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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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FACTS FOR THE INVESTIGATORS OF SPIRITUALISM.

Spiritual manifestations are now a universally acknowledged reality. There is, of course, a wide difference of opinion amongst men of science and the members of churches as to the cause and significance of these phenomena; and, at the outset, let us frankly state that we have nothing to do with the reader's private opinion, which it is not our desire in any way to attempt to control. Our purpose is to present a statement of facts upon incontestable authority, using such logical arguments as may seem necessary to elucidate the facts, but on no account to dogmatise to the reader, nor encroach upon his right to private judgment. Nor is our aim simply to ask the public to rest contented with our word and testimony; it is rather to stimulate to personal investigation; to so effectively challenge the intelligent curiosity of the reader that he will not rest contented till he has either succeeded in evolving the spiritual phenomena to his own satisfaction, or, on the other hand, demonstrated the untenability of our position. It will be observed, on the most superficial perusal of the following columns, that an open and candid style of narrative is adopted. In almost every instance the fullest publicity is given to names, date, place, and circumstances, as well as to the facts derived; so that the sceptical investigator may visit every person and place named, and test our statements by the closest judicial form of investigation. More than this we do not know what the most exacting critic of Spiritualism could desire. But we have a more important matter to notify, namely, that by a very little trouble the investigator may have similar phenomena reproduced in his presence, by availing himself of the services of the mediums named; which process, if not convenient to him, or agreeable to his desires, he may avoid,

and form a spirit-circle in his own family, or amongst his friends, thereby developing the most satisfactory results for himself, if he have the perseverance to work for them, and have suitable mediumistic persons at his command to make a successful circle. When Spiritualists can afford to grant such concessions as these

they have no need to use dogmatic expressions, nor attempt to control the opinions or reason of the sceptical investigator. The phenomena herein recorded are the most extraordinary that have taken place in connection with Spiritualism, and yet they are just as well substantiated and as capable of demonstrative proof as the simple tilting of a table. It will be seen, from a careful perusal of the following pages that these remarkable phenomena do not occur in isolated instances, but are to be met with in all parts of the country, and through the instrumentality of private, as well as professional, mediums. There are numberless families scattered up and down this land, in which the most extraordinary and gratifying phenomena occur, but of which the public, not even the next-door neighbours to the parties interested, have the least knowledge. Before commencing our narrative we may inform all investigators that further information, and instructions how to form circles, also assistance in the way of procuring the services of lecturers or mediums, may be obtained on writing to Mr. J. Burns, Managing Representative of the Spiritual Institution, 15, Southampton Row, London, W.C.

Visitors to London are at all times made welcome to call and see the collection of spirit drawings, paintings, photographs, and other objects of interest there on view. Investigators may in many instances be introduced to experienced Spiritualists in their own localities.



"JOHN KING."

A MATERIALISED SPIRIT-FORM.—MEDIUM, CHARLES E. WILLIAMS.

PORTRAIT OF THE SPIRIT "JOHN KING."

From "Human Nature," in the April Number of which this Portrait of "John King" first appeared.

It affords us much pleasure to commence the second quarter of a century of modern Spiritualism with a publication which we think has not had a precedent during the whole twenty-five years in which these phenomena have been observed. We allude to the portrait of the spirit "John King," which is painted from a wood engraving, and presented as an illustration with this number of *Human Nature*. The drawing was made under the following circumstances:—On Saturday evening, March 15, the artist attended the usual seance given by Mr. Williams, at 61, Lamb's Conduit Street. During the dark seance "John King" manifested the artist by name, in a loud and friendly tone, and said, as to the object for which the artist had attended, the spirit would afford him every facility in his power. This was rather astonishing to begin with, as no one in the room knew his name or the object of his visit, except two gentlemen who accompanied him. The medium being securely tied in the cabinet, the materialisations commenced, and "John King" was seen by the artist in gaslight. The spirit asked him if he had got a satisfactory view, and shook hands with him and others of the company.

On the following Tuesday evening Mr. Williams gave a family seance at Mr. Slater's, at which Mrs. Burns was present. "John King" again showed himself, but to much better purpose. He lifted up the curtain, which formed the front of the cabinet, and kneeling down, was seen by all from his knees to the top of his head. After much conversation and many movements, the spirit-form, which had been touched by all present, faded into nothingness before the eyes of the spectators. At that seance "John King" desired that a special interview between the artist and the spirit should be provided, that a better view of the latter might be obtained, and some defects in the drawing remedied.

"JOHN KING" SEEN IN DAYLIGHT.

On Thursday, March 20, the artist, accompanied by Mr. W. Volkman, 101, Bishopsgate Street Within, and Mr. and Mrs. Burns, met Mr. Williams at 61, Lamb's Conduit Street. Three other persons were present, who were allowed to take part in the seance. Mr. Williams was securely tied in the cabinet, and after the curtains of the window were so arranged that daylight fell faintly on the front of the cabinet, but so plentifully as to make every object distinctly visible, the manifestations commenced. "John King" came to the middle aperture, and showed himself a great many times. The artist was desired to go close up and scrutinise the spirit's features minutely. Mr. Burns did the same, and after a conference amongst the sitters as to the various features observed, the spirit would show himself again, so as to settle disputes and render a mistaken impression almost an impossibility. He showed his head in various positions, with and without the turban, and came back repeatedly to exhibit a side lock of hair, his lips, and other features which he had specially materialised. These interviews having been repeated till all were satisfied, the seance terminated.

A few days afterwards the drawing was sent in, accompanied by the following letter from the artist:—

THE ARTIST'S DESCRIPTION OF
"JOHN KING."

"To the Editor.—Sir,—According to promise, I send you the best sketch I could make, under the somewhat exceptional difficulties of the case, of the truly wonderful appearance of the spirit 'John King.' You may perhaps think it worth your while to detail the circumstances under which the spirit appeared through the very powerful mediumship of Mr. Williams, of Lamb's Conduit Street, Holborn, and with allusion to the all-important fact that the seance at which 'John King' appeared took place (as you are aware) in the daylight. I will conclude with a simple description of my idea of the spirit as it appeared on the occasion.

"Swarthy in hue, almost like an eastern, with features of a not very large type, but handsome character; nose slightly aquiline; eyes dark; eyebrows and mustache well marked and defined, but not thick, and these, together with the thick, bushy beard, of an intensely black colour; the lips thin and mouth well formed; the head surmounted by a white, peculiarly shaped turban, the ends of which hung down on either side; a broad, powerful chest, suggestive of the deep, sonorous tones of the voice of the owner; and the portrait is complete.

"Should my drawing appear to interest your readers, I think we might attempt other sketches of these visitants from 'the unseen world,' should suitable opportunities offer.

"I have no objection, through you, Mr. Editor, to answer any inquiries

or substantiate anything I may have said, and I beg to enclose my card.

"Having, on the few occasions I have appeared in print on the subject of Spiritualism, adopted the following *nom de plume*, I will continue to sign myself, sir, yours very obediently,
INVESTIGATOR.

"24th March, 1873."

The only remark we would offer, in addition to the above description, is, that "John King" has a very restless eye, which he rolls about with great facility, indicating an active, energetic temperament. His face is more characteristic of the wiry, fibrous type of organism than its opposite, the plump and inert. As to the nose, it seemed, to our view, rather straight and pointed. If aquiline at all, it is in a very slight degree; but there is no question as to its being long, sharp, and exquisitely formed.

A SECOND DAYLIGHT INTERVIEW WITH "JOHN KING."

The block was immediately placed in the hands of the engraver, to be ready for our April number; but, that no doubt might exist as to the genuineness of the manifestations, Mr. Burns determined that he would have it repeated under the most stringent test conditions. Accordingly, on Thursday, March 27, a party, consisting of Mr. N. Kilburn, jun., Bishop Auckland, and Mr. and Mrs. Burns, met at 61, Lamb's Conduit Street, between twelve and one o'clock. Mr. Williams was in attendance, and suffering considerably from indisposition. It was a serious question whether the manifestation desired could be obtained at all under the circumstances. A short, dark sitting was held for consultation with the spirit. He patted the sitters on the head, and took up a tube and spoke almost immediately. His question was, "Well, what is it?" It was explained to him that, as a rumour was afloat that the spirit-faces were all trickery, the interview had been desired that a seance might be held under unmistakable test conditions. "Well," he replied, "do as you please. I shall do what I can for you. Let us proceed at once, and not waste the power." Mr. Williams placed himself absolutely at the disposal of the party. It was finally arranged that he should occupy his usual seat in the cabinet, and that the door opposite to him should be opened so far that Mrs. Burns could put her hand in and take hold of the medium's hands. A shawl was hung from the top of the cabinet to cover the opening thus formed. The light was then arranged as at the preceding daylight sitting. It took about an hour to get up the power, during which the spirit spoke scarcely a word, except to ask Mrs. Burns to go into the cabinet and sit with the medium for a few minutes. When she came out she resumed her former position. Mr. Williams became rather anxious for success—indeed, all felt that the trial was of the most crucial kind. Mr. Williams whispered to Mrs. Burns, "Even if they take the inside out of me, I hope they will succeed." It was a severe task. The hot and cold perspiration poured from the medium alternately, as the "power" was drawn from him, and he was considerably convulsed. Mrs. Burns's hands were touched by hands of various

sizes; when the medium's hands were cold the spirit hands were warm, and *vice versa*. At last the curtain of the middle aperture was drawn aside, and shortly after the form of "John King" appeared full in view.

The light was increased, and success crowned the effort. "John King," a spirit, appeared in daylight as solid and material as an ordinary human being, and that while the medium's hands were held, and he sat half entranced in his seat. The faces of the sitters brightened up with eager enthusiasm. "John King," who had been so silent, now became voluble. He showed himself time without number, at each appearance showering down on his auditors benedictions, congratulations, and sundry remarks as to the rumours and present so much indulged in by some Spiritualists. He said, "You won't doubt any more, will you? It is God's truth, is it not? It is a glorious truth. God bless you. It is God bless you." It was deeply affecting to witness such honest unsophisticated emotion in a nature so strong, and given to express itself in notions rather than words. Having more than satisfied the sitters, he withdrew inside the cabinet, but returned to the aperture again to renew the colloquy. While Mrs. Burns dragged the medium's hands through the door of the cabinet into full view, "John King" also showed his at the window. The test was complete. The truth of Spiritualism and the honour of the medium were vindicated, and every heart was filled with gratitude. "John" again retiring within the cabinet addressed the medium, saying, "Well, Ted, old fellow, give me your hand." The medium, in his confused state, refused to withdraw his hands from Mrs. Burns's grasp, who still occupied her

place, and every heart was filled with gratitude. "John" again retiring within the cabinet addressed the medium, saying, "Well, Ted, old fellow, give me your hand." The medium, in his confused state, refused to withdraw his hands from Mrs. Burns's grasp, who still occupied her

position close to the door outside of the cabinet, but ejaculated, "No, I won't let go; let us have it right, strict test, or not at all." At last he was roused up, and received the hearty congratulations of his controlling spirits, as well as those of his visitors.

