforts of Mr. Morse and his guides have produced the most satisfactory results. On all hands the lectures are spoken of with respect and admiration. Even those who entirely doubt their spiritual agency and origin feel and express complete satisfaction at listening to them, while in the hearts of the Spiritualists feelings of the deepest gratitude well up to those beneficent and devoted beings who so faithfully and earnestly labour to promote a knowledge of this great and holy cause. N. K.

MR. MORSE'S PROGRESS.—Last week we published a side-thrust from "Crossgrain," insinuating that Mr. Morse made a failure in one discourse at Preston. On the same page we published reports from Bishop Auckland quoting matter of a highly intellectual nature as having been uttered by Mr. Morse. Private letters from such gentlemen as Mr. Kilburn (not an anonymous "Crossgrain") testified in the highest terms and most affectionate manner as to the estimation in which Mr. Morse is held, both as a man and a medium. Are we to understand that the Bishop Auckland people are fools and the Preston opponents philosophers? We shall answer the question indirectly, and simply state that the Bishop Auckland people understand something of Spiritualism, and are, therefore, ready to receive its agents in a cordial and appreciative way, and properly estimate the matter communicated from the spirit-world. Our Preston critics are perhaps just as intelligent on other matters, but being ignorant of Spiritualism they are consequently prejudiced, uncharitable, and we are constrained to add, scarcely able to tell the truth about it. Now, we opened our pages to their anonymous insinuations, and hope we have set them an example of larger magnanimity for the future. Mr. Foster is industriously defending the subject in the local *Chronicle*, a paper of immense circulation and very impartially edited. Mr. Morse has been giving private seances during the week in Lancashire, and till further notice may be addressed care of Mr. W. A. Findley, Canal Wharf, Longport, Burslem.

MR. AND MRS. HOLMES AT NOTTINGHAM.

Mrs. Holmes gave four seances at Nottingham on the 29th and 30th of November and 1st of December. The manifestations were the untying of the medium, the retying and untying of her by the spirits, the ringing of bells, the playing of the violin, guitar, and tambourine; the moving of the instruments and touching of the audience with them; the audible voice of "Richard," who addressed one gentleman by name, having met him before; putting a wooden hoop on the neck; removing a lady's spectacles from her face, and placing them on the face of a gentleman; the placing of an iron ring, and in other cases of a joint iron and wooden ring, on the arm whilst both the medium's hands were being held by sundry sceptics from the audience; the recognition of departed little ones by their parents, who were distinctly felt, kissed, and spoken to by their dear departed ones; spirit-lights; the cheering trance-medium voice of "Rosie;" the hearty welcome of "Irish Ann," and the varied but welcome advice from "Bell." Besides these, control was given by a French, a German, and a Canadian French spirit. If anything of importance be left out of the catalogue, surely what is in should entice anyone and everyone with a head and heart to go, to see, and be "converted;" and yet past experience says, "It will not be so." "This fellow doth cast out devils but by Beelzebub, the prince of the devils," repeats itself from one quarter; and the withering, scoffing, heartless voice of the sceptic replies, "Clever conjuring;" and in that even he may be outdone—for sceptics have rivalry—another replies, "Bungling, transparent trickery."

"Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug, a look,
Far better than a printed book:
Convey a lie in a frown,
And wink a reputation down."

One medical man, who told a deliberate lie by saying his name was "Edward," was especially clever, and made some startling discoveries. We will give three of them. First, that the medium was not entranced; he opened both eyes, and declared she winced when he touched one of the eye-balls. Our opinion is that it would require a very clever man to open his eyes to see the truth. The second discovery was, that the ring which passed on to his arm in the ring-test must have been round her shoulder; and yet he felt the medium's arms before the

