

# THE MEDIUM AND

# DAYBREAK.

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

## SPIRITUALISM.

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

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### SPIRITUALISM IN AUSTRALIA.

AN ADDRESS DELIVERED AT CAVENDISH ROOMS, ON SUNDAY EVENING, JULY 27TH, BY DR. RICHARDSON, OF MELBOURNE.

I come from that far country where, according to Mr. Gathorne Hardy, the result of disestablishing religion is that no one speaks without swearing and almost every one gets drunk; from that country at your antipodes where every free man has a voice in making the laws which govern him; where the labouring classes have gained the right to work eight hours, to rest eight hours, and to recreate themselves eight hours; from that land where every honest and capable man can really sit under his own vine and fig-tree. There the Teuton, the Celt, and the Anglo-Saxon are founding a new republic, and there the great wave of Modern Spiritualism is spreading over the length and breadth of the land. It is sapping the foundations of ecclesiastical Christianity; it is splitting asunder corporations based on self-interest and human authority; it is, with you, labouring to solve the problem as to what is to constitute the church of the future, what is to be the confession of faith and formulated creed. It is, amid much ridicule and denunciation, proclaiming the rule of love, the brotherhood of the human race, and the absolute and unconditional freedom of each immortal soul.

Among all sections of the churches that profess to be followers of Him who was at once a free-thinker and a communist, dogma is losing hold of men's minds, and superstition and authoritative religion are being gradually cast off like old garments. There the people resolved, long before you did, that capital punishment (barbarous although it be) should be carried out in private before responsible witnesses; there the ballot was an institution for twelve or fifteen years before it became law here; there it was resolved that as the state, in its capacity of curator, was the common parent of Christian, Jew, Chinese, Mohammedan, it should have no religion, and that therefore there could be no state aid to the sects; there the state education is free, compulsory, and secular only; that is to say, it is not the duty of the schoolmaster to teach religion, although the sects are at liberty to use the state schools after school hours for religious instruction. The last sign of progress in Australia is the passing the bill legalising marriage with a deceased wife's sister.

It is now some ten or twelve years since the subject of Modern Spiritualism began to attract attention in Melbourne. Before that time there had been subscribers to the *Zoist*, and others who were acquainted with the facts and phenomena of vital magnetism. I, myself, had long ago recognised the mesmeric phenomena as spiritual manifestations, and doubtless others with me were thus prepared for the advent of scientific Spiritualism. It was not, however, until very recently that any attempt was made to associate or organise. In October, 1870, eleven persons, one of whom was a lady, met together in Melbourne to devise some plan by which Spiritualists might interchange experiences and ideas. A society was formed, called the "Melbourne Branch of the Victorian Association of Progressive Spiritualists." I had the honour to be elected the first president, and I held that office during the first year. I am happy to say that the Association continues to progress under the able presidency of Mr. John Ross, and numbered, when I left, some 150 members. Sunday services are held, when lectures and addresses are delivered by members, and at the last meeting I attended in April there were some 250 persons present. Connected with this association is the Children's Lyceum, which was opened last November with 60 young persons, and had, as Mr. Terry, the conductor, informed me, in April, 120 members. It must be evident to all that Lyceum organisation is most important, and I trust soon to hear of its promotion in this metropolis. With the same objects in view, although apart from the association, there is labouring in Melbourne a man who has suffered much in the sacred cause of truth. We hear a good deal of the liberality of the Anglican Church and of its comprehensiveness; it doubtless may be so in England, near the centres of civilization, but it is in the Colonies that one may see what may be truly termed Episcopal despotism. Its lordly bishops profess to be disciples of the lowly Nazarene, who welcomed all labourers in the field of humanity by saying, "He who is not against me is for me." The Rev. Mr. Tyerman

held a charge at Kangaroo Flat, near Sandhurst; he officiated at a pretty little church, and had a comfortable parsonage, where he resided with his family. Spiritualism had made a considerable stir around him, and some of his parishioners had become mediums. He determined, before denouncing the subject of which he knew nothing, before he cut off from church membership these persons, that he would himself examine its claims to truth, investigate the "delusion," and expose what he considered its falsity. He had just concluded a course of sermons on infidelity and scepticism, when this new heterodoxy was thus forced on his notice. He very soon discovered that he was himself a powerful motive medium. His investigations were not concealed, for as he had entered publicly on the subject for the purpose of refuting the supposed deception, he made no secret of his doings. Some of his parishioners, however, who did not desire more light, put themselves in communication with the heads of the church, and Mr. Tyerman received a visit one morning from the venerable Archdeacon Crawford of Castlemaine. He demanded at once if Mr. Tyerman believed in Spiritualism. The humble investigator, who had come to curse but who had remained to bless, who was fulfilling the scriptural injunction of proving all things, neither hesitated nor prevaricated, but boldly replied that if the questioner meant by Spiritualism the power of the departed to communicate with mortals, he undoubtedly *did* believe it. Then said the archdeacon, "I hereby suspend you from all your duties as a minister." Mr. Tyerman was allowed one month to vacate his house, and he was then turned out in the world with his family and six children. The Spiritualists, to their honour be it said, forthwith subscribed the sum of £310, which enabled Mr. Tyerman to pay off his outstanding liabilities, and to remove to Melbourne.

He is now doing good service to the cause. He holds Sunday evening meetings, and addressed, when I was last present, between four and five hundred persons. The service is aided by an excellent choir of some twelve or fifteen volunteers, and they have a professional gentleman as their able conductor. Aiding the cause of free thought, and thus of rational religion and Spiritualism, we have besides the services just named a free discussion society. Here every Sunday evening all subjects of social or religious interest can be discussed, provided the disputants conform to certain rules which are carried out by a chairman. Invitations were lately sent to all the leading ministers in the city of Melbourne to come and defend or discuss their beliefs. Two only responded to show reason for the faith that was in them. At the Unitarian Chapel in Melbourne the entire Sunday services are conducted, and have been now for nearly twelve months, by a lady, Miss Turner. Her addresses are of a very high order—very rational, logical, and often profound.

At Sandhurst, a mining town of some 30,000 inhabitants, friend Denovan, a true Spiritualist, has elicited at a circle of his own formation, and with mediums of his own developing, every evidence that is needful to convince. Last November I was present at a grove meeting where he conducted service and delivered an address, at which hundreds of persons were present. At Castlemaine, a town of 25,000 persons, Mr. Leech, a barrister, has for some years been holding Universalist Sunday services, and is now a pronounced Spiritualist. But before these or any other lecturers had brought Spiritualism before the public, Benjamin Naylor had taken the field. He not only lectured but started a monthly paper called the *Gloworm*. He is now occupied in lecturing at Stawell, where there was an association of Spiritualists, who had built themselves a hall. Shortly before I left, our dear friend and brother James M. Peebles addressed audiences of 3,000 persons in one of our Melbourne theatres for four successive Sunday evenings. His lectures were reported at length by the *Argus* and *Age* newspapers, apparently the only independent ones in Melbourne. Students of spiritual literature are scattered over Victoria, and our own periodical, the *Harbinger of Light*, is entirely devoted to the cause; of course, like any of the other forty-six spiritualistic journals, it is not a monetary success, but, from the solidity of its articles and the rational unsectarian tone it adopts, it is doing a mighty work, and, as its name implies, is ushering in the dawn of a brighter day. In Melbourne, Castlemaine, Sandhurst,



Hobart Town, and other places, private seances are held frequently. We have some good mediums. My dear friend, Miss Armstrong, niece of the present Archbishop of Dublin, is one of the best. We have had the various phenomena of table-tilting, rapping, raising without contact, trance speaking, impressional and mechanical writing in known and unknown languages, the transportation of portable bodies into rooms the doors and windows of which were locked and sealed, the levitation and transportation of the human body, the tying and untying of individuals in the dark, and, what I myself with ten others saw, the spirit-lights.

Here, then, is evidence of facts occurring universally and independently of each other, and to the sceptic and scoffer this ought to be matter for serious consideration. These evidences are confined to no country, restricted to no class. Under whatever sky patient investigators meet, similar phenomena can be elicited by a careful attention to certain conditions or rules. In Melbourne, trance speaking is the prevailing development. At Sandhurst, my friend Mr. Denovan has laid his circle out more for the purely physical phenomena, as they are more attractive and convincing to the materialistic population of a great trading centre. At Castlemaine, Mr. P., a gentleman holding a post under Government, who professes not to be a Spiritualist, has obtained all sorts of evidence through the mediumship of his son and daughter as to the power of spirit over matter. On one occasion, as a light was struck, a side of bacon was seen in the act of passing from the ceiling to the table. One of the best proofs, however, of the truth of Spiritualism is its wonderful power to overcome and to survive the discredit brought upon it by unworthy adherents. Beyond and above all human leadership and control it defies the influence of adverse humanity, and is independent of human error.