As a fact in nature that seance was more than the whole world of science can afford any satisfactory explanation, and as a moral truth related to man's eternal progress and divine destiny, it was indeed fraught with rich blessings to the thoughtful mind.

That this portrait of "John King" is not only a good likeness of a materialised spirit, which is at the same time a genuine manifestation of what it purports to be, our readers may entertain the most implicit confidence.

MR. WILLIAMS, MEDIUM.

The gentleman in whose presence the spirit "John King" manifests as above described, is Mr. Charles E. Williams, a young man who about three years ago found, by sitting with a friend, that he had the gift of mediumship. He subsequently had a series of sittings with the family of Mr. Alsop (now of No. 46, High Holborn), which resulted in his full development as a medium. He then became associated with Mr. Herne, and these gentlemen practised as mediums under the name of Herne and Williams.

A few months ago Messrs. Herne and Williams separated, and now each holds seances on his own account. Of Mr. Williams's success this number of the MEDIUM gives ample testimony.

THE SEANCE ROOMS AND CABINET.

That the reader who has had no experience in these investigations may better understand the circumstances under which this portrait of "John King" was obtained, we offer the following particulars:—

The seance rooms at 61, Lamb's Conduit Street, are on the first floor, consisting of a front parlour communicating with the back parlour by folding doors. The doors towards the stairs are always locked during a seance to prevent any person coming in to simulate the phenomena or destroy the conditions. Against the wall of the back room, and facing the front room, stands a handsome wooden cabinet, made something like a wardrobe, and of the following dimensions: width, 6 ft.; height, 6½ ft.; depth from front to back, 29 in. It has a strong floor, which stands on four turned feet, and a strong wooden top, and is closed at back and ends. On the front are three doors, each 23½ inches wide. The middle one is fixed, and the two side ones open on hinges, and are supplied with bolts inside and out. In each door, 4 in. from the top, there is an aperture measuring 17 in. by 15 in., and each aperture is supplied with a curtain on the inside. In each end of the cabinet is a fixed seat, in which oblong holes are cut for the purpose of tying the mediums. The use of the cabinet is to enable the medium to be satisfactorily tied, that the phenomena may be tested; to partially intercept adverse influences that may proceed from the sitters, and to concentrate the influence of the operating spirits. When the materialisations take place in the light the cabinet affords darkness for that process to be accomplished. The medium is secured by a piece of thread, string, twine, tape, or other ligature suggested by investigators, being tightly tied round the wrist of each hand; after which the ends are brought through the holes in the seat, and tied with any number of knots underneath. Sealing-wax may be used to seal the string at any given points, and slips of paper may be put under the string, which, being found in their places after the experiment, shows that the wrists were not removed. These precautions are taken by hundreds of investigators, who come to satisfy themselves that the medium has no hand in producing the manifestations. After giving this description some of the previous statements will become more intelligible, and the test conditions used in the following narrative will be thoroughly appreciated:—

A THIRD DAYLIGHT INTERVIEW WITH "JOHN KING."

On the afternoon of May 1st, 1873, the following ladies and gentlemen met at Mr. Williams's rooms, 61, Lamb's Conduit-street, to obtain, if possible, a view of the spirit "John King" in broad daylight:—Lady Vere Cameron; the Rev. Sir William Dunbar, Bart.; Mrs. Macdougall Gregory; Mr. Clifford Smith; Mr. T. H. Noyes, B.A.; Mr. H. E. Russell, Kingston-on-Thames; Mrs. Burns, Mrs. Jackson, Mr. Husk, and Mr. J. Burns.

A dark seance was held in the front room, at which very satisfactory phenomena occurred, and similar to that described in the account of Mrs. Campbell's seance in another part of this paper. The party afterwards retired to the back parlour, allowing sufficient daylight to enter through the folding doors to render every object quite visible. Mr. Williams sat on the seat at the right end of the cabinet. The door was slightly opened, and Mrs. Burns sat outside, holding Mr. Williams by both hands, which rested upon his knee, so that she was absolutely certain as to whether he moved in any direction. A shawl was hung down over the opening of the door, to prevent the daylight from streaming in and disturbing the process of materialisation. The company sat in the form of a horse-shoe, the two ends of which approached the front of the cabinet. A few hymns were sung, to harmonise the conditions, and in the course of about fifteen minutes "John King" presented himself at the middle aperture, so as to be seen by all more or less clearly. Those nearest to the cabinet had, of course, the best opportunity of observing him. He withdrew and approached the opening again repeatedly, and talked to those present. The materialisation was attempted rather hurriedly, so that the full details of the face were not so well developed as we have seen on former occasions. Sir William Dunbar was invited to approach the aperture and shake hands with the spirit, which he did. At the same time Mrs. Burns pulled the hands of the medium through the open door, showing them to the company while Sir William grasped the hand of the spirit. This was considered to be a most satisfactory test; but, to make it more certain, Sir William afterwards felt the hands of the medium, and was able to testify that they were not those, one of which he had just before grasped through the aperture. The seance was considered by all to be eminently satisfactory, and the conditions were of such a certain character that there could be no doubt as to the genuineness of the manifestations.

WHO IS "JOHN KING"?

This question might be put in another form: Who was "John King"? The spirit has repeatedly communicated that his name on

earth was Sir Henry Morgan, and that he was a naval commander. In the 26th vol. of "Universal History, Ancient and Modern," by William Mavor, LL.D., London, 1806, a footnote to the chapter describing the settlement of the West India Islands, contains the following sentences: "When a Spanish war broke out the Buccaneers were furnished by the English with regular letters of marque and reprisal. After the restoration of Charles II., the king gave orders that they should receive every encouragement and protection; and it is said, on pretty good authority, that His Majesty did not disdain to become a partner in the buccaneering business. About the year 1680 every measure was taken to suppress these pirates, and, in two years after, the most celebrated of the English Buccaneers, Sir Henry Morgan, who had been knighted for his eminent services in the business, was seized and sent prisoner to England." The question arose whether the Buccaneer alluded to above was identical with the Sir Henry Morgan mentioned by "John King," but it was remembered that the spirit said he lived on earth in the reign of Queen Elizabeth. On Saturday evening it was asked him whether he was the Sir Henry Morgan who operated against the Spaniards in Charles Second's time. Neither the medium nor any one at the circle except the questioner knew the nature of the quotation given above, nor was its import conveyed to "John King," so that his answer could not be framed to evade the charge of having been a pirate. His reply was, "No, I lived at an earlier time. Sir Walter Raleigh was a pal of mine." In those days the operations of naval commanders were not controlled by very precise notions, and "John King" admits that he possessed a rather forcible and uncontrollable disposition. He is remarkably sensitive as to his reputation, and does not like to revive memories of the past, a feeling which his friends uniformly respect.

"John King" has acknowledged that he is the same spirit who conducted the manifestations at Mr. Koon's spirit-rooms, in America, as described by Mrs. Hardinge, in her "History of Spiritualism." He also manifested through the Davenport brothers, and recognised Mr. Hocking, at a seance in London, from having met him in a seance with the Davenports at Dresden. Such facts of recognition imply much as establishing the individuality of these spirits. "John King" talked to Mrs. Burns one evening at Mrs. Perrin's. A short time afterwards, at one of Mr. Williams's seances, the spirit alluded to the conversation. Similar tests have been given of his being the same spirit who manifests through the mediumship both of Mr. Herne and Mr. Williams. He is assisted by "Katey King," who was his wife in earth-life, and is still. She is a clever chemist, and was the discoverer of the spirit-light or lamp with which "John King" shows himself. "John" and "Katey King," their children, have also been seen materialised repeatedly. It is the younger "Katey" who materialises at Miss Cook's seances. "Peter" is a spirit who aids "John King," and calls him the "boss," an Americanism for master or employer.

A PRIVATE SEANCE WITH "JOHN KING."

The best way to communicate an accurate idea of the spirit-circle and its attendant phenomena to those who have not had the privilege of attending one of these meetings is to describe as accurately as possible, and as fully as space will permit, the whole procedure from the time the company seat themselves till their departure. In fulfilling this duty we are gratified to have the privilege of reporting the proceedings of a select circle of ladies and gentlemen who have, for ten consecutive Friday evenings, met at the house of Mr. and Mrs. Campbell, 41, Wimpole Street, London. This name and locality indicate that Spiritualism is not, as some suppose, practised alone by the ignorant, the uncultured, or the lower class in pedigree, profession, or position; but, on the contrary, that this science is most assiduously and intelligently prosecuted by those at the opposite end of the social scale. The object which Mrs. Campbell has in holding these sittings is, in the first place, to afford herself thorough satisfaction as to the nature of these phenomena; secondly, to supply means of conviction to dear and valued friends; thirdly, to elicit a series of facts under test conditions, that they may be published to the world, and furnish incontrovertible testimony as to the reality of spiritual manifestations; fourthly, to establish such favourable conditions as will ensure the highest class of manifestations, and give her an opportunity of inviting men eminent in science and literature to be present, so that, without wasting the precious time of such gentlemen, they may have the best means of becoming acquainted with the phenomena of Spiritualism. In these laudable aims Mrs. Campbell has succeeded in every particular. Her first interview with "John King" this season was attended by a very gratifying circumstance. Four years previously this spirit, at a seance, had presented Mrs. Campbell with a pearl. She had it with her on the afternoon in question, tied in a handkerchief. "John King" alluded to the circumstance, carried the handkerchief from Mrs. Campbell's hand and placed it in that of Mr. Burns, returning it again to Mrs. Campbell, and established the fact that he was the same personage as had manifested to her four years previously. From a great variety of such experiments Spiritualists have arrived at the certain conviction that the power which manifests at their circles is not a blind force, nor a dynamical emanation from material substances, as the material scientist and atheist would argue; but that it is identical with humanity in every particular—that it has memory, character, and all those concomitants of individuality by which mankind recognise each other in common life.