test was given, and admitted, whilst he held the medium's hand, that the ring was on the table; and, in spite of "Rosie's" remonstrance, he would keep his arm on the ring until it passed on to his arm, and then tried to throw it off by letting go hands. The third revelation he had to make was, that Mr. Holmes swept the things off the table with the guitar; and yet before the seance commenced he told the audience they might safely leave Mr. Holmes to him, he sitting next to Mr. Holmes and holding his hand. This learned M.D. did not state his discoveries until after the seance had closed and nearly every one had left. When the doctor is as clever as he would make out Mr. Holmes to be—for, mind you, they sat six feet from the table, and the bells rang, and "Bell" played on the guitar—why, then he will never lose a fever patient, and will be able to cut off a man's leg and splice a new one on without the man knowing it or feeling the operation. Our readers will see that this gentleman's "cuteness" is greater than the concentrated intelligence of the Dialectical Society, extending over two years. Truly, the age of giants is not gone by, only it is too much to have to contend with fifteen of them at one seance. We must allude to one discovery that Mrs. Holmes was led to make when the seance was over. The bones of her hand were so crushed by the "tender friendly grip" of the doctor, that her hand will be sore for days to come.

On Saturday, when these burning meteors and comets had passed over in their eccentric course, the intellectual heavens were darkened of necessity, but the meeting became more harmonious, and a splendid seance was given. All the Nottingham people were not of the type given above, and our friends Mr. and Mrs. Holmes have a few kindly remembrances, and even promise themselves another visit without fear of being burnt up by the blaze of intellectual heat and light emitted by sundry doctors, lawyers, and artists; and many of the Nottingham friends will remember the visit of their friends as few things are remembered, and will be cheered and strengthened for many days to come.

SPIRIT-VOICES AT LIVERPOOL.

To the Editor.—Sir,—Eight friends were assembled at my house on Thursday, November 28th, for the purpose of continuing the investigation of Spiritualism privately. The sitters were Messrs. A. Fegan, Edgerton, Joseph and George Dinsdale, Cowens, Owens, Davis, Hickling, and Miss H.—Messrs. Davis and G. Dinsdale were in the enclosure, but not at the table. After reading Abraham's pleading with God for Sodom and Gomorrah, we took our seats and turned off the gas, as usual. I was not allowed to put my hands on the table, although I was permitted in the circle. We had test conditions, not knowing what phenomena we should obtain, and had prepared for physical manifestations. We had not sat many minutes before we found our test conditions almost superfluous; for instead of physical power being much resorted to, or trance-speaking being taken up, we were agreeably delighted to be loudly saluted by a gruff, strong voice, which appeared to me to say, "How do?" We were addressed several times by this voice during the evening. We all were more or less surprised, seeing it was the first time some of us had heard the direct voice.

I have heard many people use the phrase "sepulchral voice," and writers all represent ghosts as speaking in "sepulchral tones," and the popular idea is fed and led astray by them. Have they ever heard a ghost (or spirit I prefer to say) speak? If they have not, what is their idea of sepulchral? If they answer that they have heard men on the brink of the sepulchre speak, and their voice sounded differently, which they termed "sepulchral," I can then understand it; but as to the other, only those who have heard it know anything of it. I related what I heard last night to a friend of mine to-day, and he asked me if the voice was sepulchral. I answered, No; it was like the human voice in its natural sphere. I should not have written so much on this head, only as it is such a popular belief I feel it necessary to strike at the giant with my feeble club.

We then commenced singing the hymn "Nearer Home." Scarcely had we begun before a grand bass spirit-voice joined in the tune. We sang in a subdued tone. Immediately after this voice an exquisite alto appeared among us; after it had gone, a clear, beautiful tenor came; and then came the treble, with a magnificently melodious, musically-sweet voice. I never heard such sweetness in a tone before. I asked if the singer was Miss —, and was answered, through the table, Yes. She was a good singer, and had often sung with me, so that I knew her voice again; it was the same, only very much more perfect. We could not hear any words articulated—only the voice. After finishing the hymn, we were quietly talking, when a bird began to whistle. I knew I had none in the house, and it was close to us. We then sang, "Shall we gather at the river." We were joined by our spirit-friends; we could hear two of them at once. We kept on singing. I fancied I heard four voices beside our own at one time, but I could only be positive that I heard two beside our own; the other sitters heard at least two voices as well as myself. It was the first time I had heard spirit-voices, which delighted all, and especially yours respectfully, T. HICKLING.