We in Australia, then, have demonstrated for ourselves the reality of the basic facts on which our mutual belief of spirit-agency rests. It is thus a message coming not to any nation or church, but to all humanity. This rediscovery in our age of this lost secret of humanity has not been made in the laboratory by the savant, but in the cottage by the peasant. This outpouring of the spirit has passed by ecclesiastical Christianity with its priests and mitred lords, and it has come direct to the many. If, then, we recognise the reality of the facts, and accept the only possible solution, we are logically compelled to admit the divine origin of the movement. If it be a purpose—a means in God's providential government of the universe—it must be the best possible means of its kind, and must have come at the time it was most needed. All thoughtful students will recognise three great causes that have been the Elises of Modern Spiritualism, preparing the way for its advent during the last few hundred years. These have been—First, the gradual decadence of primitive Christianity; the obliteration of the example of Jesus; and the obscuration and total eclipse of the Christ principles by ritual, creed, and ecclesiastical Christianity.

A second cause, which has prepared the way for Spiritualism, and which now exhibits the appropriateness of the time of its coming, is the great spread of Atheism, unbelief in dogmatic theology, and Materialism. Materialistic opinions have been, perhaps, more openly avowed for the last twenty-five years than ever before, although Sadduceism has always been prevalent since the Reformation.\*

It is no answer to such a point to revelation that they do not, cannot accept; it is no reply to point to the grandeur of the mental faculties of such men as Plato, Socrates, Newton, Euclid, Locke, Shakspeare, and to assert the improbability of such intellects being unfolded for this imperfect rudimentary and unsatisfactory existence only.

The belief in the immortality of the soul has widely prevailed among all nations, even in pre-historic times. The Egyptians inherited this doctrine from their fathers, and amid all their corruptions they held this the foundation of all religions. They distinctly taught that there was a future life, that there was a judgment bar where Osiris presided, and that their future happiness or misery depended on their conduct on earth. The late Baron Bunsen was, as is well known, an ardent Egyptologist, and he asserted that he was able to trace back historic times 25,000 years; "that the book of the dead is the most ancient religious document on earth; that the text is found on monuments of the 11th dynasty, about 2,800 years before Christ. It is," he says, "the sole genuine ancient document of mankind regarding the development of the consciousness of God in mythology, which began to unfold 11,000 years before Christ, and up to 4,000 years before our era was evolved among the Egyptians." One chapter of it is a psalm, which is actually found on the coffin of a king of the 11th dynasty, and which sings of God being the eternal soul of the universe, of the spirit of man being of the same nature when good, and his image in the world.

The late Rev. F. D. Maurice gave it as his opinion that the Bhagavat Geeta, one of the sacred books of the Brahmans, was written over 4,000 years since. This book relates to the immortality of the soul and its pre-existence. The Chinese scriptures, or holy books, record history 44,000 years since; these teach the existence of God, the necessity of morality, and the immortality of the human soul. Socrates and Plato, as you all know, taught the continuity of existence after dissolution of the body. Socrates undoubtedly knew that the spiritual was the real. It cannot be imagined that Moses, who was skilled in all the wisdom of the Egyptians, was ignorant of their teachings and dogmas of the life to come. It is much more reasonable to suppose, as some one has suggested, that he perceived how the doctrine had been degraded and overlarded by the juggleries of a rapacious priesthood, and that he determined to keep it out of sight during his leadership. In the same way, perhaps, the spread of Atheism and Materialism among professedly Christian nations may be a manifestation of the operation of natural law; it may be but the starting off of the pendulum on the opposite direction to that in which it has swung during the ages of credulity and faith.

But there is yet another cause which has been operating in the world to prepare the way for truth, and to herald the advent of Modern Spiritualism, and the knowledge of spirit-land and its inhabitants. This is the immense progress made in the study of the physical sciences. All

are agreed that real knowledge must be based on observation. All the philosophers and metaphysicians through all time have been labouring for a foundation to erect their structure upon.

Spiritualists know that we have a criterion of truth in our facts. We know that these facts are capable of demonstration, that philosophy is erected on these facts, and that our spiritual authority is literally and truly, as Comte desired, based on science, which is the collection of facts. Thus in our day has come what the philosophers and metaphysicians in all ages longed and strived and prayed for. Now, science necessarily displacing belief, as, the more ample our knowledge, so much must our belief in faith be diminished. Dr. Page says, "If religion consisted in the search after truth, and the study of the relations in which the Divine Father has placed us, his children, to the universe, to one another, and to himself, then science and religion would not be antagonistic."

But science has been majestically marching on, and during the last three or four decades she has rendered the prevailing mythology, named orthodoxy, untenable and effete. Opinions based on tradition and archaeological relics, called manuscripts, must fall before the facts of geology, astronomy, natural history, and physiology.

Their general adoption must be the death-knell of popular Fetishism called orthodoxy.

But science has done more than render belief in allegory impossible. It has, by its recognition of the operation of law and order in the universe, put to flight superstitious ideas of the supernatural and miraculous so long held; it has excluded from the management of human affairs the idea of the irregular interference of a capricious deity. In no former period of the history of the world has the idea of the immutable nature of divine law been so prominent. Spiritual manifestations, as we know, were sporadic through all history. Isolated cases are on record as showing that spiritual beings were always eager to embrace the opportunity of acting as spiritual guides. But the time was not ripe. Popular ignorance was too gross. Superstition was too prevalent, the priests were too dominant. The laws of the land, of the Mosaic dispensation, were considered still binding, and the consequent persecution to humanity which spirit-communication involved was too great. The spread of unbelief has thus, by its destruction of the theological belief in witchcraft, aided the advent of spirit-communication and rational religion. The religious world is on all sides lamenting the prevalence of scepticism and the want of faith.

The speaker alluded to the widespread belief in the religious world that the second advent or some spiritual crisis was near, and remarked: "We do not look for any personal coming of the Lord in the clouds to assume any physical sovereignty; we do not anticipate any material rule for a thousand years; but we do know that the Lord is coming, that the Christ principle is filling men's hearts, that his angels are descending, that the night of the world is past, that the first rays of the dawn is streaming through the departing gloom, and that the world is awakening to a glorious destiny."

"Let us, then, so imitate Christ, that, whether in Australia, or in England, or in America, we may exemplify the practical beauty of our belief in the living pure and temperate lives, in the abnegation of self in the respecting the laws of our countries, and by living as nearly as we can in harmony with divine natural law; thus shall we best working in all our actions every moment of our lives the great Spirit, thus shall we ensure our own happiness."

[We regret that our space prevents us from giving more than an outline of the Doctor's excellent discourse, which was listened to with profound attention.]

#### A MURDERER'S STORY.

The American papers contain a confession of Joseph Waltz, who murdered his friend who lodged for the night in his father's house. The following are the circumstances as quoted from the confession:—

"We showed our friend to bed on a sofa, on which were placed some quilts and blankets for a covering. My parents then retired upstairs. I was now the only one up, and sat down by the table and read for about half an hour, when I felt sleepy and was about to enter my room when suddenly I was aroused from all sleepiness by this strong sensation in my mind to execute some uncommon or unnatural and inhuman juggle. The power was much stronger and more sudden than I had ever experienced it before. I wanted to relieve myself of it, but I was utterly helpless. I began to become very hot, my ears were ringing and my heart beat very loud and quick for a short time, and the hair on my head seemed to be standing upright. All this lasted hardly a minute when I began to become cool again, and everything was very quiet. I took up a small Testament and began to read. I had scarcely finished the first verse when some violent and electric force swept past my face. It was a flash of lightning, if it could have been directly before my eyes, and without any noise. I dropped my arm and book with a loud clap on the little table before me. I began to shake and tremble in every limb. Great fear seized me for a little while, after which everything seemed to run into my brains. I sat a few moments on my bed in great confusion. Then I went out of doors, lamp in hand, and searched for an axe or hatchet, and went back into my room. I could think of nothing but of striking some one on the head. I pressed my forehead against a pane of glass, thinking the sudden cold would have some effect in producing a different sensation, but all in vain. I turned down the lamp very low, took up the hatchet and entered the room of my friend, the scissors grinder, who was sleeping soundly. I placed the lamp on the floor directly below his head. I then cautiously bent over him to see in what position his head lay. I took the hatchet and raised it up to the height of the ceiling.