The series of seances have been marked by decided progress as to the intensity of the phenomena, marred, of course, by two partial failures out of the series. These failures have depended upon the state of the atmosphere, the state of the medium, and the component elements of the circle. The presence of an uncongenial person, the hot and sultry state of the weather, or an exhausted condition of the medium, proceeding either from overwork or by a shock occasioned to his feelings, is sufficient to interfere with a satisfactory evolution of these manifestations. These vicissitudes, apart from test conditions, are the most satisfactory evidence of the genuineness of the manifestations. If they were the result of trick and imposture such conditions could have no influence over them. On occasions when, presumably, there are the best opportunities for cheating, nothing whatever takes place; and at other times, when everybody is on the alert, the sitters will be rewarded with the grandest results. Mrs. Campbell's seances have been from time to time attended by eminent investigators, but

not more than one or two strangers have been admitted on the same evening. On a recent occasion, when Mr. Gerald Massey, the poet, and the Rev. Dr. Davies were present, "John King" manifested himself in a very superior manner, appearing like an ordinary human being; but, strange to say, he walked right into the middle of the large table, at the same time illuminating himself with his light, as if the table had been a phantom. It is a question with investigators whether the spirit materialises his lower extremities on such occasions, or whether he floats on to the table in a semi-materialised condition. It has been affirmed by some observers that they have seen his legs under the table, while his body appeared above it; and clairvoyants have repeatedly seen spirits thus walk into solid bodies and through solid walls. These facts necessitate a revision of ideas as to what constitutes solid matter.

On Friday evening last, besides the usual sitters, an eminent scientific gentleman was present, whose opinions in respect to Spiritualism have been very much canvassed both by Spiritualists and the general public. He does not in the least shrink from letting his opinions be known, but as he is extremely busy at the present time, and desires to be protected from an inundation of letters and interrogations, we in this report withhold his name. As a scientific man he is, perhaps, the most eminent in his department, and we shall allude to him during this narrative under the initials "F. R. S." Soon after eight o'clock the company, numbering eleven persons in all, sat round a circular table large enough to permit of their being seated closely together. A candle and box of matches were placed opposite to Mr. Burns, that he might strike a light when required. All hands having been joined in a living chain round the table, the candle was blown out. Of course the medium, Mr. Williams, was held by the sitters on each side of him. Under these conditions it was absolutely impossible for any sitter to handle the objects on the table, or perform any act without those sitting next being aware of his movements. Soon after the light was extinguished, the presence of spirits was indicated by several sensitive and mediumistic persons shivering as if exposed to cold. This sensation was caused by the force necessary for the spirits to perform the manifestations being drawn from their bodies. A successful spirit-circle is one in which all the sitters give off a force favourable to the purposes of the operating spirits. There were several seeing mediums, or clairvoyants, present; and here we may say a word as to what these terms imply. Clairvoyance is what is known by the phrase "second sight." It is the power to see objects not perceptible to the ordinary vision, but the faculty may be best understood by giving illustrations of its action. A lady present saw several spirits walking round outside of the circle, and collecting the "power" or "force" from the bodies of the sitters, and driving it in a mass on to the centre of the table. Soon others present began to perceive a white haze over the table, which became more and more distinct, till a human form, somewhat luminous, was observed moving in the midst of it. This human form was that of the spirit "Katey King," who usually comes to introduce the manifestations. She spoke a word or two in an audible whisper, and then retired. In a little while the spirit calling himself "Peter" presented himself, and began to talk freely to the sitters. His dress, appearance, and every action were accurately noted by Mrs. Burns, and the same power of vision was exercised in a degree by Mr. Clifford Smith, Mrs. Wiseman, and other ladies present. On the table was a small bell, and a vase of cut roses. "Peter" advanced to "F. R. S." asking him to hold up his hand. That gentleman relinquished Mrs. Campbell's hand, and was presented with the bell and a rose. The spirit afterwards grasped his hand and pulled it up, till "F. R. S." was standing with his arms stretching apparently as high as he could reach. This could not have been done by any mortal hand, as the sitters were close together, and held each other, and the ladies in the proximity of "F. R. S." were not sufficiently tall to attempt such a feat. The tube was carried round by the spirits, and made to tap the heads of the sitters several times. This seemingly trivial action has got a philosophical bearing, for it was observed by the clairvoyants that it tended to harmonise the influences proceeding from the sitters, and collect them for the use of the spirits. A sheet of paper was taken up by "Katey," and shaken violently all round the circle, and then dropped behind Mr. Campbell. A fan was upon the table, and the sitters were repeatedly fanned by it in a very refreshing manner. Two heavy musical boxes were also on the table, and the one belonging to Mr. Williams was first wound up by the spirits and commenced playing. It was carried up in various directions, and placed on the heads of one or more of the sitters. After some time the other box was also started, and carried aloft. The spirit "Peter" exhibited the fact that he had the utmost control over its mechanism. He would make it stop at any note, and allow it to proceed only note by note, making frequent pauses between them. After having repeated that experiment a number of times, he touched the comb of the box as if with a finger-nail, causing certain notes to be sounded, and making a running noise over all the notes. The spirits saluted the sitters by name, and "John King," in his round, mellow voice, spoke words of friendship to all. "Peter," in his humorous, affected voice, did the same, and then he was heard near the ceiling jocularly speaking to the chandelier, and snapping it with the tube. This, of course, he did to show that he could make a noise with physical objects beyond the reach of the sitters. Several of the sitters were presented with roses from the vase, and drops of water were sprinkled on some; all these actions were clearly perceived by Mrs. Burns, who could anticipate the manifestations by observing that the spirits were about to produce them. For instance, she said to Mr. Campbell, "I see a spirit standing close to you, and touching you," describing the spirit. Mr. Campbell replied, "I felt the touches several times." At some of these services the departed friends of sitters are described so accurately as to be recognised in the most perfect manner. After an hour of these manifestations "John King" said that the circle was to change. The gas was lighted, and a short interval ensued. During that time, to make the test more stringent, Mr. Williams desired that he might be searched, which was done by Mr. Burns, in the presence of Mr. Russell and "F. R. S." His pockets were thoroughly turned out, and his clothing examined in the most rigorous manner. His watch was opened to see if it contained any luminous matter. His card-case was scrutinised, and his meerschaum and fob were taken from him till after the seance.

Mrs. Campbell's cabinet is very like the one at Mr. Williams's rooms, but instead of fixed seats a movable chair is placed in one end. At these seances the medium is not tied, as the phenomena are of such a nature as to testify of their genuineness. Mr. Williams takes his seat in the chair, and the door at the opposite end of the cabinet is left open, the sitters forming a horse-shoe circle with the table in the centre, and the cabinet being between the two poles of the horse-shoe. After some little time spent in singing, a diffused light was seen in the cabinet, which became reduced to a small spark as it passed along the front of the cabinet. It became revived behind the left-hand end of the circle, close to that part of the cabinet inside of which the medium sat. This light, as it increased, revealed a human figure which held it in its hands. On the head of the figure was a turban, and on the arms and body flowing robes. This was the materialised spirit, "John King," and might at once be recognised as resembling the portrait on the first page of this number of the *Monitor*. Soon the light died out, and the spirit thus illuminated was next seen apparently about eight feet high in front of the cabinet. He caused his light to burn so brilliantly that the whole ceiling was illuminated, as well as his own figure. He gradually sank down till he was about the height of the table. This experiment was also given by "John King" on a recent Saturday evening at Mr. Williams's rooms. A small company was present, and the spirit, after elongating himself higher than the ordinary stature of a man, sank down till the light which he held in his hand was less than two feet from the floor. To return, the spirit holding the light was next seen to walk, as it were, into the middle of the table, the wood offering no obstacle to his progress. In this position he was within a very short distance of "F. R. S." The spirit exhibited his light by raising it up in his hands, and lifting off from the top of it a kind of bandage or lid. To use a familiar illustration, the light looked like a lump of luminous butter, covered with a piece of transparent cloth, the removal of which by the spirit allowed the light to shine with a greater brilliancy. Each time the spirit appeared the sustaining power of the light became low, and he had to retreat to the cabinet to revive it again. The next time that the spirit became visible was standing in the door of the cabinet, holding the light by one edge, when it appeared like an oval mass of luminous matter, about six inches long by four broad, and about an inch in thickness, but rounded off at the edges. In a few minutes the spirit appeared floating over the table with his light. His outline was very distinct, but he gradually faded away before the eyes of the sitters, the light which he held in his hand being the last thing to disappear. His last effort to exhibit the mass of luminous matter was at the middle aperture of the cabinet. Such is an outline of what occurred at that seance.

"John King" took great pains to exhibit his light to "F. R. S." and that gentleman conversed with the spirit in an agreeable manner, paying such kind deference to the views of the sitters as to win the hearty esteem of all present. We leave it for himself, at his own time, to state to the public those views of the subject which he freely expressed on the evening in question.

This spirit-light is a production altogether unknown to science, as has been stated by Mr. Fitzgerald in communications to this paper. We have heard the question put to various men eminent in science whether they understood the nature of this light, and they frankly replied that they did not. It is supposed to be derived from the bodies of the sitters, but more particularly that of the medium, and of any other mediumistic person present. The spirit "John King" has repeatedly called a medium up to him as he stood with his light in his hand, and asked the person thus addressed to hold out the hand. He has made passes over it as if drawing some substance from it, which he appeared to add to the luminous mass in his hands, which at once increased its brilliancy. The clairvoyants also state that they see spirits engaged assisting in the formation of this light, by collecting elements from persons present and uniting this with a substance provided by themselves, the combination of which produces the luminous mass with which "John King" is enabled to make himself visible to every person, and the object generally in a moderately sized room. We have repeatedly seen this luminous substance in such positions as to indicate that it is crystalline. When the edge is turned towards the spectator, it is not at all times rounded off, but appears like a piece of ice smoothly broken. When the flat surface is presented, it has the colour of the bright part of the moon on a clear night, but much more intense. The edge has a darker and glistening appearance, like the edge of a thick piece of plate glass or the bulbous mass in the centre of a sheet of blown glass.

ANOTHER SEANCE.