398, Scotland Road, Liverpool, Nov. 29th, 1872.

MISS FOX'S SEANCES TWENTY YEARS AGO.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS,—During a series of pressing events in our town, week after week has passed away since I promised to give you a copy of the card the Fox girls used in their daily public seances as a guide or rules of order to the public. These cards were not given to the incomers to carry away with them, they were placed upon the large table at which they sat for their instruction and use during their stay in the seance-room. There is no date upon the card, neither any address, as it was entirely for home use, I believe. Between 1850 and 1853 I visited the family three times, and on one of those occasions poor Mr. Brown, the husband of the eldest sister, was in a very delicate state of health, and I well remember he felt somewhat revived and cheered by my visit; but ere my next visit he had "passed over," and was now looking down upon me and the illustrious family to whom I had come again to accord my best respects, and to give, in truth and sincerity, my kind regards. I never called upon them to attend a public seance, but with my spirit-friends I went to visit the family; yet we always were favoured with a superabundance of manifestations accompanying all our

intercourse, whether at the breakfast-table or at the seance-table; for I was always invited to be present at the latter, and it was here that the identical card which I now forward to you was given to me by the spirits and by Mrs. Brown.

It was on my third visit, however, that I had the most full and pleasant interview with the family. I had travelled from beyond Hartford, Conn., to the city of New York, and who should I meet but the motherly old lady, the mother of the family, who had arrived the previous evening, and also the eldest of the family, Mr. David Fox, farmer, who had come 150 miles that morning, not having made any pre-announcement of his coming; so that it may be truly said we came together of one accord in the spirit. It is not my intention, nor could I relate to you all that the whole of us talked over together, and the satisfaction that we felt at having met, in one double-sized MEDIUM. Suffice it for the present for me to say we talked over Spiritualism from its minutest beginning, and the sufferings, troubles, and trials of the friends, down to that time. Of course, I could not but respond with my heartfelt sympathy, my Spiritual experience, and my views of philosophy. You may believe me when I say that Mrs. Emma Hardinge-Britten, in her large work on "American Spiritualism," has given to history a succinct, but very summary account of the mundane origin and early history of Spiritualism in relation to the labours of the Fox family.—I am, yours fraternally, D. RICHMOND.

18, Chapel Street, Darlington, November 3, 1872.

P.S.—Miss Kate, who is now in England, was then quite youthful, and may not recollect my visits from what I have written, but she could not but know me, as I am not much altered. If you think proper, however, you may publish this my word, or evidence, in favour of that which has been given to history in many forms.

Here is a copy of the card referred to above:—

"ATTENTION

"Is specially called to the ensuing

"RULES OF ORDER.

"1. All persons present at interviews are expected to observe the order and decorum which should characterise meetings of religious solemnity and importance.

"2. No controversies with reference to the truth or falsity of the communications should be entered into during their continuance.

"3. All persons should follow, without delay or discussion, all directions with reference to conduct, position, &c., as compliance with directions generally ensures satisfactory manifestations, while neglect or refusal usually results in their partial or complete cessation.

"4. When any individual indicated by the spirits is in communication with them, no other person should interfere, as this often occasions discontinuance of the communications.

"5. The ladies in whose presence the manifestations are made will use their best exertions to satisfy all inquiries; but since the manifestations, alike in their commencement, character, and duration, are above their personal control, they cannot promise that all persons or all inquiries will obtain answers, no manifestations being made except as the spirits will.

"6. Entire truthfulness, honesty, and good faith should be observed by all who seek correct responses. Those who resort to tricks and deceptions repel all good influences, and are answered by silly or deceptive spirits, thus making the interviews unprofitable and delusive.

"Admission One Dollar.

"Hours.—From 10 to 12 o'clock a.m., from 3 to 5 p.m., and from 8 to 10 in the evening.

"EXPLANATIONS.

"The raps are always given in the affirmative, and, when the alphabet is repeated, to indicate certain letters for the spelling of words.

"Five raps in quick succession are understood to be a call for the alphabet.

"Continuous light raps for several seconds are produced when an error has been made in the forming of a sentence by the alphabet.