"I was about to turn away and leave the man in peace, when I was again seized by the demon, and was forced to raise the hatchet and give the fatal blow; but it seemed as if the strength and force of the blow that I was about to implant on the head of the peaceful sleeper had all entered into the handle of the hatchet. I withheld the blow, took up the lamp and hatchet and went back to my own room, greatly troubled in mind and spirit. I was about to give a loud scream, but I had no strength for it. I sat there as helpless as a babe, when all at once a painful thrill or sting pierced my heart and became and roused me up like a maniac. I took the lamp and hatchet up once more and entered

\* A popular writer says:—"Materialism, which was preached first in Germany, in the universities and in books of philosophy and the natural sciences, afterwards spread rapidly in France; with brief delay it came down from the level of the savants to that of the educated classes, and to the ranks of the people, and they have undertaken to teach us the practical consequences of Materialism. It is the scourge of our day, and the origin of all the evils of European society."—*Figuer*.



the room of the sleeping man, placing the lamp where I did before, and raising the hatchet quickly; but my heart failed me. My forehead became wet with perspiration, and I stood there in delirium swinging the hatchet up and down above the head of the man, when at length I struck the man on the forehead; but the blow seemed to have no force as I dealt it. He breathed with a deep voice, and doubting of its fatality I struck him twice with the cutting part of the hatchet, not knowing for certain where I hit him, and sank fainting and senseless on the floor. When consciousness returned and I beheld the dire scene, the mangled body, the pools of blood, and the awful thought of murder, I sank back again with a feeling of pain and horror."

Waltz was arrested some days after hiding the body and the murdered man's effects, when he made the confession from which we quote.

On the day he buried the body he had the following experience:—

"When the long and tedious day drew to a close I wrote a letter by the influence of the same visionary agent, and was astonished not a little when I read it to myself. I then tried to copy it on a separate paper, but when I had it half finished I dropped to the floor with a loud ringing and sibilant sound in my head, where I must have been during the night, for in the morning I found the little table upset against the bed, and myself leaning against the door with a chair over me. When I endeavoured to get up I could hardly bend a finger or limb, being as rigid and inflexible as death. Thus I lay helpless until the fiery thought returned to perform the grand, imposing, or majestic work, moral or tragic. Before this thought every morbid feeling fled. My hands became red as fire, and with some pain in straightening my arms and back I arose. I felt after I had killed the man that it was not the great deed I wanted to do, for I was greatly disgusted and terror-stricken, and overcome with sorrow and grief for having caused the untimely death of my friend, and had lost all thoughts and desires of ever doing so awful and terrible a thing. After this I passed many nights sitting on the grave, for my sorrow became so great, the burden of sins so heavy, and my wounded spirit so restless, that I did not know half the time what I was about. I often walked off a little way, and then turned suddenly around and went back again to the spot, and wanted to do something, but never could think what."

It is hard to say what is fact and what is fiction in an American newspaper; but, if this account be true, it presents a problem worthy of solution, but which seems to be explained by the common experience of spirit-control. If murderers, madmen, and the victims of vice in general are similarly affected, the thorough knowledge of these spiritual laws must lead to great good, and perchance show that Spiritualism is the most useful of all sciences.

#### A LETTER FROM MR. PEEBLES.

We offer the following extracts from a letter dated Singapore, Malay country, June 20th, 1873:—

"The ship's voyage from the southern point of New Zealand to China occupied two full months—eight weeks and a half—on the waters, or among the Polynesian Islanders. Reaching Hong Kong, China, I went up the Canton river to the city of Canton, numbering over a 1,000,000 Chinamen and less than 200 Europeans. What quaint, queer, eccentric things I saw; pen cannot portray them; only tongue and gestures can approach justice. Leaving China, I shipped for Singapore (down here under the equator) by way of Cambodia and Assam. The Assamites are a mixture of Chinese and Malays, an inferior people, chewing betel-nut, which makes their lips and teeth black almost as ink. Singapore, a city of some 80,000, is a conglomeration of all races, and all Asiatic dresses, and all religions. By the way, the Chinese are a nation of Spiritualists. They have the trance, clairvoyant, and writing mediumship, using a bamboo quill in place of pencil, and a table sprinkled with white sand in place of paper. So far as I could learn by conversing with consuls, missionaries, and intelligent Chinamen, they all believe in a present communion with the spirit-world.

"Yesterday I returned to Singapore from a visit to the Maharajah, of Jehore. He has a large territory and 80,000 subjects. While on a mule by the jungle we saw monkeys in the trees, and one fearful box-constrictor. They recently killed a tiger on this ground, having several human hands and one man's breast-bone in his stomach. He measured three feet and a half around his neck. Vegetation is prolific, and fruits spontaneous, so are beetles, fleas, mosquitoes, ants, and lizards in my room. I counted last night four lizards crawling on the wall over my head in the hotel. Next week I sail by steam for Calcutta, crossing the country by Benares to Bombay, then Egypt, &c. Shall I give your compliments to the Pyramids, and tell them to reveal their history?

"What's going on in the spiritual field? For several months now I've seen nor heard nothing. Away, behind the times, am I surely! I hope to get to London by September or October, but I shall make a very short stay, as I must get home; and Dr. Dunn, who is with me, has two small children at home, and he at times gets very nervous."

Mr. Peebles concludes his letter in his usual cheerful and happy manner. Many in this country will be glad again to meet the "Spiritual pilgrim."

#### A HOME FOR SPIRITUALISTS IN LONDON.

When the Spiritual Institution first occupied the premises in Southampton Row it was announced that strangers requiring lodgings might apply at the Institution. This arrangement has been of use to many who have been able to meet friends immediately on arriving in this great city. It was impossible to find accommodation at the Institution, and so other places were provided. It gives us pleasure now to announce that Mrs. Jackson has secured the lease of an eligible mansion, and in a few weeks she will open it as a place at which visitors to London may sojourn comfortably for a long or short period. We know that all who appreciate the unrequited labours of the late J. W. Jackson will gladly patronise Mrs. Jackson's new venture.

THE SEAT OF THE SCORNFUL.—The news has reached us that a spiritualistic official in Liverpool has been holding a mock seance, to show how mediums produce the phenomena, and generally discrediting the aims and honesty of Spiritualists and mediums. Perhaps he will favour the coming Conference with the fruits of his ingenuity.

#### NATIONAL CONFERENCE AT LIVERPOOL.

At a meeting of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. D. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming conference, and while the Committee earnestly desire delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the delegates may wish to read, providing that the title of such papers is forwarded to the secretary on or before the 18th July, so that the reading may be arranged for in a business-like way.

##### ORGANISATION.

National: 1st.—The advisability and practicability (financial, &c.), of a national union.

2nd.—The best means of securing in future annual national conferences.

Local: 1st.—The advisability of Sunday services and week-day meetings.

2nd.—The advantages of special buildings for Spiritual meetings.

##### SPIRITUALISM IN ITS RELIGIOUS AND SCIENTIFIC ASPECTS.

1st.—The harmony existing between the Bible and the teachings of Spiritualism.

2nd.—Spiritualism in accordance with natural laws.

3rd.—The benefit of physical manifestations to the community.

##### MEDIUMSHIP.

1st.—The peculiar temperaments of different mediums.

2nd.—The arrangement of different mediums in a given circle for the production of desired results.

3rd.—The duality of mediums.

4th.—Can any tests be applied to distinguish genuine mediumship?

5th.—The best method of developing mediums.

6th.—The utility of private circles.

##### EVENINGS.

1st.—Seance. 2nd.—Lecture. 3rd.—Conversazione.

DAVID B. RAMSAY.

Corresponding and Recording Secretary  
to the Conference Committee.

South Castle Street, Liverpool.

#### SPIRITUALISM IN THE NORTH OF SCOTLAND.

To the Editor.—Dear Sir,—Perhaps you will allow me to again place before you, in a brief manner, a few details relative to spiritual doings in this isolated corner, where angelic visitations are as lightning flashes through the Cimmerian darkness of Protestant fanaticism and Catholic priestcraft, which, as a pestilence, overshadow almost all souls aspiring towards spiritual philosophy in the northern portion of the "Land of Cakes."

Since the visit of our earnest brother, Wallace, I have been keeping up a domestic circle, where five of us are steadily developing as mediums; one has already manifested in trance, other two will very soon be controlled by the spirits, whilst physical manifestations are increasing, as one of my table-legs bears ample witness to several months ago. By two of us sitting for two minutes at one table (which requires about 25 lbs. to tip it) in the light, it tilts violently and rolls through the room. You will observe, by the enclosed letter, matters are also progressing in Auld Reekie. Intolerant superstition and ignorance completely compel one to keep such doings as yet quiet in this locality, as that ubiquitous busy being of the parsons—the devil, their mercenary servant—is their acknowledged guardian of ours; but the light of truth will, I have no doubt, soon diffuse itself, as an undercurrent of curiosity prevails amongst a few who as yet are afraid to practically find out the elementary phases of Spiritualism. I understand that the wife of a clergyman here would prove a good medium; immediately her hands are placed upon the table away it goes; but that devil theory will have to be sacrificed first ere anything useful is accomplished in that quarter.—Yours very faithfully,

MACBETH.