On Saturday evening, at the usual weekly seance at Lamb's Conduit Street, the following phenomena occurred in addition to the usual manifestations. Mr. Stuart sat next to Mr. Williams, the medium, and while their hands were firmly grasped a solid iron ring was passed on to Mr. Stuart's arm. The substance of the ring must have been for the instant dissolved or a passage made through one of the sitters' arms. Afterwards, while all hands were joined round the table, a heavy arm-chair was hurled up and down the floor behind the table, and then noiselessly placed on the table without touching any one or injuring an article on the table. In an instant afterwards Mr. Williams was quickly hoisted up on to the chair. The light was immediately struck, and Mr. Stuart, with the iron ring on his arm, was found still holding Mr. Williams's hand. The other hand of the medium had been wrenched out of Mrs. Phillips's grasp, as he was turned round what placed in the chair. His head was found to be between the branches of the chandelier, and yet it never touched them. Had Mr. Williams by any means been able to get on to the table he must have, in the darkness, come in contact with the chandelier.

HOW DO THE SPIRITS MATERIALISE THEMSELVES?

By drawing from the mediums and others the elements of an organism in a prepared and gaseous state. Our food is transformed before it becomes flesh and bone, and during the process assumes a gaseous form. At this stage it is extracted by the spirits and made to adhere by vital attraction to their spiritual organism. Man in earth-life is a spirit with a material body thus attracted to the spiritual body by the atoms of the one being embedded in the other. Death is the relinquishment of the external body. In feeling "John King's" hand or face his skin is moved

and warm, and the bone is felt inside like an ordinary human being. The nails on his fingers can be felt, so can his hair and teeth. His eyes roll in his head, or look in any direction as he wills, and when he talks his lips may be seen to move. On several occasions parts of the materialised garments of the spirits have been cut off. Specimens may be seen at the Spiritual Institution. These spirits have stood on sitters' shoulders, and their actual weight has been felt. They dissolve in a few seconds, but unless the spirits put the "power" back into the medium carefully he feels very weak afterwards. For full particulars of these manifestations the reader is referred to "Human Immortality proved by Facts," being the report of a two nights' debate between Mr. Bradlaugh, the well-known Secularist, and Mr. Burns, of the Spiritual Institution. We direct attention to Mr. Burns's speeches.

"JOHN KING" FELT, SEEN, AND HEARD.

TO THE EDITOR.—Dear Sir,—On Thursday afternoon, May 29, I had a private seance with Mr. Williams, at his rooms, Lamb's Conduit-street. Besides the medium there were present Mr. C., Mr. A., and myself. I sat on the medium's left, and Mr. C. on his right, and we grasped hands firmly during the whole of the seance. First, I had the ring test. To prevent the possibility of trickery I got hold of the medium's hand before the room was darkened, holding in my left hand the ring, which I placed on the table as soon as we were in the dark. Presently the ring was passed upon my arm, without my relaxing my hold of the medium's hand for a single moment. The voice of "John King," was then heard, and he gave each a hearty shake of the hand. Retaining my hold of the medium with my right hand, I offered "John King" my left hand, which he seized with a firm grip, and I, standing up, felt the spirit-hand as high as I could reach; at the same time, with my right hand I held the medium's hand down upon the table. Afterwards "Peter" shook hands with us, but his hand was not so well formed as "John's." The most wonderful and gratifying manifestation, however, was the distinct appearance of "John King" in our midst, while the medium was being securely held at the table by myself and Mr. C. First, a light was seen hovering over the table, and then the light developed into a face, so like other manifestations of "John King" that it was instantly recognised. The face was visible to each, and it came and went several times. "John King" seemed highly pleased with his success, and so were we all. The appearance of a spirit under stricter test conditions could hardly be wished for. At one time the luminosity in the room was so bright that I could see my *vis-à-vis* quite plainly. Conspicuous objects in the room were also rendered visible by the mysterious light. "Katie" attempted to show herself, but her features were not discernible by me. A strange voice was heard speaking to Mr. A., and I asked "Katie" if any of my spirit-friends were present. She said, "Yes; the one who is always with you." "Can he speak to me?" "I don't know; he will try to touch you." Shortly afterwards I felt a hand patting me on the head, then there was a sound near my ear, as if some one was trying to speak, and soon words were uttered. On my expressing surprise that my spirit-friend should be able to speak with the direct voice, "John King" promptly remarked, "We did what we could to help him, you know." I must not omit to mention that frequently during the seance a large musical-box, weighing, I guess, some ten pounds, was taken from the table and floated about the room, the motion usually corresponding to the tune. Once in making the circuit the musical-box touched each on the head, and at another time I was gently struck with it on the back between the shoulders, and I suppose the other sitters were treated in a similar manner. Again, while the musical-box was playing on the table, the invisibles beat time to the tune with a chair upon my head. The beating was very light, of course. In conclusion, I would repeat that from first to last the medium's hands were securely held by myself on one side and by Mr. C. on the other; and that there could not possibly have been any trickery or delusion is hereby affirmed by

June 6, 1873.

ONE WHO KNOWS.

[Our correspondent is the editor of an influential provincial paper. Ed. M.]

SINGULAR INTERVIEW WITH A SHADE.

The phenomena of Spiritualism, even the most astounding, are not confined to the experience of one medium, nor are they testified to alone by Spiritualists; but that manifestation, of which the present number of the MEDIUM is more particularly the exponent, is witnessed in the presence of various mediums, and attested by the public Press. The following account, clipped from a newspaper, refers to a seance at which Miss Cook was medium. Hundreds of investigators can testify to the appearance of similar phenomena through the mediumship of this young lady:—

"The London correspondent of the *Belfast Newsletter* (a sensible fellow generally) writes: 'I was permitted, a few nights since, to be present when Miss —, the now most celebrated medium in Europe (a young lady between 16 and 17), was securely bound and sealed (the tape by which she was tied being held by a gentleman seated in the room), when she became entranced. A shawl was then hung in front of the little recess in the room in which the young lady was seated on a stool about 10 inches high, and a naked arm, apparently that of a woman, but larger than that of the medium, appeared above the shawl near the ceiling of the room. This was in a dim light; but in a few minutes afterwards the shawl was drawn aside, and the figure of a woman much larger than Miss — appeared. She was dressed in white (the medium in black); her eyes were blue, and those of the medium hazel. She spoke to us, and on asking whether she could bear a strong light, she said she could. A magnesium light of intense brilliancy was then burned, and under this fierce ordeal the figure stood longer than we ourselves could bear the light. A distinguished physician was seated close to the shawl with his ear to it, and he states that the medium could not by any possibility have divested herself of a single garment (even if her hands had not been tied), or could have risen from her seat without his hearing the motion. He says she never stirred, and that the only noise he heard was at one time a very low moan. The gentleman who held the string asserted with equal positiveness that the medium could not have moved her body an inch in any direction without his becoming sensible of it.

The figure was that of a good-looking woman or girl of about two or three and twenty, tall, and well-formed. She did not speak to us while the magnesium light was burning, but afterwards, when the light was reduced to that of two mineral oil lamps, she spoke repeatedly, and, advancing from the recess, shook hands with two of the company present. I do not pretend to give any solution of this curious circumstance—I simply relate the facts as they occurred. When questioned as to the manner in which the apparition materialised herself, she said that she first entranced her medium, and then, taking power from her and from all present, was enabled, with the assistance of spirits unseen by us, to show herself to us. The most wonderful part of the story, however, remains to be told, and it was this, that after the apparition had come out three times, and had been photographed under the magnesium light, she held the shawl back, and her figure seemed to us to melt away like a cloud all but the head, which went gradually down to the floor. Here it spoke to us again, saying, "You may now waken the medium very gently." A gentleman present instantly pushed aside the curtain; but we could see nothing but the young girl in a deep trance, with her hands tied and sealed as we had secured her an hour before! I ought perhaps to add that Miss — is an unprofessional medium; that no fee or reward of any kind can be offered or would be accepted; and that she lives with her family, who are persons of the highest respectability. It is extremely difficult to get to her seances, the circle being opened only to those who are specially introduced, and who sincerely desire to investigate the phenomena."

HEALING MEDIUMSHIP.

One of the most beneficent and useful forms of spirit-operation through mediums is that of relieving suffering and curing disease. Some mediums are entranced by the spirits, and, while in an unconscious state, they pass their hands over the affected part, and produce instant relief. Other healing-mediums are assisted by spirits while in a conscious state, and others again use their own judgment, aided by impression from the spirits. This is of a kind with the healing by "laying on of hands," mentioned in the Scriptures. Almost every circle has a healing-medium connected with it, in a more or less degree of development; and, if this means were universally sought, disease might be almost entirely banished from the world.

One of the most successful operators is Mr. Joseph Ashman, of the Psychopathic Institution, 254, Marylebone Road, London, N.W., who is now engaged by several leading London physicians to treat patients who have baffled the power of medicine. Those desiring further information should send a halfpenny stamp to Mr. Ashman, who will return a selection of testimonials and cases, or, what is better, call and receive treatment. Mr. Ashman is desirous of teaching others, as far as possible, how to exercise this power. At a recent class which he taught at the Spiritual Institution, about half of his pupils became capable of relieving pain in a remarkable way. This shows that there is a great deal of good in Spiritualism if people would take the trouble to find it out.

MR. MORSE, TRANCE-MEDIUM.

One of the most prevalent forms of mediumship is that of the trance. The medium is put by the spirits into a kind of mesmeric sleep, in which the medium remains in an unconscious state, though, in some instances, the medium is partly conscious. The best idea of the matter may be obtained from the study of an illustrated instance, which is well supplied in the case of Mr. J. J. Morse. He is what is called an uneducated man; and, while occupying a humble position in life, he attended a seance at Mr. Cogman's, and became the subject of spirit-influence. He gradually became developed, till he could address public meetings with great facility. He is now on a tour in the North of England. He spoke at Bury twice on Sunday week, and on last Sunday at Blackburn. He has given upwards of sixty addresses in Liverpool, two of which have been published, the titles of which are—"What of the Dead?" and "The Phenomena of Death." At Manchester recently he gave in the trance state an oration on "Spiritualism as an Aid and Method of Human Progress." These publications may be obtained at the Spiritual Institution, price 1d. each. Mr. Morse is controlled in the trance by a band of philosophical and philanthropic spirits, and under their influence he is transformed into a profound thinker, and speaks with the elegance and force of a person who has been well educated and trained to the public platform. Spirit-influence is highly educational, both morally and intellectually. Where family circles are formed there is usually a trance-medium developed, through whom the spirit-friends of the family speak face to face. By this means death is annihilated and the grave bridged over.

DR. WILLIAM HITCHMAN, F.R.S., ON THE "ANATOMY OF SPIRIT."

To the Editor of the Medium and Daybreak.