"Visitors should first ascertain what spirit raps to them, then arrange their questions definitely by writing them, and point to them or speak them as they choose, or as may be directed by the spirit.

"When one person is asking questions others at the table should give their attention, and not interrupt the inquirer with idle suggestions, nor disturb by promiscuous conversation.

"Candour, quietness, and harmony are essential for the reception of satisfactory communications.

"Inquirers should direct their questions to the spirits as if they were conversing with them in the body, but expecting that the answers received would be chiefly in monosyllables."

SPIRITUALISM IN IRELAND.—We understand that Mrs. Basset, the medium, is now on a visit to Dublin to give a series of seances on the invitation of an earnest brother in this cause. The Davenport Brothers did good pioneering work there some years ago, standing all the criticism of the Dublin sceptics. We hope that our esteemed friend Mrs. Basset will not suffer from the same hasty opposition of an impulsive people; and as the seances will be private, and under the management of Mr. MacDonnell, we have no doubt all will go well. The mind of the Irish people is peculiarly receptive of spiritual truth, for the legends, belief in the "good people" or fairies, faith in ghosts, as well as belief in miracles performed by their saints of old, evidence the spiritualistic character of the national mind. Let us hope that this visit of our friend may sow the seed in plenty—we are assured the soil, though not ploughed enough yet, is well fitted for it. We should be glad to be favoured with a report of proceedings there.

MR. WALLACE, the missionary medium, is astonishing and delighting the Scotch folk. He has been on a visit to Nettlehurst, the birthplace of Mr. Burns, of the Progressive Library, whose aged parents and brother have been highly pleased with the unusual treat of having a medium under their roof-tree. We are also glad to hear of promising mediums being developed, and altogether our missionary's path grows brighter as he proceeds. God bless and angels help all who labour to open the gates of a purer and better world to those aged eyes, which, mourning over the bereavements and scanty favours of this cold planet, sooner or later must witness the great change so certain to overtake us all! Mr. Wallace may be heard of at Mr. Bowman's, 65, Jamaica Street, Glasgow.

HERNE AND WILLIAMS AND THEIR DUTCH FRIENDS.

To the Editor.—Sir, Mr. Riko has now finished his report of our visit to the Netherlands. It is now our turn to say something of our kind reception while there. We should have done this earlier, but, as you know, our engagements carried us, shortly after our return from the continent, into Wales, so that until now we have had but little opportunity.

The exceeding kindness which we experienced will always be remembered with pleasurable feelings, and will cause a future visit to our kind friends in Holland to be looked forward to as a pleasure to come. To Mr. Riko especially we owe great thanks for the interest he took in our welfare to ensure our comfort whilst we were amongst them; and our present impressions are, that if he and the friends to whom he introduced us are fair samples of the Dutch nation, they will compare very favourably with our own countrymen. Besides attention to the subject of our journey, our time was fully occupied in visiting the principal places of interest in the locality under the guidance of our new friends; thus our change was well calculated to benefit our health, notwithstanding the exhaustion consequent upon such successful seances as those which we held there.

We wish to say a few words about the condition of Spiritualism as we found it in Holland.

The systematic way in which the investigations are carried on is highly commendable, and sure to meet with success, and to elude the highest manifestations. Each town we visited had its separate society, from the members of which was selected a committee of management. Their meetings are held regularly every week, when they hold seances and debate on the subject then under notice. They have some tolerable mediums, principally writing and trance, but few physical, so that the manifestations which are produced in our presence were especially interesting to them, having seen little of the sort since the visit of the Davenportes. At Amsterdam, however, they had never seen any physical phenomena at all, and were rather sceptical on some points. We were, however, notwithstanding, treated with the greatest courtesy. Rigid test conditions were always enforced, and this is by far the most satisfactory mode of investigating, both for the mediums and the sitters. We are much gratified to find that Mr. Riko's reports show that they have received so much satisfaction from our visit to the Netherlands, and we shall hope, as before stated, to have an opportunity of visiting them again.—We remain, yours truly,

HERNE AND WILLIAMS.