Forres.

#### SPIRITUALISM AT TOTTENHAM.

To the Editor.—Sir,—It is a long time since I had the honour of reporting the result of a seance to your valuable and widely-circulated paper, and while I beg to do so now, hope you will not refuse me space for the purpose. On Wednesday evening lately, in response to an invitation, two gentlemen and I met at the house of a friend in Tottenham, for the purpose of having a chat on Spiritualism, and after taking some light refreshment and conversing on the topic for some time, it was decided that we should form a circle and hold a seance. We accordingly arranged ourselves round a square table at about ten o'clock, and had scarcely done so when the table tilted, and we had at once some very strong physical manifestations. During the sitting, which continued till nearly one o'clock, the table was raised bodily from the ground several times a distance of some inches. Spirit-lights were distinctly seen by two of our party. One gentleman of the circle was a thorough sceptic, and another had never been present at a seance before. The latter gentleman received some most excellent tests by means of the alphabet and table-tests. While his hands were off the table the names of his aunt and female cousin were given, with the dates of their "passing away." The latter said she used to be the gentleman's "lady-love." My friend confirmed all these details, which, I am ready to prove, no one in the room knew but himself. We sat in the light part of the time, but the movements of the table were not much different either in the dark or the light; the whole time they were of the most powerful nature.

We separated at the close of the session full of the wonderful manifestations we had seen; and I think, at least I hope, my sceptical friend has been convinced that there is "something in it." The circle consisted of four persons, namely, our host, our sceptical friend, the gentleman who had the tests, and myself. Judging from the result of this seance I daresay it will not be the last we shall have. It would be well if a society could be formed in Edmonton or Tottenham, as this seems unfortunately to be a neglected district of London. Begging to be excused for taking up so much of your space.—I am, yours faithfully,

J. BRILEY ORTON.



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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."

Something more about Spiritualism—Philosophy of Spirit—The Voice of one Crying in the Wilderness—Gerald Massey's visit to America—National Conference at Liverpool—Dr. Sexton in the Provinces—Lunacy Law Reform—An Australian Spiritualist at the Cavendish Rooms—The Contemplated Excursion of Spiritualists—Mr. Fegan Egerton in London—What Ails Her?—Mr. Morse in the North; West Hartlepool—The Conjurors—Batley Carr, &c., &c.

### SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 344.

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 1, 1873.

### THE "JOHN KING" NUMBER NEXT WEEK.

We have already a great portion of the matter in type for the forthcoming number containing the portrait of the spirit "John King," which will be published next week. Our list of subscribers has become so voluminous, that we cannot spare space to repeat it. We have only to say, in respect to quantity, that the paper is in stock to print twenty-five thousand, nearly all of which are already subscribed for. We will receive subscribers' names up to Wednesday next, at the rate of 20 copies for 1s.; 100 for 5s.; and 1,000 for £2 10s., after which the number will be sold at the usual price of one penny per copy. All who desire to secure a real bargain, and take part in this greatest effort to diffuse the facts of Spiritualism that has yet been made amongst us, should not fail to send in their orders by Wednesday morning's post at the latest. As to the delivery of the copies, we remind our subscribers that the postage of one shilling's worth will amount to 7d., so that those who send 1s. will either have to pay carriage per rail, or remit us stamps for postage. It is quite out of the question that we should be put to the slightest expense in transmitting these numbers, seeing that they are sold at such a cheap rate. Parcels of newspapers can be sent to all parts of the country, when left open at the ends, at a very low rate. There is, however, the fee of 2d. demanded at the railway offices for "booking," which ought to be paid for by the purchaser of the copies. We hope our subscribers will kindly attend to these details, and promptly send us stamps for the booking of the parcels, 2d. each parcel, or for postage, as the case may be. They must remember that our work in this matter is a labour of love, as the papers will cost slightly more than what is charged for them; and the excellent value which we offer for the money should enable purchasers to pay every expense attendant on delivery without reluctance.

We can receive no further matter for this number, as we shall go to press to-morrow. The new machine not being yet ready, it will take upwards of a week to print the number of copies required.

### A CURIOUS CHAPTER OF ACCIDENTS.

#### PARAGRAPH FOURTH.

Some people have a wonderful capacity for squabbling about things which they frequently admit are not capable of demonstration. Facts and human experience, the only substance and means of knowledge, are by them utterly ignored. Conceits, notions, and theories are made of such elastic material that they are capable of being pulled and twisted into any convenient shape; whereas the facts of experience bring egotists down to a universal level, and remove them from their assumed position of superior wisdom.

Such a person seems to be the writer of a paragraph in last week's *National Reformer*, concluding thus:—"We are ready, either orally or in writing, to meet any qualified gentleman as a representative man of the millions of Spiritualists, to defend our position." He also alludes to some misconception endorsed by us of the "atheistic, if not also of the spiritualistic position." Now, what does all this formidable talk mean? The Spiritualist position is to lay aside dogmas, theories, opinions, and conceits, and enlarge

his experience by the acceptance of facts derived from the phenomena of nature. The *National Reformer's* position is to scout the testifier of facts as a rogue or a fool, to ridicule the facts themselves if the propounder is not so convenient an object for receiving these enlightened attentions, and to conclude by striding over the facts altogether and perch high and dry upon the barren rock of conceits and notions derived from ignorance of the whole subject. These are the relative positions of Spiritualists and atheists, for the facts of Spiritualism have no more to do with men's theories, atheistic or spiritualistic, than have the other facts of nature; and as well might Mr. Bradlaugh ignore science altogether till he had got the whole world to adopt his "one-substance" idea, or, at least, his idea of the idea, than to ignore Spiritualism till certain theories have been elucidated and universally adopted. The truth is, that the atheist is a dogmatist, and will not allow men freedom of thought or investigation; but, pending the discovery of truth, would force all to be content to be filled with the contents of his intellectual measure.

Whenever Mr. Bradlaugh can submit himself to a rational course of action in regard to Spiritualism, he will find numbers, including his late opponent, who will gladly discuss the significance of the facts with him. Let the basis of the discussion be laid in impersonal and universal facts, rather than personal opinions and sectarian dogmas. It is time enough to theorise when the facts are first ascertained and understood. It would appear, indeed, that intellectual progress in these latter days consisted in revering the philosophical process recommended by Bacon, and which is the fountain-source of all our exact knowledge.

### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

To meet necessary expenses £500 at least is required annually. Hitherto nothing like that sum has been subscribed, so that much responsibility and hardship have fallen on a few. Every Spiritualist is now proposing to do "something for the Spiritual Institution." The following sums have been received since last week:—

	£	s.	d.		£	s.	d.
"D," Suffolk ... ..	0	2	6	Leyburn Friends ...	0	13	0
"Querist," Leicester ...	0	5	0	Leicester Circle, per Mr.			
Miss Hay ... ..	1	0	0	C. Burdett ... ..	0	2	0
Miss Ponder ... ..	1	1	0	C. R., 1s., Investigator,			
Mr. T. Fardon, junior,				1s., per Mr. C. Burdett	0	2	0
quarterly ... ..	0	10	6				

### A LADY FROM AMERICA AT CAVENDISH ROOMS.

On Sunday next the audience at Cavendish Rooms will be gratified by an address from Miss Hay, who left London for America about two years ago and lived at Moravia during the wonderful manifestation of spirit-forms which achieved a world-wide celebrity. Miss Hay also became the subject of very extraordinary mediumship in her own person, all of which particulars we must allow to await development on Sunday evening. Miss Hay will be supported in her testimony by her friend Mr. S. T. Pomeroy of New York, who has opportunely arrived in London with letters of introduction from Mr. Lyman, Dr. Holbrook, &c. This gentleman is conversant with those features of American Spiritualism which will form part of the theme of Miss Hay's remarks; and altogether an instructive and interesting evening will be spent.

Miss Hay will commence to hold a weekly social circle at the Spiritual Institution on Tuesday evening, at which she will exhibit her wonderful spirit-drawings, varying the proceedings with pleasant conversation and music.

Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at seven on Sunday evening.

WANTED, copies of No. 163 of the MEDIUM, for which value and expenses will be given.

MR. G. B. CLARK, President of the Edinburgh Psychological Society, has been appointed Resident Surgeon of the Edinburgh Royal Maternity Hospital.

THE seances at Mrs. Campbell's still continue with varied success, as on certain evenings the physical phenomena give way to the materialisation and spirit-lights, and *vice versa*. We retain the leading features of recent seances for the "John King" number.