SIR,—As one of those clerical, medical, legal, and scientific gentlemen who attended the philosophical lectures of Dr. William Hitchman, F.R.S., in the theatre of anthropology, Clayton Square, Liverpool, I think, if only as an act of justice, your readers ought to be put in possession of the fact that they were always spiritualistic, for the benefit of the present and future generations of truthseekers in spiritual philosophy, and that he has perfectly demonstrated from Sanscrit literature the existence of spiritual manifestations; for example, 1,200 years anterior to the Christian era—in short, as he showed us in the time of Homer especially, the general belief was that the spirit of man bore the shape of, and exactly resembled, the departed person to whom it had belonged in mortal flesh; that in the world of spirits human consciousness (as was known to these ancient Spiritualists) retained the virtue and vice, the friendship and enmity, the good and evil of organic beings here below, or, as the Scriptures affirm, "the tree lieth as it falleth." Have not Science and Spiritualism, like rational Christianity and sound philosophy, embraced each other for ever?

THE SECRETARY OF THE LIVERPOOL

August 1st, 1873.

ANTHROPOLOGICAL SOCIETY.

Send a penny for a Specimen Packet of "Seed Corn," a series of tracts on Spiritualism. See advertisement.

THE GLASGOW PAINTING MEDIUM.

There is a numerous class of mediums who are influenced by spirits to write, to draw, to paint, and to perform on musical instruments. In one or other form this kind of mediumship is extremely prevalent.

The most famous of painting mediums is Mr. Duguid, of Glasgow, who, when a cabinet-maker, sat down at a table with Miss Nisbet, of Glasgow, who placed her right hand on his left, and thus communicated to him immediately the power which she possessed of drawing under spirit influence. He at once commenced to sketch with his left hand, although he had no previous knowledge or practice of art. Soon he was entranced by the spirits, and has during the last few years painted a number of pictures in oil colours. Some of them are fac-similes of works by Jacob Ruysdael, of whose existence or paintings both the medium and his friends had been entirely ignorant. The whole story of Mr. Duguid's mediumship is extremely interesting, and may be found in *Hesperus* for November, 1865.

Recently the spirits have taken to painting and writing without using the hands of the medium at all, and that in complete darkness. We have been present when these things were done while the medium's hands were held. The following letter from a correspondent gives a fair representation of this medium's powers:—

To the Editor.—Sir,—It gives me much pleasure to report a successful seance held at Glasgow, on the 1st instant, with the celebrated painting medium, Mr. Duguid. A few friends and myself were on a tour in Scotland, and we called on Mr. James Bowman, 65, Jamaica-street, for the purpose of obtaining information respecting Mr. Duguid. That gentleman at once set about making arrangements for us for a seance in the evening, which was attended by the party from Darlington, consisting of Mr. and Mrs. T. P. Hinde, Mr. and Mrs. Robert Wilson, Messrs. J. Forster, W. Wilson, and myself; Mr. Bowman, Mr. Duguid, and a lady and gentleman whose names I did not learn.

We were now seated round the room in something like horseshoe form, the medium sitting between the ends. Placed before him was a small round table, containing box, paints, brushes, and other requisites, the easel standing on his left, with a board placed thereon for the expected picture. The medium was soon entranced, and commenced to mix his paints, the gas being lowered so that we could just see each other. Then he began his picture, all eyes being centred on him for about thirty minutes, when, the gas being turned on, a neat little picture, size about 12 inches by 7 inches, was found painted on the board on the easel, and was immediately presented to Mrs. Wilson by the medium, he still being entranced. Mr. Bowman asked if we might expect anything more; the medium said we might, although the room was getting too warm. The medium then took a card from his pocket and tore off a corner, which he gave to Mrs. Hinde. The card was then put on the table beside the box and paints, the gas was put out, and in about three minutes a light was called for, and on Mr. Bowman taking up the card a pretty little picture was found on the under side, quite wet with fresh paint. This was presented to Mrs. Hinde, the corner previously handed to her corresponding with the torn corner of the card. Another card had the corner torn off and given to Mrs. Wilson. The gas was again put out, and in two or three minutes it was lighted, and another picture was found on the under side of the card, quite freshly painted. It was presented to Mrs. Wilson, who applied the corner and found it to correspond with the card. A whole card was next put on the table by the medium, and the gas put out. A sound was heard as if writing was going on, and on a light being got some words, said to be in Hebrew, were found written on the under side. This was given to Mr. Hinde. The medium now took several cards from his pocket, and holding them so that we could all see them, he put them on the table. The gas was then put out. We all joined with Mr. Bowman in singing "Auld lang syne." When finished a light was called for, and two cards were found written on, which were presented, one to Mr. W. Wilson and the other to myself. Thus each of us got a trophy of spirit power, something quite unexpected. We were told that we would get nothing more, as the power was exhausted. We cannot do less than thank Mr. Bowman and Mr. Duguid for their extreme kindness and willingness to afford us all the satisfaction in their power.—I am, yours fraternally,

R. FORSTER.

Parer Street, Hopton, Darlington, July 16, 1873.

The following list of direct spirit drawings and paintings through Mr. Duguid's mediumship have been photographed, and copies may be obtained at the Spiritual Institution, No. 15, Southampton Row, price 6d. each.

The term "direct" is used when spirits produce manifestations by the aid of a semi-material organism provided by themselves, and not by using the hands of any human being.

No. 1.—Direct Card, with Hebrew, Greek, and Latin inscriptions. (See *Memoria* of Oct. 4, 1872, or *Spiritual Magazine* for Nov., 1872.)

No. 2.—Direct Drawing, now being re-produced in oil by the trance painter. The faces to be portraits of the spirits who surround the medium. The picture, when finished, to be mounted in front of the reading-desk in the Spiritual Hall.

No. 3.—Direct Translation of Latin, found written on the extreme margin of the large painting, No. 1, after it was finished.

No. 4.—Direct Drawing, having relation to the narrative of the Persian, given in trance by Mr. Duguid.

No. 5.—A Trance-Painting, copied from a Direct Card (No. 1), forming the background of platform in Spiritual Hall, Glasgow; 7 feet by 3.

No. 6.—"The Pool," a large oil painting, by Mr. Duguid in trance, under the direction of Jacob Ruysdael. The trance painting in possession of Mr. Bowman, photographer, 65, Jamaica Street, Glasgow.

No. 7.—Direct Oil Painting on a small card, given to Mrs. Parker, Cliff, near Dundee.

Nos. 8, 9, 10, 11.—Direct Cards, done in three or four minutes, in an hotel in Edinburgh: the Medium and Mr. Nisbet watching the operation as they lay in bed, to which they had retired.

Nos. 12 and 13.—Direct Writing, on both sides of card, given to Mr. Nisbet.

No. 13.—Direct Writing, given to Mr. Howrie.

No. 14.—Direct Writing, given to Mr. Wallace, the medium.

No. 15.—"The Gulf Bridged Over," a symbolical oil trance-painting, 12 in. by 9.

No. 16.—Direct Oil Painting, given to Mr. E. Gladstone Jebb.

No. 17.—Direct Oil Painting, given to Mr. Bowman.

Nos. 18 and 18½.—Direct Writing, given to Mr. Dodd.

No. 19.—Direct Pencil Spirit Portrait of Mr. A. Aitken's grandson.

No. 20.—Direct Pencil Sketch, given to Mr. J. Downman.

No. 21.—Direct Writing—The Lord's Prayer. Diameter of circle, 1 of an inch, given to Mr. J. F. Proctor.

No. 22.—Direct Oil Painting, given to Dr. G. McKendrick, Edinburgh.

No. 23.—Direct Writing, given to Mr. Gilray, Greenock.

No. 24.—Direct Writing, given to Mr. Wallace of London.

No. 25.—Direct Oil Painting, given to Mrs. Wallace.

No. 26.—Photograph of Large Cocoa Nut, in Husk, dropped on the table at a circle in seance room of the Spiritualist Association, the door being locked.

No. 27.—Direct Oil Painting, given to Mr. Andrew Bowman.

No. 28.—Direct Oil Painting, given to Dr. Geo. Sexton.

No. 29.—Direct Writing, given to do.

No. 30.—Direct Pencil Portrait of Hugh Miller, given to do.

No. 31.—Direct Writing, given to Dr. Sexton.

Nos. 32 and 32½.—Done in twenty minutes by Mr. Duguid, in church, apparently in semi-trance, under control of the Persian, in view of Mr. Nisbet.

No. 33.—Direct Oil Painting, given to Miss Conolly.

No. 34.—Direct Oil Painting, given to Mr. Charles Pettit, artist.

No. 35.—Direct Painting, given to Mrs. Morrison, Edinburgh.

No. 36.—Direct Painting, given to Miss M. Clark, Glasgow.

No. 37.—Direct Pencil Drawing, given to Mrs. G. B. Clark.

No. 38.—Direct Writing, given to Mr. John Leary, New Club.

No. 39.—Direct Painting, given to Miss M. Conolly.

The reader is called upon specially to observe that the greatest publicity is given to the names of all connected with this matter, so that if anyone doubts these statements the facts may be investigated in the most searching manner. Mr. Bowman affords full information to all who call at his photographic studio, 65, Jamaica Street, Glasgow, sometimes giving perfect strangers an opportunity of being present at a seance. Specimens of Mr. Duguid's paintings may be seen at any time at the Spiritual Institution, 15, Southampton Row, London, W.C.

At the Spiritual Institution a great collection of such productions may be inspected by all who can make it convenient to call.

SOCIETIES OF SPIRITUALISTS.