61, Lamb's Conduit Street, Holborn, W.C., December 4, 1872.

MR. REEDMAN, Stamford, advertises himself in a local almanac as agent for the MEDIUM. He hopes to see increased progress made during the coming year.

WE HEAR numerous gratifying reports of the spirit-faces seen at Miss Cook's seances. A lady and gentleman from Manchester had their names announced by the spirit as they knocked at the door, and their visit was quite unexpected. This shows that there is an intelligent agent at work. Miss Cook's seances are, we understand, strictly private, and take place only two evenings in the week, as the power is not sufficiently strong to permit of more frequent manifestations. To those who may be anxious to see spirit-faces, we may observe, that any disappointment such may experience in not being able to sit with Miss Cook, can be successfully compensated for by attending the seances of Messrs. Herne and Williams and Mrs. Holmes, where the faces are equally convincing, and other good manifestations occur as well.

LEICESTER.—Mr. Editor,—Will you please tell me what is a planchette; if it is difficult to obtain? A circle in Leicester are very anxious to see the spirits and hear them, but the spirits tell them, through writing, that they cannot be heard or seen until the mediums are developed. Can you tell us by what means they can be developed; and what you would advise us to do? And will you kindly tell me if persons mesmerised are totally unconscious, or are they still sensible without being able to control their actions? Hoping you will excuse me troubling you with so many questions, I beg to remain, yours truly, A GREAT ADMIRER OF THE "MEDIUM AND DAYBREAK." Dec. 2nd, 1872. —[A planchette is a small piece of thin board, moving on two castors, and the point of a pencil, and may be obtained at the Spiritual Institution, price 5s. Mediums acquire development by sitting in the circle. If the services of a developed medium are obtained, it will facilitate the process. Persevere. There are various degrees of mesmerisation, as there are of spirit-control. Sometimes the subject or medium is conscious; more frequently not so. If our Leicester friends sit judiciously, and attend to the rules of the circle, they will soon know from experience more than we can tell them; and so we say to all.—ED. M.]

Our friend Mr. Dornbusch was recently summoned for the non-vaccination of a child. He said: "Amongst my own friends and acquaintances I can number at least a hundred who have been vaccinated and re-vaccinated, and yet have had the small-pox. In coming here I am not defending my own case, because the worst you can do is to fine me; and what is a penalty of a sovereign, or even £20? It is a mere nothing to a man of wealth; but to a poor man it is very different. For instance, there is one man of whom I have heard who has been in prison for five months, after having been distrained and summoned repeatedly. I call that downright tyranny; and it is in defence of individual liberty that I came here. I might say that I have the means of evading this summons, but I disdain to employ them; I think it would be a cowardly thing for me to do. This question must be fought out sooner or later; and the sooner people know that by vaccinating they poison their children—the sooner they know that, and begin to examine and think for themselves, the sooner we shall be able to rid ourselves from it. In my position, I feel a deep responsibility. I know that I should set an example of obedience to the law. Were there no obedience to the law, society would be snapped asunder; and therefore especially persons in my position have a great deal to perform not to set a bad example to the rest of the community. But in coming here I have set not a bad but a good example. You may fine me over and over again; I will pay the money, but I call attention to this:—Here is a wealthy man whom you fine 20s., or it may be £5; he throws it on the table, goes home and dines just the same, and sleeps just as soundly; but the poor man goes home, finds perhaps his bed taken away from him, he is stripped of his furniture, his wife and children have been sent to the Union. This is a state of things that should not be permitted to exist."

MONTHLY CONFERENCE.—MARYLEBONE ASSOCIATION.

According to notice in your last issue, we, the members of the Marylebone and St. John's Wood Association of Spiritualists, held our monthly conference on the 3rd of December, at Mr. Claxton's, 27, Appleford Road, Westbourne Park. There were present twenty-two members.

Mr. Hunt, in opening the conference, referred to the bright teachings of Spiritualism, which had become to him a guide, expressing a desire that the young should also feel the benefits of it through early life.