WE shall be glad to see as many of our friends as possible at Liverpool next week. "Should auld acquaintance be forgot?" It is not often that the friends of our movement meet, and we hope all will resolve to enjoy the occasion thoroughly.

### WELSH EPIGRAM.

Spirits are e'er aspiring—extending  
To Earth understanding;  
Raising the weak on reason's wing,  
And loving all the living!

J. REGINALD OWEN.

MRS. BARNARD, of Washington, has arrived in London with an introduction to us from our friend Mr. Lyman. She is the first lady who has been accredited with a foreign commission by the American government. Her mission is to inquire into the treatment of women and children on board emigrant vessels going to American ports. Woman is well adapted for such work, more especially a lady with such qualifications as those possessed by Mrs. Barnard.

MR. FEGAN-EGERTON, the well-known trance and physical medium, will, in about ten days hence, make a tour through the north of England for the purpose of giving seances and attending meetings. Societies and inquirers should lose no time in communicating to his Liverpool address, viz., 22, Martensen Street, Wavertree Road, Liverpool. Mr. Egerton will shortly settle in London, and this is the only opportunity of witnessing the phenomena through his mediumship that is likely to occur for some time.



## THE COMING DEMONSTRATION OR PICNIC.

On Monday evening a meeting was held at the Spiritual Institution to make further arrangements as to the proposed picnic or fête for London Spiritualists. A deputation had visited the People's Gardens, at Willesden, and reported favourably thereon, confirming very cordially the account given by "Historicus" in the MEDIUM of last week. As the grounds are private, and belong to a club, the rules do not permit of any but members and their friends entering. To accord with the rules, a large number of the Spiritualists become members, and thus introduce their friends. It is resolved that the fête take place on Wednesday, August 20. The ticket, entitling to admission to the grounds, the use of all the games and recreational appliances, the entertainments, music, and a first-class tea, only 1s. 9d. Children at a much reduced price, which has not yet been fixed. These tickets will have to be procured by those who desire to be present before the day of the fête, as no money can be taken at the gates. The tickets will soon be ready, and put on sale in the hands of the most active friends of the movement throughout London. Tickets obtained after Monday, the 18th, will be 2s. each. The grounds will be open as early as ten o'clock in the morning. Some time can be spent by groups of friends inspecting the numerous flowerbeds and viewing the immense expanse of landscape, including the greater portion of the City of London, the Crystal Palace, Sydenham, Epsom Downs, and Richmond Park. Croquet for the ladies, bowls and cricket for the gentlemen, swings for the little girls, the gymnasium for athletic youth, the velocipede machines for enabling the strong to amuse the weak, the racecourses for the fleet of foot, the Park gardens and fresh air for all will surely occupy the time, with friendly introductions and social converse, till twelve o'clock, when the band may be expected in attendance, and those who care to "foot it" to its strains will have at their disposal the largest promenade and platform in the world. A cold collation at a very moderate price may be obtained, or visitors may have whatever items they may individually prefer from the bill-of-fare, and for a few pence satisfy their necessities if they have other uses for their pocket-money. Early in the afternoon the Royal Osborne Handbell Ringers will be on the grounds and give the first of a series of their inimitable musical entertainments, which sound better in such an open spot than in a stifling hall. They will perform several times during the day. As early as may be necessary tea can be served in the banqueting hall, where 700 may sit down at one time; but if the attendance is large, several successive services of tea may be made, so that thousands could well be supplied by tickets being taken in advance to suit the hour most convenient for visitors. It is expected that arrangements may be made to have Dr. Sexton and the assortment of mystical apparatus with which he illustrates his lectures on the "Conjurers and Spirit Mediums." There is the marvellous Maskelyne-and-Cooke cabinet, in which a man becomes immediately invisible, and the superior nature of the fittings defy detection even from those who know the secret. Then there is the box in which a man is locked and corded, but out of which he gets in an instant. The stocks, or pillory, admit of two men being locked in, head and hands, the key in a stranger's pocket, but in less time than we take to describe it they are both out, and the magical stocks locked still. Then there are the tricks of the mighty "thaumaturgist," Dr. Lynn (how cheap unintelligible phrases are!)—the reading of names on slips of paper, the blood-writing on the arm, and the writing on a piece of paper in a visitor's pocket; and lastly, there are the rope tricks of Herr Dobler; and when we have said that, we think the visitors will have the three most notorious expositors of Spiritualism rolled into one, and then thoroughly exposed; this entertainment alone will be worth the whole ticket. To conclude, in the dusk of the evening a new and practical species of fireworks is proposed. A bonfire is to be made, and when at its height the conflagration will be almost immediately extinguished by a new combination of gases and water, the process being the fruits of communications from the spirit-world.

Such were the matters talked over at the committee meeting on Monday evening, and if these arrangements can be carried out, we think they ought to command success, and lead to a demonstration which will gladden the hearts of London Spiritualists.

The next meeting will be held at Cavendish Rooms on Sunday evening at six o'clock, before service commences. Let us hope as many of our country friends as possible will contrive to be in London on the date of the coming fête.

Though Pride may show some nobleness  
When Honour's its ally,  
Yet there is such a thing on earth  
As holding heads too high;  
The sweetest bird builds near the ground,  
The loveliest flower springs low,  
And we must stoop to happiness  
If we its worth would know.

A FURIOUS DISCUSSION on Spiritualism is now going on in the *Rochdale Observer*.

In publishing "Iota's" advertisements last week, we purposely omitted one by the conjurers, the nature of which was offensive.

We receive frequent satisfactory reports of Mr. Webster's mediumship. Sitters are delighted with the truthful tests obtained from his spirit-guides.

BRIGHTON.—Lectures in the Odd Fellows' Hall will be delivered by Mr. A. D. Wilson, on Sunday afternoon, at 2.30, and in the evening at 6.30 o'clock. Admission 3d. and 2d.

HALIFAX.—A social tea meeting will be held in the Hall of Freedom, on Saturday, August 9th. Mr. and Mrs. Scattergood, Miss Longbottom, Mr. Blackburn, and Mr. Wood will be present. Tickets 1s.; children, sixpence.

MR. MORSE'S TOUR.—Mr. Morse had two excellent meetings at Bury on Sunday, and he is announced to speak on Sunday next in the Co-operative Hall, Simmons Street, Blackburn, service to commence at six o'clock in the evening. Mr. Morse will be present at the Conference in Liverpool next week.

## PUBLICATION OF THE DIALECTICAL REPORT.

For two weeks now we have been sending out the Dialectical Report to subscribers as quickly as the binder could let us have them. The job is rather extensive; and though the binder is one of the first men in the trade, as may be seen from his work, yet it is impossible to obtain such an immense mass of work in a few days. We thank our friends for their patient indulgence of all delays, and can assure them that no pains are spared to accord them justice and an early delivery. We have commenced at the first page of the subscription book, and fill orders as they appear consecutively on the list. The only exception to this rule is when a subscriber from a distant part of the country is in town, and can take his copies with him carriage free.

Those who have not paid their subscriptions would save us some trouble by making immediate remittance of the same. We hope the whole edition will be delivered during the course of another week.

## THY GUARDIAN ANGEL.

O when thy heart is weary,  
And all seems only dreary,  
When friendship fades, and love grows cold,  
Or so thou deem'st, in young and old;—  
When thou dost think the story told,  
Life's musty parchment all unroll'd,  
And nothing left but sleep,  
Save now and then to weep,  
And crops of weeds to reap,  
Whose roots lie, ah, so deep—

O then, if thou couldst hear me  
Whispering very near thee  
Of friends who guard thee night and day,  
Of love that cannot pass away,  
Of life that never knows decay,  
And realms illumed by God's own ray,  
Where each in other's good  
Finds every bliss he would,  
And all is understood  
O'er which men vainly brood,

Could there be need to fear me,  
So watchful, ever near thee?  
Lo! not a thought of pureness springs  
In thy worn breast, but angel-wings  
I give, that it may soar where sings  
The seraph-choir, celestial things;  
And not a worthy deed  
Of thine but owes some meed  
To me who nursed the seed  
When thou the soil hadst freed.

Awake, and learn to know me,  
The glories I would show thee;  
For God hath drawn the veil aside  
That hid heaven's portal open wide,  
And no true seeker is denied  
A glimpse of where the good abide;  
Lift up thy soul in praise,  
For as in ancient days,  
Amid the world's amaze,  
God works in wondrous ways.

HENRY PRIDE.

8, Grampian Road, Edge Lane, Liverpool, June, 1873.

## REPORT OF THE CONFERENCE.

No. 176 of the MEDIUM, to be published this day fortnight, will contain a full report of the proceedings at the Liverpool Conference. No doubt many Spiritualists who cannot be present will be interested in knowing what takes place. Such friends we shall endeavour, for the sum of one penny, to put into as good a position as possible. The number will be useful for distribution, and orders for extra copies should be sent in as early as possible.