There are in London a number of well-conducted associations for promoting a knowledge of Spiritualism, of which the one at Dalston may be selected as a commendable specimen. Members are not committed to any opinion on Spiritualism, but are simply investigators. The general plan of working may be learnt from the report below and on application to the secretary. A powerful association also exists in Marylebone, and there is great activity being manifested not only in London but in all parts of the country. Manchester, Liverpool, Darlington, and other important towns have societies in working order. A list of meetings is given on another page. Those desirous of forming such associations will be supplied with copies of rules and all necessary information on application at the Spiritual Institution, 15, Southampton Row, London. Deputations are sent to aid in the work of organisation and deliver lectures.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

"The usual weekly seance in connection with this association was held on Thursday evening, July 24, 1873, when there was a fair average attendance of members. Mr. Amb. Fegan-Egerton, physical medium, of Liverpool, attended by arrangement, and in forming the circle around the dining-table he was placed between two responsible members, while the rest of the circle joined hands. The light was then excluded, and the seance opened by those present singing several pieces of music. After a short time the speaking tubes, which had been placed on the table prior to the circle being formed, were heard being manipulated, and a voice was heard proceeding from one of them, greeting several members of the circle; in addition to which the members were freely but gently touched, some by a hand and others with the tubes. Questions were responded to by raps upon the table, and more singing requested, which was accordingly rendered by the circle. The notes of the pianist were sounded although the keyboard was closed, and questions replied to by means of the usual signals, from which it appeared that the operating spirit was one known to a member present. The atmosphere was several times impregnated with a most pleasant perfume. An ordinary chair was threaded by the back on to the arm of the member seated on the right of Mr. Fegan-Egerton, whose hands had not been released during the seance; and a light having been called for the act was made apparent to the circle, when the high music chair was also discovered placed upon the table. The seance was then brought to a conclusion after a few words from the spirit-guide of Mr. Fegan-Egerton, who spoke through him while entranced. Several members reported they had independent evidence of the presence and activity of the spirits during the sitting, which was unanimously considered a most satisfactory one. The members sat for some considerable time after the close of the seance discussing the results obtained under such fair conditions, and a general feeling of pleasure and satisfaction permeated the tenour of the conversation; and in the event of Mr. Fegan-Egerton again visiting the metropolis it is possible that efforts may be made to secure his services for a series of special seances.

"Dalston residents desirous of making themselves acquainted with the subject of Spiritualism should join this association, as, in addition to the weekly experimental seances, and frequent special seances with celebrated mediums, lectures, discussions, papers, &c., they have the additional advantage of an excellent library of the principal standard works on Spiritualism and cognate subjects. Copies of the prospectus and rules for the current half-year are to be obtained on application to the undersigned, enclosing postage stamp.

"THOMAS BLYTON, Secretary, &c.

"74, Narbonne Road, Dalston, London, E., 26th July, 1873."

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

Where are the Dead? or, Spiritualism Explained.

An Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn as

DEAD ARE STILL ALIVE,

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by FRITZ.

Price Three Shillings.

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SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 360.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced investigators.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 8, 1873.

THE EDITOR TO HIS NEW READERS.

In publishing this number of the MEDIUM we are mindful that it is the occasion of our addressing many thousands of readers for the first time. The interest in Spiritualism is now so great that 25,000 copies of this paper are demanded as a first edition. The narratives which we have to present are, to those unacquainted with spiritual phenomena, so extraordinary and incredible, that a painful sense of responsibility rests upon us in preparing the matter for public perusal. We have exercised the greatest care in stating facts, that they may be understood in the same light as the narrator perceives them. Though our labour would have been, perhaps, more heartily received by suppressing the more extraordinary manifestations, yet we could not, either in justice to the reader or the subject, have done so. We have, therefore, adopted the principle of speaking candidly, openly, and honestly, giving the fullest particulars in our power to guide the reader to a thorough investigation of our statements. Indeed, to the thoughtful mind, the tipping of the table without mechanical means is equally extraordinary with passing a solid body through a solid wall; or, in other words, into a closed room. Human experience cannot, in either case, explain how the effects are produced; but the study of spiritual science begins to unfold the truth that all the phenomena of nature, even the ordinary actions and experiences of everyday life, are the results of an invisible power. Take the human body as an illustration: It has no power in itself as a material structure to sustain itself and perform its numerous actions, physical and mental. Physiology demonstrates that the cumbrous machine called the body is moved by a subtle fluid or "nerve force," which is in itself simply an intermediate link towards the grand motive principle—the human spirit, which is at once the seat of intelligent consciousness and the source of phenomenal action. If we thus reduce the operations of the human body to the potential workings of spiritual intelligence, there can be no difficulty in comprehending the philosophy of spiritual manifestations. The human spirit, while in the body, is the cause of all its attendant phenomena: of the transmutation of elements witnessed in nutrition, as well as of the mechanical actions which the body performs. If, then, the human spirit has inherently this power of building up and reducing continually the living physical structure, it may reasonably be expected to exercise a similar power over other matter if the proper relationship between it and that matter be established. To supply this relationship between the ascended spirit and the physical world, the services of a medium are necessary. This medium is sustained by the other members of the spirit-circle, who collectively emit a portion of that peculiar subtle element which, in the human organism, relates man's spirit to his body. When proceeding from that type of organism possessed by persons called mediums, this subtle fluid is capable of giving the disembodied spirit such power in a measure over physical objects as man's spirit possesses over the body and its organs while in the flesh. Physical objects, thus related to the spirit become, for the time being, as it were, parts of its physical being, or instruments related thereto; hence,

tables can be tipped or levitated, raps can be produced on tables and other objects. Mediums may be floated, solid iron rings may be put on arms while hands are joined, objects carried from a distance, and the atoms constituting solid structures separated so that objects may pass through and the opening be closed up again. Another class of spiritual phenomena, namely, the intellectual controlling of mediums by spirits, either in trance or otherwise, is effected by the operating spirits in accordance with those natural laws that permit a mesmerist to control his subject. It is mind acting on mind through the instrumentality of the subtle fluid, which is the connecting link between spirit and matter.

Though the spiritual manifestations are now everywhere recognised as fact, yet many persons have not been able to arrive at the conviction that these phenomena are the work of disembodied spirits. It was hoped that space would permit of an argument to logically establish the spiritual hypothesis, but little more space remains at our disposal. The only way of proving this point is by first summing up the attributes of human individuality; or, in other words, recalling to our mind in what a human being consists. Most palpably man has a body, and, as we have seen from the facts stated in this paper, so has a spirit. The spirit has, on occasions, a physical body even, but which, owing to the conditions of spirit-life, is more transient than the ordinary human body. After the body man is characterised by mind, or intelligent personality, and so are spirits. At the spirit-circle the individual peculiarities of spirits are quite as palpable as those of the ordinary sitters, and they can be recognised in all points as certainly as in the case of ordinary human beings. Men have a memory of the past, and so have spirits. Human beings love, and are bound together by ties of kinship and sympathy, in all of which particulars spirits excel mortals. Mankind have a desire to teach, elevate, and perform acts of beneficence. This is more particularly the case with spirits, who have been the instructors, comforters, and healers of millions, and have had no selfish interest in so doing, as we cannot pay them nor promote their ends in any way, unless it be by giving them the opportunity of becoming happy by doing us good. Man has intellectual and mechanical aptitudes which enable him to perform actions with accuracy and clearness of purpose. In this respect spirits surpass mortals. Our reports show that the spirit "Peter" can manipulate the musical-box in an extraordinary manner. On other occasions he has taken a clock from the mantel-shelf, removed the shade, stopped it, set it a-going again, and all this in darkness. The cases of direct writing, at the rate of 100 words per second; of writing in various languages which no one present understands; in producing paintings and drawings almost instantaneously, show that spirits have the intellectual powers, and the means of expressing them, far superior to that possessed by ordinary human beings. Even the vices, eccentricities, and general habits of man when on earth, for a considerable time adhere to the spirit; thus further proving, if necessary, the continuance of human individuality. Spiritualism thus occupies an important position in respect both to science and religion. It unfolds not only the real nature of man on earth, but it opens up his career in the life beyond the grave, and satisfactorily settles that which sects have so long vainly disputed. It is thus a theme worthy of consideration, and suited to the views both of Materialist and Religionist. It meets the scientific and demonstrative requirements of the age, and it accords with the spiritual phenomena narrated in Scripture, fulfilling the promise of Him who said to his sorrowing disciples, on the eve of his departure from them, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father;" and the inspired utterance of that bold apostle Peter, who stood up on the day of Pentecost, and said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Spiritualism is unsectarian and free, according to every man the right to think for himself on all matters; believing that it is the privilege of every son of the Infinite to be led to the full realisation of his life-work as his Father in heaven may direct. Many will at once suppose that it is, therefore, a dangerous principle, and liable to lead people from that which is accepted as true. The Spiritualist answers, however, that in its freedom Spiritualism accords not only with the practice of all the great philosophers, thinkers, and philanthropists, whom the ignorance of their times may have reviled, but also with that of the prophets and apostles of old, including Jesus himself. These great minds were, in their day, persecuted, scourged, and looked upon as dangerous persons, the enemies of the church of the period, fomenters of political discord, and the co-partners of the Devil. Sacred history shows that these great teachers were free and original thinkers themselves, and by their example, as well as their precept, enjoined similar conduct upon all who would be their followers. The MEDIUM is emphatically the organ of the movement as thus delineated. It is a paper in which religion and science are permitted to go hand in hand, and in which a reverence for all that is good and true in the past is united with the most careful discrimination of that which exists in the present. In thus addressing ourselves to thousands of our fellow-countrymen it is not our wish to wound the feelings or offend the prejudices of any; but we thoroughly believe that Englishmen would far rather meet with a journalist who openly and frankly told the truth than be felt in him than be introduced to one of that great army of time-servers, whose labours are so conspicuous in the pages of the newspaper press of the day. Is it not time that all expediences, reservations, and hypocrisies were cast aside, and that man, instead

of fearing public opinion, feared God? Instead of trying to appease the passions and prejudices of the multitude, endeavoured to fulfil the behests of his own conscience? We believe that this time has arrived, and that Spiritualism, both in the realm of religion and science, is its exponent.

AN EXTRACT FROM A LETTER.

"Let us look upon these bright beings as messengers from the Eternal Spirit, the diffused essence of life, and light, and wisdom, who makes His presence known to His children in proportion to their spiritual progress in the cultivation of His own attributes. Reverently hoping and looking for greater light, for yet more knowledge, for yet a grander idea of love, from the spiritual presences about us, these bright messengers of peace will work gladly with us, will answer all our aspirations by their divine inspiration, and we shall then see that even in the most rudimentary, grotesque, and seemingly-useless of spirit-manifestations, there lies a hidden meaning and an intelligent purpose, which will help, not alone to gladden our hearts for the moment, but will leave an impress on our souls, inducing us to look above these ambassadors of peace to the One to whom in various ways they endeavour to lift our thoughts, and to teach us to follow the bright, the pure, the beautiful for ever.

"The phenomena I have been privileged to record in these papers have taken place at my own house, in the presence of my mother and sister, and under the test conditions which the spirits themselves have, by audible voice, proposed, and in each case the unasked-for tests have been most complete.