Mr. Hocker gave a few remarks on liberty, deploring the lack of it which had existed throughout all ages down to our time, stating that all sects had originally based themselves on liberty, but gradually became tyrannical through not allowing liberty to co-religionists; but Spiritualism came bringing liberty and charity to all, acknowledging all men as brothers, and proving that creeds and dogmas have naught to do with the life to come.

Mr. Whittingham read some lines from Cowper on the subject, and the last poem written by Sir John Bowring bearing on the same.

"Historicus" gave some suitable and humorous remarks, in which he, too, showed the want of liberty, proving that many were cramped and unable to allow any liberty to others; not so with Spiritualism, stepping in with head erect, free to all—bound to no sect, accepting nothing as final, but teaching progression as it is so beautifully seen in Nature.

During the evening we were refreshed with vocal and instrumental music, in which the following artistes took part:—Messrs. and Miss Claxton, Mr. and Mrs. Hocker, and Mr. Griffiths. Mr. Hunt recited the "Surprise," from the *Banner of Light*, in a very pathetic manner. Thus, the conditions being very favourable, we spent a very harmonious evening.

CHARLES WHITE, Hon. Sec.

16, David Street, York Place.

THE TOWN of Bridgewater, with a population of less than 13,000, has had a mortality of small-pox double what it was last year in London, and six times greater than in London this year; yet, on a house to house canvass, 99½ per cent. of the population had been vaccinated. Why was small-pox in Bridgewater at all, with all this protection?—Anti-Vaccinator.

MR. CHOLMONDELEY PENNELL writes:—"I am beginning to hope that there is a great future before Spiritualism. The materialisation of spirits, of which I have been a witness, ought to make the task of convincing all honest truthseekers an easy one; and the fact, established on the reiterated testimony of intelligent persons, that the forms presented are, in many cases, those of their relations and friends, gives the phenomena a tenfold interest and importance."

EDINBURGH.—The obloquy which has hitherto rested on the Queen of Cities as to the position which Spiritualism is allowed to occupy in it is about to be removed by the active efforts of gentlemen of scientific attainments who have taken considerable interest in Mr. Wallace's late visit. Mr. J. D. Morrison, 27, Grange Road, offers the following suggestions as to the development of the seeing power:—"It has occurred to me that as rock-crystal is so costly, the advantages of seeing in a natural production might be obtained on a large scale by filling with water a tank like an aquarium glazed, not with glass, but with mica." Some months ago we translated from the *Revue Spirite* successful experiments obtained from placing a glass of water between two mirrors joined at right angles. We should be glad to hear of the mica-trough experiment being tried, but it may be found that convexity is more favourable to success than a flat surface.

SOME good friends of Spiritualism are very much annoyed by slanderous reports, altogether unfounded, against public mediums. In the midst of company where the merits of a noted medium are being discussed, some one from the enemy's camp will read a libellous letter, or repeat a baseless slander, and try to disgust the party with Spiritualism and that medium in particular, and turn any spiritualist present to shame and ridicule. This is all very annoying, but what is to be done? Believe such reports? No; not for one moment. Stand up like men for the honour of your devoted mediums. Act from what you know from your own experience, and that of other Spiritualists, and not from the empty reports of prejudiced strangers, who may by nature belong to that numerous family—the liars. There can be nothing more stupid or culpable on the part of a Spiritualist than to devour greedily as God's truth such rumours, and then go round and, on the strength of it, industriously denounce the injured mediums.

SOIRÉE AT MR. COGMAN'S.—This came off most harmoniously and successfully. After tea, those assembled were constituted a meeting by calling to the chair Mr. J. MacDonnell, from Dublin, who gave a brief but interesting sketch of the condition of Spiritualism in his city, expressing the hopes he entertained of its extension through the visit of the eminent medium Mrs. Basset, then present, and who was about to accompany him back. Mr. Basset detailed most interesting particulars of his doubts and experiments on the subject, terminating with his irresistible conviction of its truth and beauty. Several others bore testimony also. Mr. Cogman was involuntarily entranced, and delivered a charming address on the beauty of Spiritualism and its fitness for man. The spirit, on being interrogated as to his period of human existence, country, and profession, gently reproved the chairman for such inquiries, but gratified the room by saying he lived on earth ages before Adam, in India, was called a prince though living in poverty, and his name might be interpreted "the speaker of wisdom." He continued with a short address equally instructive and beautiful. On the lights being extinguished, brilliant sparks were seen flitting about Mr. and Mrs. Basset, and at last a voice, loud as any speaker, bade us a good-night, and talked for five minutes. Another voice then spoke for about three minutes, giving all present good advice. This terminated the proceedings, which were interspersed with good singing, the chairman favouring the company with an appropriate spirit-song. Such soirees should be more frequent, and Mr. Cogman, who devotes so much attention to the comfort of his visitors, should be properly considered by all present, as expense attends these matters.