Dr. Sexton will lecture for the Pimlico Association on Monday, August 11th, at 47, Charlwood Street, S.W.

NEWCASTLE.—Our friend Mr. Morse delivered a very interesting address during his late visit. The audience expressed their entire satisfaction. I was so much delighted with him that I arranged to have him for a week sometime in November next. The impression made on the minds of the persons who heard him will do much to advance the cause of Spiritualism in this locality.—E. J. BLAKE.

SPIRIT-PHOTOGRAPHS.—A correspondent calls our attention to the advantage to Spiritualism which may be derived from the judicious use of spirit-photographs as an exponent of the facts. He says:—"My son brought from London a few months ago a number of 'spirit-photographs' executed by Mr. Hudson. I have shown them to a large circle of friends and acquaintances, who have been much astonished, and a large number of them have expressed a desire to hear and see more. It is my opinion the use of spirit-photographs is a very easy and effective way of introducing the subject to the public. Hundreds will examine a photograph, and become interested, that would never think of attending a meeting to hear or see the subject explained. I am the more anxious to press this on your attention because the photographs have given me many opportunities of introducing the subject where without them it would have been very imprudent, and at the same time would have met with a very different reception." This reminder is well timed. The plan recommended has been acted upon by many friends of Spiritualism. We have on sale a number of fully-recognised and well-attested spirit-photographs, and can make up a nice little collection of genuine photographs at the rate of 1s. each. William Howitt, Mrs. Gregory, and others appear on these cards, with the figures of spirits recognised by them.



## MR. FEGAN-EGERTON AT STOKE-ON-TRENT.

To the Editor.—Sir,—On Saturday last we had a visit from Mr. Egerton on his way home, and I must say that those who were in time to get in the room were much gratified by the result.

Before the company arrived we had a sitting of a few minutes at the table (some 50 lbs. in weight), when taps were at once heard upon different portions of its surface.

In answer as to whether it was "Jack Todd" who was communicating, we were told that he had not as yet put in his appearance. By and by the table commenced to shake violently, then rose bodily from the floor. This it accomplished several times, rising about a foot from the ground, with five persons resting the tips of their fingers upon it.

We then commenced to make arrangements for the dark seance, by which time the room was full. As many sat at the table as could find places, Mrs. Ousman and Mr. Embrey on each side of the medium.

While singing demands were made for admittance, but we thought it inadvisable to admit any more.

It should not be forgotten that, as at all dark seances, we were placed so that there was a continuous line of contact throughout the room; no single individual could break the link without the knowledge of his neighbour on one or both sides.

The first manifestation, if I recollect rightly, was the playing of a musical-box that was on the table, brought by one of the company, the tubes being heard moving about at the same time.

More visitors had now arrived, and were anxious to be admitted, one gentleman energetically trying to force his way in; but our spirit-friends emphatically ordered, both by rapping the tubes upon the musical-box and by the direct voice, that the doors must not again be opened.

I noticed the voice was preceded by a puffing sound, apparently issuing from the tubes, as though someone were blowing through them; then came a deep hoarse voice, certainly not belonging to any in the room, which was understood to be that of "Jack Todd." He entered freely into conversation with the circle, not at all seeming bashful, his voice appearing to come from different parts of the room, generally in close proximity to the person addressed, who could feel a wind or breath, as it were, coming from the tube.

Friend "Jack" joined us in singing, but I cannot say that he improved its tone much, nor did he succeed any better in a duet with a gentleman present, whom he stopped in the middle of the song, saying he was going wrong. I happened to remark that I could not congratulate him upon his vocal powers, when he asked if I could mend it? I certainly may not sing better than "Mr. Todd," but it strikes me it will take me all my time to sing worse.

Previous to "Jack's" rapturous specimen of singing, Mrs. Ousman, feeling nervous, expressed a desire to leave the circle; but being assured by Mr. Egerton that nothing would harm her, retained her seat. In a moment after she plainly felt a small soft hand pat hers several times, and, strange to say, all fear suddenly vanished. Mr. Embrey, on the other side of the medium, was likewise touched by spirit-hands.

After "Jack" had made himself agreeable by giving a kiss to Mrs. Embrey, he departed, giving way to "Silas," who, in quite a different tone of voice, entered into conversation with the visitors, showing unmistakably his Yankee extraction.

The question was asked several times during the sitting if the line of contact was still unbroken; the answer being from all parts of the room that in no case had their hands been removed from those of their neighbours.

Most, if not all, in the circle were freely touched and rapped by the tubes, which continued to caper about upon the table, and float in the air throughout the seance.

At one time the room was pervaded by a most delicious perfume, that was perceptible to all. Soon after this Mrs. Ousman thanked the spirits for something she had just received upon her hand, which was joined to that of Mr. Machin, who himself felt a hard substance touching his fingers, which substance proved to be a small framed photograph brought from the mantel-shelf of an upper room. Immediately following this she exclaimed that she had got the ring upon her arm—that is, an iron ring three-eighths of an inch thick, and five or six inches in diameter, which, when hands were joined, lay upon the table.

By and by the medium said he had received the signal that the seance was over, and I at once opened the door to admit the light, when I observed the medium was in a standing position, his chair being upon the table; he still being clasped by the hands by Mr. Embrey and Mrs. Ousman, they not for a moment having loosed them from the time they sat at the table; Mrs. Ousman still having the ring upon her arm, just below the elbow, and the photograph under the thumb of the other hand. With reference to the chair, so mysteriously put upon the table, she said she felt something hard touch her head just before hearing some object drop upon the table, but had no idea it was the chair. Mr. Egerton then made all haste to get away to the train for Liverpool, he having received a message that morning to the effect that a sister was extremely ill, and that he had better make all possible haste home. Of course there was no such thing as a cab to be got at Mount Pleasant for love or money, so we had to run, which we did all the way to Stoke. If I had known I could have run so far, I should have entered myself at Stoke athletic sports next week.

We were much gratified by the seance, and, considering the interruptions and the anxious state of mind of Mr. Egerton, it was extremely good. I could not but feel much pleased that Mrs. Ousman received such evidences of spirit-power, as she is, although a trance-medium, very sceptical with regard to spiritual manifestations, if not altogether opposed to Spiritualism. This report is very meagre and imperfect, and is not calculated to impart such interest in the minds of those who read it as I should wish; but your readers may judge of the value we put upon the mediumship of Mr. Egerton when they know that we intend to detain him here for two or three days when passing by again. It seems to me to be almost as extraordinary as these manifestations, how upwards of twenty individuals, packed for an hour in a small room, with every crevice stopped that could admit air, including the chimney, without feeling ill effects therefrom.—Yours,

Stoke-on-Trent, July 28th, 1873.

THOMAS OUSMAN.

## TRANCE MEDIUMS.

To the Editor.—Dear Sir,—I am not at all anxious to appear as a respondent to your (to me, at least, useful) leading channel of spiritual thought, and this is the first time I have sought for an opportunity of recommending any course of action to investigators. I have been induced this time to do so from reading, in No. 171 of the *Mediumist*, a letter signed "Frederick Wood, Cambridge," in which he gives what purports to be his experience gained at a seance near Halifax.

Now, I am not about to give any opinion relative to the genuineness or otherwise of the identity of the spirit said to control, viz., "Bacon," on that occasion, still, I am convinced from an experience of years with trance-mediums, that many times names have been assumed other than the real ones, and I also believe that reasons might be given for this seeming imposition other than the mere pleasure of telling lies. Your own comment on the variety of the conditions of the mediums, and their consequent effect on communications, may be safely left to the matured consideration of your readers. For my part, I have heard mediums in trance discoursing in language to which they were far from being accustomed, and upon subjects about which in their normal state they were utterly ignorant; at other times, although the thoughts were lofty, and sometimes even sublime, the mediums evidently lacking education did poor justice to grammatical oratory. But in my intercourse with spirits I never expect anything more than the communicating of knowledge to some of them, while at other times from these sources we may, if teachable, obtain a vast amount of information of which we had no previous conception. Let us only realise the fact that we are communicating with intelligences for the time being unseen by us, our own judgment in contemplating the possibilities and probabilities following the admonition, "Prove all things," by submitting them to the bar of unbiassed judgment, and trust to that of which we thus approve. Now, as your correspondent desires so much to learn from the Elizabethan philosopher, let him procure a copy of "Spiritualism," by Judge Edmonds and Dr. Dexter, being some experience obtained twenty years ago, he will learn from a "Bacon" (whether a true one or not he must judge) teaching and thought in language which will be appreciated, I think, by even a Cambridge man, I remain, yours truly,

113, Rose Street, Glasgow, July 21, 1873.