"Atmospheric conditions, in my experience, seem to have but little effect, when the minds of the circle, including the medium, are in perfect harmony—in that passive yet observant state which allows manifesting spirits the free exercise of the power at their command, untrammelled by the desires or doubts of the sitters. Under these conditions, and with a non-professional medium, I have witnessed most beautiful phenomena, and have heard not only direct playing on musical instruments, but delightful singing by the direct spirit-voice, in startling contrast to the crashes of a violent thunderstorm outside the house. Again, both in bright sunshine as well as during a heavy fall of rain, and in the open air, the voice of 'John King,' with remarkable clearness, has joined in conversation with myself and Mr. Williams. Walking through the streets of London or Kingston, riding in cabs or railway carriages, there seems to be no obstacle to spiritual manifestations when proper mental conditions are presented.

"A short time since I was again favoured by a visit from Mr. Williams. My father manifested as usual, being seen, and heard, and felt by each of us; and at the same time each of us, as well as every part of the room in which we were sitting, were brilliantly illuminated by the spirit 'Katey's' peculiar lamp or light. He knelt down amongst us, then took a chair and dragged it over to a vacant place by the harmonium, and took his seat as one of the circle, lighting up the keyboard of the instrument with intense brightness. On another occasion 'John King' did something similar, and then after walking round the room, floated above the heads of the circle, still brightly illuminated, and remained for some time stationary opposite a pier-glass, seemingly pleased to see by the reflection of his form and features how perfectly he had materialised himself. At another time a beautiful female spirit who had been talking to us, left the side of Mr. Clifford Smith, who was then present, and going to where 'John King' was standing—on the opposite side of the room—returned to him the spirit-light with which she had shown herself. Handing him the luminous substance, she remarked, 'Thank you, "John." 'John's' reply was, 'God bless you, my dear, don't thank me; you're quite welcome. Well, never mind, give me a kiss.' The kiss was given, and was most distinctly heard by each of us. This evening Mr. Williams again favoured us with his presence, and very marvellous things occurred. We were all especially delighted by my father walking round the room with 'John's' light, talking to my mother and sister, telling me of private family matters unknown to myself or any one present, then floating upwards towards the ceiling he remained for a considerable time clearly visible to all of us, before he wished us good night. One peculiarity in my father thus manifesting his presence to us is, that he is clearly recognised by us in two ways. Those who knew him not in earth-life immediately recognise him from his being an exact counterpart of the spirit shown in the photograph taken a few months since by Mr. Hudson; whilst to those who knew him when he dwelt amongst us in the body, the form and features, voice and manner at once established his identity."—HENRY E. RUSSELL, Kingston-on-Thames.

DR. SEXTON AGAIN AT CAVENDISH ROOMS.

On Sunday evening, Dr. Sexton will deliver another oration in continuation of the one last given, which, it will be remembered, was on "Sleep and the Trance." The subject for Sunday evening is, perhaps, the most interesting that could possibly be selected. The title is "Death considered Physiologically, Psychologically, and Spiritually." Those who expect to be accommodated had better attend early, as the hall will no doubt be crowded.

THE NEXT number of the MEDIUM will contain the report of a National Conference of Spiritualists, held at Liverpool on Tuesday, Wednesday, and Thursday in this week. That number will be of special interest, not only to Spiritualists but to investigators; and orders for extra supplies should be sent in by Tuesday, if possible.

THE COMING DEMONSTRATION OF LONDON SPIRITUALISTS.

We have been requested by the secretary, Mr. C. White, 4, Grey Street, Manchester Square, W., to make the following announcement of arrangements. The fête will take place on Wednesday, August 20th, at the People's Gardens, Old Oak Common, Willemsden. The grounds will be open at 10 o'clock in the morning. There are all sorts of sports and games on the spot: croquet, bowls, cricket, gymnasium, swings, velocipedes; also a beautiful garden and grounds in which to walk and enjoy the scenery. As the object of the demonstration is to enable Spiritualists to become acquainted with each other, the committee hope that the company will arrive early, and thoroughly enjoy the opportunity. Luncheon may be had at a reasonable price. At 2 o'clock the band will commence to play, and the immense dancing platform and promenade will be brought into requisition, and the visitors can walk, talk, sit, or dance to the strains as best suits their fancy. At 3 o'clock the Royal Osborne Handbell Ringers will give their first campanological entertainment, after which the band will again resume. Tea will be in readiness at an early hour in the banqueting hall, and continue till all are served. At 6 o'clock the second campanological entertainment will be given, and at 7 Dr. Sexton will expose the impudent and false assumptions of those conjurers and others who pretend to "expose" Spiritualism. This entertainment will take place in a large marquee retained for the purpose. The mysterious cabinet in which people become invisible will be shown in working order. The assistant will be locked and corded in a box, and yet free himself in a few seconds. He will then liberate himself from stocks, after which the tricks of writing in red letters on the arm, and the reading of names on paper, as practised by conjurers, will be explained, and the rope-tricks will be shown. Dr. Sexton, in the course of his lecture, will demonstrate the wide difference between these easily-understood tricks and the phenomena of genuine mediumship. To conclude the day's proceedings, a bonfire will be made, and when the flames are at their height the consuming mass will be speedily extinguished by the spiritual invention now in process of being prepared for public use. For all these varied privileges, including a hearty tea, at which the best provisions will be supplied *ad libitum*, the committee propose to charge only One Shilling and Ninepence, children under twelve, One Shilling! A very large number of tickets must be taken to make it remunerative, but the hopes of the committee are as sanguine as their arrangements are generous. The tickets are now ready, and may be obtained of all the leading Spiritualists, of the secretaries of societies, and at the Spiritual Institution. It will be altogether a private affair, inasmuch as none will be admitted without the committee's ticket, which must be procured before the day of meeting. After Monday the 18th the tickets will be 2s. each. A small additional charge will be made to reserved seats at Dr. Sexton's lecture.

THE MEDIUM AND NEWSAGENTS.

The portrait of "John King" appears in No. 1 of the *News Vendor*, a monthly trade organ which has been sent to every newsagent in the Kingdom. Will our friends do us the kindness to call on their newsagents, direct his attention to the portrait in the *News Vendor*, show him the "John King" number, and ask him to get some on sale? Such assistance, if rendered generally, would do more for Spiritualism than hundreds of pounds paid in cash. The MEDIUM sells to the public readily, and thousands are eagerly waiting for something, they know not what, but they find it is Spiritualism when they meet with it.

NOTICE TO INVESTIGATORS.

The MEDIUM will be sent on trial to any address post-free for 13 weeks on receipt of 1s. in postage stamps. If those who read this number take the precaution to accept this very liberal offer, they will not regret it. We hope our friends will also take advantage of it to introduce to us new subscribers.

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 purposing to do "something for the Spiritual Institution." The following sums have been received since last week:—

Mr. E. Foster, £1 1s.; A Friend, per Mr. Foster, £1 1s.; Mr. Fletcher, 2s. 6d.; Mr. J. Bowman, £5; Mrs. Hennings, £1.

Dr. SEXTON will deliver a lecture on the "Philosophy of Spiritualism" on behalf of the Pimlico Association for Investigating Spiritualism on Monday evening, the 11th instant, at the rooms of the Association, 47, Charlwood Street, Brompton Road, S.W.

Mrs. MARDOLGALL GREGORY informs us that recently, through the mediumship of Mrs. Acworth, the spirits presented her with nine pearls and one ruby. This is, we understand, a frequent manifestation through that lady's mediumship.

Mr. D. D. HOME, the most celebrated of mediums, is at present on the Continent. He writes from Geneva: "My health is better, and I am having some very interesting seances." The second volume of Mr. Home's "Incidents in My Life," published at 10s. 6d., is being sold as a premium volume with *Human Nature* for August at 3s. 6d. On sending 4s. 6d. in stamps, this handsome work and *Human Nature*, containing a portrait of Dr. Van Nancee, will be returned post free.

EXTRAORDINARY MEDIUMSHIP OF A MINISTER OF THE GOSPEL.

To the Editor.—Sir,—George Herbert says, "Man is one world, and hath another to attend him," and never in all my life have I so fully and solemnly felt the reality of this as it has been my privilege to do since I became acquainted with a marvellous medium who resides in Bristol, but who persistently surrounds himself and his great and varied powers with a cloud of secrecy. It would be a breach of confidence to reveal his name, therefore let it suffice to say that he is a well-known minister, who has long been a brilliant inspirational preacher, and one of the most extraordinary mediums I suppose the world ever produced. He is playing at hide-and-seek with Fame, but it is impossible that he should much longer escape the publicity which he deprecates. Owing to the urgent entreaty of his friends he has consented to hold private seances, and for some time past these have been crowded with ever-varied and marvellous phenomena. Last Monday a regular seance was held at Mr. Tommy's, Unity-street, when "Samuel," the controlling spirit, directed that an account of the seance should be sent to you for insertion in the MEDIUM. Accordingly, I take the liberty of addressing you on the subject, feeling assured you will rejoice to hear that Spiritualism has among its servants one so eminently gifted. There were present Mr. Beattie, of Clifton; Mr. Bethell, of Horfield; Mr. and Mrs. Tommy, Rev. F. W. Monck, Mr. W. A. Rollings (who is a strong developing medium), Mr. R. H. Penny, and Mr. Staples. An accordion was produced, and Mr. Beattie, by spirit direction, tied it up so firmly that it was impossible to inflate the bellows without removing the cord. The gentleman (whom we shall hereafter call "The Medium") was entranced, and on taking the accordion in his hand it immediately played a lively tune, while the "Medium" passed it round close to the ears of each person present. Astonished at this phenomenon, Mr. Beattie said, "Surely there must be a second accordion in the room." Instantly the accordion was placed in his hand, and he was requested to put his fingers between the cord and it, and again it played in a vigorous manner. Then Mr. Beattie was directed to manipulate the keys for any tune he thought of, and on doing so there was a new tune played with but a moment's delay. While he held the accordion a light was struck, and it was found that the knots remained exactly the same as he had tied them. All saw that it was utterly impossible that such knots could be untied without the use of light and the eyes, and then not without great patience being exercised. The controlling spirit (as is usual with him) said he would have no tests asked for, but would freely give far more satisfactory ones than any of us could suggest. We therefore next sat at the table, holding one another's hands. One on each side of the "Medium" held his hands firmly, and the accordion, which was placed on the table, immediately played without the contact of human hands. It even floated in the air several feet from the "Medium," and was distinctly heard playing close to the ears of several of the sitters at the other end of the long table at which we sat. The accordion has not yet been untied, and is an object of curiosity handed about among the Spiritualists in Clifton at this moment. The "Medium" was securely tied to a chair placed some few feet from the table. The spirit insisted on each of the sitters making his own particular knot. I assure you, having been a nautical man myself, I tied him with a knot which I would defy any man to release himself from. So also did another nautical man. After the manifestations had ended these knots were examined by those who made them, and each particular knot recognised, and we were positive they had not and could not have been untied. The chair itself was securely tied with rope to a heavy organ behind the "Medium." The gas was lowered, and in a twinkling a solid spirit-hand touched each one, and lingered caressingly on our heads and faces for a long time as we sat holding one another's hands. Spirit-hands at the same time were touching us under the table, and spirit-drapery, as if flowing from a person floating in the air, touched all of us repeatedly. On Mr. Bethell complaining of the "peculiar odour" emitted by the drapery, it instantly gave forth the most delightful perfume, which was unlike any with which I am acquainted. All the time a lamp and other things on the table were being danced up and down, and placed in one person's lap and then another's. The developing medium, Mr. W. A. Rollings, suddenly cried out that some one was at his pocket. On a light being struck it was found that an ornament from the mantelshelf several feet distant had been transferred to his inside jacket pocket. I was holding his left hand at the time and Mr. Beattie his right. Perfume was again asked for, and without a moment's hesitation a strong, delightful, cool, and fragrant wind blew backwards and forwards across the room, and a kiss was gently imprinted on Mr. Bethell's cheek. The spirit "Samuel" described the spirit who did this as that of an elderly lady. The spirit-hands touched us just exactly where we asked them to touch us, and this in complete darkness, with the "Medium" about twelve feet from us, tied firmly in his chair, and keeping up an instructive conversation with us, which was a continual proof that he was all the while safe in his place. There were direct spirit-voices in all parts of the room. One voice called me by a name which I had almost forgotten, and which was given me by my shipmates on the coast of China. I asked "Who spoke?" and the name of an old shipmate was correctly given me, with the addition that he had been boatswain's mate in my old ship. This was correct. I can safely say that I never told the "Medium" the nickname above alluded to, nor the name of my deceased shipmate. To prove the spirit's identity I asked him to "blow his whistle," and he blew it. As a further test, I requested him to call the hands up and pipe the sweepers, which was done instantly and correctly.