SPIRITUALISM AND THE PRESS.

Sir,—I send you two extracts from a letter written by the Editor of the C— Magazine, a popular monthly, in reply to an offer from me to contribute an article upon Spiritualism. In order not to compromise his periodical, I offered to send the article in the form of a "Letter from a Spiritualist." This is his reply:—

"The only kind of article upon Spiritualism which I should care to admit would be an impartial examination of it by a qualified observer. I do not precisely gather your view from the note you have sent me; but if from the title "Letters from a Spiritualist" I am to infer that you are a believer in the genuine nature of the manifestations, I fear that there would be little chance of your articles being acceptable."

To this I ventured to reply, that surely a person who assumed Spiritualism to be "all humbug" was quite as little likely to treat it impartially as one who had investigated it carefully and found it to be a fact. The Editor replies as follows:—

"I do not think that your article would be at all likely to suit me. I am one of those bigots who hold that Spiritualism is, if not 'all humbug,' at least nine-tenths humbug, and, moreover, humbug of a specially mischievous kind. For that reason I object to advertising it to readers to whom it is likely to do harm. If they want to read wonderful stories in spiritualist magazines, they can find them there, but I do not wish to encourage them."

Comment upon these wonderful reasons for excluding the spiritualistic "boogy" seems superfluous. One thing, however, is clear, either the sapient Editor has investigated it personally, or he has not. If he has proved it to be nine-tenths humbug, why has he not given the benefit of his investigations to his own readers, or to the readers of the MEDIUM, if his own are too weak-minded to bear it? If he has not personally investigated it before coming to this decided opinion, we can only admire his candour and self-knowledge when he admits himself to be a bigot.—Yours respectfully,

F. A. B.

[Of course our literary brethren will at once concede the possibility of our knowing which publication is referred to, assisted, as we are said to be, by a staff of visible and invisible helpers. Once upon a time the Cornhill was under the control of a man of genius, and then it could afford to give an undisguised and matter-of-fact account of phenomena occurring in the presence of the celebrated medium Mr. D. D. Home: an effort on the part of the Cornhill at that time tantamount to the positive advocacy of Spiritualism now. In this year of enlightenment an unheard-of scribbler shuffles about as described in our correspondent's letter. Need we point the moral? It is evident there are not many men of genius connected with the press at the present time.—ED. M.]

THE PROPOSED BROTHERHOOD.

MR. EDITOR,—The question in your editorial of November 15, *re* "A Sign of Recognition," if I remember rightly, was, "Would it work?" and "What would be gained?" As regards the suggestion thrown out by Mr. Sutcliffe, I cannot see that it would be productive of much good by itself; but the formation of a "Lodge" in London, to hold secret councils for the propagation of our principles, to adopt signs, &c., and to work for the sustenance of the movement, would, I think, spread to every part of the country, and ultimately the world, where a society or circles are established. Every other institution has its secret councils: our churches and chapels, our law courts, and our public companies. The good Nazarene called his disciples aside to instruct and confer with them; and this was a secret society. The powder secreted in the gun is more effective than that burnt freely; and a little private reflection will perhaps aid us in burning our powder to better advantage. Besides the work proper of such a brotherhood—*i.e.*, to pledge itself to the propagation of Spiritualism, and the respect of mediums and Spiritualists—look at the revenue which it would yield! Instead of paying five or ten shillings now and then on some urgent occasions, who wouldn't rather pay sixpence every week?