HENRY MURRAY.

## MRS. OLIVE'S SEANCE.

(Spirit-Guide, "Marie Stuart."—July 23rd.)

The mediumistic conditions of this evening's seance were again strong; a very pleasant, successful evening was the result. "Hambo" came first and gave some tests, also explaining he was the spirit who had violently shaken a gentleman at a private seance last week, and promised him some more another time. "Sunshine's" clairvoyant powers enabled her to give some home-thrusts, as well as several tests. We give one rather singular incident. She pounced upon a gentleman's ring, and, drawing it from his finger, said he must not wear it, the influence it attracted was so bad; she could see the spirit of the man who had made it, who, recognising his own work, hovered about the wearer, and produced unpleasant sensations about the head and chest. She promised to get this bad spirit sent away, and in about a month's time the owner might again use his ring. The gentleman admitted that he had the unpleasant sensations described by the spirit.

## MR. WILLIAMS'S SEANCES.

On Saturday week "John King" showed his light to better advantage than we remember having seen before. On Saturday last other phenomena were observed, of which we have been favoured with the following account:—

The seance was not so successful as might have been expected by a circle of Spiritualists; there seemed, strange to say, want of perfect harmony. However, two wonderful manifestations of great power fought their way through the field, which may be recorded.

After various incidents, winding up of musical-box by spirits, touches, &c., Mr. Williams was felt rising high in the air, and on demand for light was found on the table, sitting on another chair than his own, and turned round!

In the cabinet seance the all-powerful "John King" managed to show himself with his marvellous light distinctly. The light shone brilliant enough to eclipse for a while the light of the superior intellect of, I think, all of us.

Returning to my first allusion, want of perfectly-equalised harmony, it occurs to me that the first condition should be to unite for receiving, not giving, instruction. Honest love for truth will never meddle with spiritual seances, but the slightest addition of desire for prominence or notoriety will trouble the waters. I may be wrong, but I draw my conclusion from many experiences, including my own mistakes in this direction.

London, July 28th, 1873.

C. REIMERS.

## LIVERPOOL PHRENOLOGICAL INSTITUTION.

To the Editor.—Dear Sir,—Will you kindly favour me by making it known that a society is about to form for the thorough investigation and study of Modern Spiritualism at the above address, and hope some of the friends of Spiritualism will join us.—Yours truly,

G. HORATIUS WILSON, Medium.

26, Islington.

Mr. C. REIMERS suggests a new heading for the *MEDIUM*. We are thoroughly tired of the existing one, and expect the new one, which has been months in preparation, to be ready in a few days. All engravers are not artists. Our correspondent objects to prophetic mediumship being announced in advertisements. We must remark that the phrase of mediumship thus designated is a fact, and thus demands recognition. We must not be too anxious to make Spiritualism a respectable-looking and well-bred affair, but rely more on its intrinsic worth, and let that can triumph in spite of the obstacles alluded to, all the more credit to its vital forces.



## LUNACY LAW REFORM ASSOCIATION.

Our meeting at Cavendish Rooms on the 17th inst. showed you, I hope, that I am sane; if so, it fulfilled my main object in calling it. No such thing as a wide-spreading Lunacy Law Reform Association, regularly organised, seems probable at present. We called our organisation meeting last week. Seven kindly-disposed persons attended. We talked a little, gave in our subscriptions, I was duly proposed and elected secretary, and then we adjourned *sine die*. I say no such thing as a regular organisation is possible at present, because the public is wholly unconscious of the fearful danger to liberty from the present lunacy laws.

## DONATIONS AND ANNUAL SUBSCRIPTIONS.

	Donations.	Ann. Subs.
	£ s. d.	£ s. d.
Louisa Lowe .....	25 0 0	5 0 0
Emily Chamier .....	5 0 0	
Hugh Williams, Esq. ....	0 4 6	
Arthur Maltby, Esq. ....	1 1 0	
A Friend .....	5 0 0	
Mrs. Linnett .....	0 10 6	
Mrs. Wiseman .....		1 0 0
Mrs. Acton .....	1 0 0	
Mrs. Rudd .....		0 10 0
Miss Ponder .....		0 5 0
Miss Emma Ponder .....		0 5 0
Mrs. Gastin .....		0 5 0
	£37 16 0	£7 5 0

Should any of the above subscribers disapprove of the present programme, their subscription will be returned on an application to that effect being made to me,  
LOUISA LOWE.  
97, Barton Road, Brixton, July 28, 1873.

WEST HOUGHTON, BOLTON.—Spiritualism is making steady progress in this part; we have one circle, and expect shortly to have another. We have not had anything extraordinary yet.—JAMES COOP.

We thank Mr. Terry for his excellent *Harbinger of Light*, Melbourne, and for his kindly allusions to our work. Copies may be obtained at the Spiritual Institution.

MASKELYNE AND COOK have excellent grounds for the irascibility which at present actuates them towards Spiritualism. The "large Egyptian Hall" is by no means overcrowded at their representations. We heartily pity the poor gentlemen.

MR. THOMAS BROWN, Howden, recommends district organisation, but warns against credal combinations. Bishop Auckland would be a good district centre, and whenever a medium or lecturer went there it would be easy to arrange for meetings at Shildon, Crook, Howden, Spennymoor, and adjacent places. Why not call a district conference at Bishop Auckland and discuss the matter?

MR. S. C. HALL's beautifully illustrated temperance poem bids fair to be a very popular work. Our allusion to it in a recent number has brought in a shower of orders. The book will not be ready till the middle of August, price 1s., or 9s. per dozen. We commend our humbler brethren to form clubs at 1d. per week and get the book at 9d., wholesale price. Get your neighbours who use alcoholics to join in the club also.

ANTI-VACCINATION MOVEMENT.—The committee entrusted with the publication of a periodical met on Thursday evening of last week at the rooms, No. 64, Berners Street, when it was resolved that a prospectus should be issued of a weekly or monthly publication, to be entitled the *Anti-Vaccination Advocate*. The development of this idea will altogether depend upon the manner in which it is received by the friends of the movement.

ROCHDALE.—We had Dr. Sexton here on Friday last, who gave us a lecture on "Spiritualism in Relation to Science, Progress, and Human Happiness." The lecture was received and duly appreciated by those persons who had the opportunity of hearing it; but I am sorry to say that the weather being stormy was very much against us, for it was so wet that very few would venture out. We had a doctor for a chairman, namely Dr. Brown; a doctor for a lecturer; and Dr. Hayle proposed a vote of thanks to the lecturer, which was carried unanimously. At the close of the lecture several questions were asked, and answered in a masterly manner to the satisfaction of all present.—W. AVERY, July 29, 1873. Another correspondent states that John Bright's eldest son was present at the lecture, and publicly expressed his appreciation of the course taken by the speaker.

"THE SACRED ANTHOLOGY: a Book of Ethnical Scriptures," edited by Moncure D. Conway. This collection and methodical classification of the finest passages from the bibles and cherished volumes of all races and past ages (which will include selections from the Old and New Testaments in carefully revised versions), will soon be published by Messrs. Trübner and Co., 57 and 59, Ludgate Hill, price 10s. 6d. (price to subscribers, 7s. 6d.) Persons obtaining subscriptions for this work will please send them to M. D. Conway, 51, Notting Hill Square, London, W.—Such is the copy of a prospectus now being issued. Many of our readers would appreciate such a work, hence we give them the opportunity to subscribe.

CONJURERS AND NO CONJURERS.—Certain conjurers, illusionists of great ingenuity, are giving performances at the Egyptian Hall, Piccadilly, professedly in imitation of the alleged phenomena of Spiritualism. The phenomena exhibited by these gentlemen are real appearances. They are produced by conjuring; but they are produced: with the help of apparatus. Are the Spiritualist phenomena, so-called, produced at all? For those who think they witnessed them do seem, at any rate, to have ascertained that no apparatus was employed to produce them. Men of science believe them to be either fictitious or subjective; their narrators either having been seized with hallucinations, or telling lies. To give imitations, then, of those pretended phenomena, how clever soever, is not a clever way to prove Spiritualism humbug. What is there to imitate?—Punch.

## THE NATIONAL CONFERENCE OF SPIRITUALISTS AT LIVERPOOL.

The Conference will take place in the Islington Assembly Rooms, Liverpool, on Tuesday, Wednesday, and Thursday next, the 5th, 6th, and 7th of August. The doors will be opened at nine o'clock in the morning of each day, and the session will commence at ten, lasting till twelve, resuming the sitting at two o'clock each day.

On Wednesday evening a public lecture will be delivered in Hope Hall, by George Sexton, Esq., M.A., M.D., LL.D., F.R.G.S., F.Z.S., &c. Subject, "The Philosophy of Spiritualism, with Criticism of Adverse Theories regarding the Phenomena." Doors open at seven; lecture to commence at eight o'clock. Admission: Reserved seats, 2s.; body of the hall, 1s.; gallery, 6d. Tickets may be had from Mr. W. Pullen, stationer, Castle-street and Brunswick-road; Mr. John Chapman, 10, Dunkeld-street; Mr. A. Lamont, confectioner, 85, Islington; Mr. John Lamont, confectioner, London-road; at Wall's Temperance Hotel, 1, Islington Flagg; and at the rooms of the Liverpool Psychological Society, Islington.

It is arranged that members of all psychological and spiritualistic societies shall be admitted to the private sittings of the Conference by showing their ticket of membership or certificate, and where there are no societies formed any Spiritualist who can show a recommendation from some well-known Spiritualist can have a ticket of admission on application to Mr. Ramsey, Secretary of the Conference Committee, 16, South Castle-street; or at the door of the Society's Rooms, Islington, on the morning of each day of the Conference.

The subjects to be discussed are given in another column.

On the first evening there will be a seance, to commence at eight o'clock, and on the last a social gathering (tea) and a conversazione. Titles of papers have been sent to the Secretary, which will be called upon under their particular head.

Mr. T. Everitt, of London, will preside.

JOHN CHAPMAN, Secretary.

Received in aid of the Conference, from Mr. E. Foster, Preston, £1 1s.

GERMANIUS SHAW.—You do not give sufficient evidence to substantiate your statements.

PROFESSOR ANDERSON is at his old trade of "exposing Spiritualism." "Fairplay" answers him well in the *Belfast Evening Telegraph*.

"CRYSTAL PEN" has done good service by inserting in the *Darlington Herald* a defence of Spiritualism, in which "Seed Corn," No. 3, is quoted entire.

"A FRIEND" should furnish his real name and address, unless he be the creature of the "monomaniac," whose conduct is only worthy of contempt.

MR. WEEKS is about to organise a new series of meetings at his place, 24, Stamford Street, Blackfriars. He has a room capable of accommodating an audience of 60 persons. Applications for tickets of membership should be made at once. Address, Mr. Weeks, as above.

WE are again severely "toothed" by Mr. Aaron Watson. If a "Christian" can be so fierce, what must we think of the unregenerate? Such people should have a tablet exposed—"The public are requested not to tease," &c.

ROCHDALE.—On Sunday next, August 3rd, Mr. Watson, of Manchester, will deliver two lectures in River Street. Afternoon, 2.30; subject, "What is Modern Spiritualism?" Evening at 6; subject, "Spiritualism in Relation to Modern Thought."

"SPIRITUALISM; WHAT IS IT?" is the title of a lecture by Mary Finlason, delivered at Castlemaine, Australia, April 27th, and which has reached us in the form of a neatly printed pamphlet. The work displays considerable literary ability, but the argument might have been more cogent.

MR. THOMAS MARTIN, Newcastle, sent us some time ago an account of a seance in which a young lady while entranced took a pipe and smoked with avidity. We should be glad to hear if the same thing has occurred again, and whether any explanation has been received as to the cause of it.

THE New Zealand mail brings us papers giving an account of Mr. Peebles's departure from that colony for China. His visit had stirred up the indignation of "the Rev. James Copland, M.A., M.D., Ph.D.," who has published two lectures attributing Spiritualism to imposture, and all that catalogue of nasty things of which the "Reverend" mind is frequently full to repletion.

FEETA.—The publication of the poem you allude to would not be a remunerative venture. Some magazine might take it gratis. In thanking you for your kind offer, we have to state that our space will not admit of our printing all the matter which comes in on us spontaneously, yet we are at all times glad to receive the best thoughts of our brother investigators, but cannot pay for them.

A PLUCKED STUDENT.—"Freethought," Birmingham, sends us a communication, giving his "real name, not for publication," and curtly addresses us "Sir." We remember when "Freethought" (but why should he delight in an *un-real* name?) was president of a society of Spiritualists, and editor of the first collection of hymns for Spiritualists which was published in this country, and saluted us in the most cordial terms. The burden of his communication is a series of questions to Spiritualists, and a complaint that Dr. Sexton refused to answer them all after one of his recent lectures at Birmingham. The questions are right and fair enough, as Dr. Sexton would admit; but, as each one of them is really the subject for a separate discourse, it would neither be justice to other questioners nor to "Freethought" to attempt to elucidate more than four of them on an evening. Free-thinkers should not be so "free" at attempting to coerce others. We shall consider the questions as opportunities favour, but would recommend "Freethought" to endeavour by investigation to answer them practically for himself, as millions have done before him. His failure to fathom Spiritualism should not drive him to a testy and uncharitable attitude towards his more successful fellow-students. We have sat in circle with "Freethought," and will be glad to do so again. Why does he not style himself "Impotent Thought?"



## ART IN AID OF TEMPERANCE.—

On the 12th of August will be published, "THE TRIAL OF SIR JASPER," a Temperance Tale in Verse, by S. C. HALL, F.S.A., &c. With 25 Engravings on Wood, from Drawings made expressly for the work, by E. M. Ward, R.A., Mrs. E. M. Ward, Alfred Elmore, R.A., Thomas Faed, R.A., W. C. T. Dobson, R.A., Sir Noel Paton, R.S.A., Sir John Gilbert, R.A., George Cruikshank, John Tenniel, F. D. Hardy, H. Anelay, Birket Foster, W. Cave Thomas, G. H. Boughton, Charles Mercier, P. R. Morris, N. Chevalier, Walter J. Allen, H. R. Robertson, E. Sherard Kennedy, John Morgan, E. M. Wimperis, Gustave Doré.

Published by VIRTUE & Co., Ivy Lane, Paternoster Row.  
And to be had of all Booksellers. Price One Shilling.

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

SUNDAY, AUGUST 3, Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. A Lady will give her experiences of Spiritualism in America.

WEDNESDAY, AUGUST 6, Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

## SEANCES IN LONDON DURING THE WEEK.

SATURDAY, AUGUST 2, Mr. Williams. See advt.

SUNDAY, AUGUST 3, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, AUGUST 4, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

TUESDAY, AUGUST 5, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

WEDNESDAY, AUGUST 6, Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.

THURSDAY, AUGUST 7, 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. Mr. Williams. See advertisement.

PIMLICO Association for the Investigation of Spiritualism. Meeting at their rooms, 47, Charlwood Street, S.W.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUGUST 3, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

OWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baires's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Large Room, above Hinde Brothers' Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

SOUTHSEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

ROCHDALE, River Street Hall, afternoon and evening.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

MONDAY, AUGUST 4, HULL, 42, New King Street, at 7.30.

TUESDAY, AUGUST 5, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

OWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, AUGUST 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Developing Circle at 7.30 p.m. Mr. George Butterfield, Developing Medium.

THURSDAY, AUGUST 7, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

FRIDAY, AUGUST 8, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 5 p.m. The Committee meet at 7 p.m.

NOTTINGHAM, Churchgate Low Pavement, Seance at 8 p.m.

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## SPIRITUAL CONFERENCE OF 1873.

THE Committee beg to call attention to the PROGRAMME of the coming CONFERENCE, which appears in this week's issue of the MEDIUM; and all those interested in advancing the cause of Spiritualism or investigating these questions are earnestly requested to aid the Conference by forwarding Subscriptions to defray the expenses necessary for carrying out the project, to Mr. JOHN CHAPMAN, 19, Danks Street, off West Derby Road, Liverpool. Receipt of the subscription will appear in the next issue of this paper.

16, South Castle Street, Liverpool.  
30th June, 1873.

DAVID B. RAMSAY,  
Secretary to the Conference Committee.

## NATIONAL CONFERENCE OF SPIRITUALISTS.

ACCORDING to a resolution passed on the 9th instant, the Committee beg that Societies that may not be able to send Delegates will be good enough to send to the Secretary a concise report of their respective Societies or Circles, with number of members or Spiritualists in their districts, copy of rules, the number of their local mediums with their respective classifications, &c.

16, South Castle Street, Liverpool,  
15th July, 1873.

DAVID B. RAMSAY,  
Secretary to the Conference Committee.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 6 o'clock each evening. Address as above.

MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, Maida Hill, W.—Private Seances, 10s. and 5s. each.

MISS HUDSON, NORMAL, CLAIRVOYANT, AND PROPHETIC MEDIUM, is at home daily (Sundays excepted), between 12 and 6 o'clock, to hold Private Seances. Terms, 5s. each visitor.—46, Great Russell Street, Bloomsbury (directly opposite the British Museum).

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street, Chalk Farm Road, London, N.W.

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