And in answer to the question, Who are to be admitted, and who rejected? could this not be left to the presiding spirits at each established circle? as we ask, Who are to sit, and who not?

I leave this suggestion for Mr. Burns and the MEDIUM generally (of course I mean its readers), and perhaps there will be a conference convened to discuss the matter fully, or perhaps a correspondence which will bring it to some issue.

J. REGINALD OWEN.

Everton, November 26, 1872.

Mrs. BUTTERFIELD AT SOWERBY BRIDGE.—The friends of Spiritualism will be glad to learn that our gathering together passed off not only satisfactorily, but much better than we dared anticipate. Mrs. Butterfield has sown good seed on fertile ground. She portrayed the time when true Spiritualism would make all mankind brothers, and pointed out that want of knowledge—ignorance—stood in the way of true spiritual reform. The life of the masses was described as being little better than a living death. The progress being made, though slow, was sure. Thousands already know the truth, and thousands more feel the necessity of knowing it. The people sigh to escape from the bondage which has hitherto held them in abject slavery, and in thinking and acting for themselves, are forced into membership with such societies as the speaker on that occasion addressed. All true progress is slow, and let us avoid old theology on the one hand, and on the other those who would take advantage of the tardy steps of progress to seek their own ends. There were others who called themselves Spiritualists who dared to say, if the people want Spiritualism, let them find it for themselves. The speaker recommended the better example of the good brother Jesus, who admonished his disciples to go forth and preach the gospel to the whole world. To this report allow me to add that we are making efforts to get up our new hall, and entertain cheering hopes of being successful. This is certain to meet with a hearty good wish from our brethren in other places.—TIMOTHY THORP, Secretary. Sowerby Bridge, Nov. 25th, 1872.

A RETIRED VOCALIST, whose name and fame are known over the whole civilised world, thus writes:—"Our seance at Mr. Chamberlaine's last Sunday was, as usual, a great musical treat from our immortals, and my return to the circle after an absence was greeted with a peal of joy bells." The reader must know that the music so highly valued by a professional is performed by the spirits on the instruments direct.

WEST BROMWICH.—Mr. John Brettell sends us copies of correspondence which passed between himself and Mr. Thomas Bulluss, who wrote and asked him, on August 13th, if he were a Spiritualist. Mr. Brettell replied in the affirmative, and sent some copies of the MEDIUM. Mr. Bulluss set to work and formed a circle, and it appeared obtained a packet of instructions from the Spiritual Institution. On October 21st, he writes to Mr. Brettell reporting progress. They had been in communication with a spirit who promised to bring to a sister some foreign money. They had forgotten the promise, but one evening, when another manifestation was expected, the spirit, through the medium, told "Joe" that a foreign coin was in his left hand jacket pocket, which, on search being made, was found to be true. The following testimony is offered to the fact that this manifestation was genuine:—"The medium stood outside the circle. Two persons sat between where he stood and the one who found the money. He stood on the right side of the person addressed. Neither I nor the friend had been in above five minutes. The money was in one corner of the pocket, and a handkerchief over it." The circumstances are attested to by the following persons:—Thomas Bulluss, Middle Lock; John Richards, Sams Lane; Albert Smith, Middle Lock; Solomon Richards, Newhall Street; William Davis, Over End; Joseph Bird, Littleton Street; Elisha George Buttery, lamp manufacturer, High Street, all of West Bromwich.

On Sunday week Mr. Cogman gave a densely-crowded room a most agreeable and instructive evening. While entranced he delivered an address on the orthodox errors of Christians, exhibiting their enormity in a most persuasive and pleasing manner, and pointing out the beautiful and divine truths so easily attained, but so obscured by human folly as to be indistinguishable. The quotations from some works in an unknown tongue were quite lost on those present, being beyond their capacity; but the arguments were good, well-arranged, cleverly put, and feelingly applied. Those present seemed highly gratified by the address, and some were no doubt instructed on the important question treated.

INFORMATION FOR INVESTIGATORS.

- RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d.
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THURSDAY, DECEMBER 12, 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.

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MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

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