Another direct spirit-voice addressed Mr. Beattie, and explained that a person who had known him over twenty years ago was present. Mr. Beattie asked, "Where did you last live in this world?" and the answer he declared to be correct. Mr. Beattie said, "Do you recollect how we arranged our last meeting?" The reply was, "I recollect we never had that meeting." This, too, was correct. Mr. B. asked, "What was the cause of our final separation?" The answer was, "There was a book between us." Mr. B. said, "Do you know I have had a letter from some one concerning you?" The reply was, "Yes; you had one quite recently." This was true. Mr. B. said, "Do you know who wrote it?" "No; but I know it was a very near relative of mine." Mr. B. asked, "How do you know that?" The response was, "Because that letter brought with it some of the writer's life-force, which lingers about you yet." Mr. B.

said the writer was the spirit's own sister, and he was confident no one in the room except the spirit and himself could have known anything of the circumstance referred to. Beautiful spirit-lights floated all about the room most of the time. Some hats were taken from the other end of the room, and carried over our heads near the ceiling, while a spirit's hand seemed to be beating a kind of tattoo on them. Much more has I have related happened, and the controlling spirit declared that before long he hoped to so far overcome his "Medium's" reluctance as to induce him to boldly proclaim his faith and wonderful powers before the world. It is scarcely to be wondered at that he has hesitated hitherto, seeing how severely he has been handled by religious persecutors who had discovered that he was a medium. I am sure that if ever your readers hear the tale of his sufferings at the hands of his fellow-Christians they will heartily sympathise with him.

The "Medium," let me add, combines in himself all the powers of mediumship of which I have ever heard or read. This is saying a great deal, but still not enough, for he possesses some powers which no other medium has ever claimed, and his attendant spirits promise that even greater powers shall be developed in him. We have had a number of tests through him, and, without exception, every one has proved correct to the most minute details. This is very remarkable, considering the great number of the tests and the intricate character of some of them. I must not forget to say that our "Medium" is a powerful healing medium. His touch sends a sharp shock through the body. Many singular cures have been performed by means of this power, as well as prescriptions given through him.

At some other time, Sir, if it would prove acceptable, I will give you an account of some of our previous seances, which teemed with wonders, including frequent cases of levitation, direct writing, thought-reading, visions, fore-knowledge, philosophic and scientific communications of a weighty character, communications in Hebrew, Greek, Latin, Italian, Spanish, &c., from those passed away, and some of the most eloquent and telling orations it has ever fallen to my lot to listen to. I have, however, now so far trespassed on your valuable space that I must apologise; but the nature of my communication is such that I have no doubt you will excuse its length. I only wish that thousands could see and hear what I have seen and heard through our "Medium," then I am sure they would never cease to thank God for the beneficial effects on their minds.—I am, Sir, yours truly,

4, Cathay, Radcliff, Bristol, August 4, 1873.

I can add my testimony as to the correctness of the foregoing statement in every particular.

7, Unity Street, Bristol.

GEORGE TOMMY.

THE PIONEER OF MODERN SPIRITUALISM.

It was through the mediumship of Mrs. Jencken when a little girl, then Miss Kate Fox, that the spirits twenty-five years ago inaugurated that form of communion known as Modern Spiritualism.

Dear Mr. Burns,—The announcement of the "John King" number calls to my mind that I had promised an account of some of the more remarkable spiritual phenomena I have witnessed in the presence of my wife during the last seven or eight months. I shall now keep my word, and, in doing so, endeavour to group together the phenomena, to establish, if possible, some one fact.

And first as to the power of a spirit to communicate what is happening at a distance.

On the 2nd July, a spirit known in our circle as "J. B. T." spelt out, that he would surprise us with unexpected news, namely, that "Mr. Ogden had left New York in the National Steamship *Spain*, and would arrive on the 7th (in five days)." At the time none of us knew of the departure of Mrs. Ogden. Three days later Miss Ogden received a letter from her father announcing the departure of Mrs. Ogden, and on the 7th July the *Spain* arrived with her mother on board.

On the 28th June, to further adduce proof, a spirit rapped out a message addressed to Dr. B., of a strictly private character; we were told that the communicant had departed life on ———, and he gave the initials ———, which I refrain from stating for fear of causing pain. Some few days later I met the Doctor and told him what had happened. "Wonderful," he exclaimed, "my friend ——— was buried on Saturday, and the message refers to a private matter no living soul but perhaps myself knows of."

Again, by this mail, a letter from Mr. Ogden tells us that at a seance with Mrs. Kane, the sister of Mrs. Jencken, he was informed of the shifting of his wife from one state room to another on board the steamer *Spain*, naming the number of the berth; that her right hand had become inflamed from rheumatism and caused her great pain. Both of these occurrences actually happened.

Another instance, though trifling in itself, is of interest, as proving beyond doubt the knowledge possessed by these unseen beings. Some small money payments of 25 dollars and 5 dollars were made by ——— in London, in the middle of June. At Mrs. Kane's, in New York, a day or two afterwards, Mr. Ogden was informed that 25 dollars and 5 dollars had been paid, stating all the particulars, the name of the party to whom the money had been handed.

I instance these occurrences as proving that the communications from the unseen beings need not in any wise be known to the medium or some one present; but that, as the fact is, they are the independent result of an intelligence possessing information unknown to the recipients of the news.

I could multiply instances; indeed I have on record the proof that the unseen friends perfectly knew what was going on in New York, and the confirmation of which I hold in letters and telegrams. But I refrain from stating these and will pass on to direct writing.

The dossier before me contains upwards of fifty sheets of direct writing, many from my father. To me the direct writing once proved is of paramount interest; for here we have physical action engaged in writing; intelligence; the putting together of sentences; and the permanence of the record in written characters. I will take one instance. On the 9th of June we were seated in my drawing-room, General ———, Dr. B., myself, and Mrs. Jencken present. Suddenly a small pedestal table I had placed next to my wife was raised on to the table at

which we were seated; a sheet of blank paper was then placed on the small table by an invisible hand, and the pencil taken, the following message being then written:—"Let not the letter you have received to-day dampen your spirits; it was more to annoy you. To General —." The pedestal table was then removed from the larger table, and the paper carried across the room and handed to General —. During the whole of the time the room had been darkened, but not so as to obscure the outline of objects.

We have here, then, the movement of physical objects—the table, paper, and pencil, and the lasting evidence of what had happened in the written record. Frequently at night a sheet of paper will be taken, and handed to me in the morning with pages of direct writing. It may be asked what good these messages do. I answer, If they prove the presence of an unseen agency, they have done their work; but, as it happens, I have received by means of spirit-writing very extraordinary information, which otherwise I had no means of coming at. The much-questioned rappings, or knockings, how wonderful they are! This simple mode of telegraphy, like the tick of the telegraph index, repeats in unmistakable language words uttered in a state of existence beyond the grave. You know how the rappings have been questioned, doubted. A learned friend, the medico of one of our embassies here, called the other day. He commenced the attack; I merely parried his thrusts, reluctant to convince a man against his will. Finally his forward thrusts aroused me; his theory, that the sudden contraction of the *salsus longus* muscle of the leg produced the rappings, I flatly contradicted. At this juncture my wife arrived. I asked her to step to the window, when lo! and listen—rap, rap, rap, come the touch from a spirit-hand; sonorous loud raps, causing the plate glass to vibrate in the sash. The medico turned quite pale; he then put a question; the answer vibrated on the plate glass, the sun fell on his face, betraying the emotion of my sceptical friend. "Marvelous! wonderful!" he exclaimed, as he bid me farewell; "may I come again?"

I ask, in the face of such facts, who can doubt the presence of an unseen, self-sentient, self-conscious being, co-existing with us in an *intro-world*,—into which all the ephemeral forms of life pass in the hour of death, or, as we Spiritualists term this, transition.

But I have had my say, and hence conclude—your space is valuable; but I promise this, that whenever I have leisure I will give an account of my experiences for the last year, which indeed are wonderful to relate.—I remain, sincerely yours,

H. D. JENCKEN.

Temple, 28th July, 1873.

DOMESTIC SPIRITUALISM.

Persons are to be met with who look upon Spiritualism as a means whereby professional mediums can gain a living out of the credulous public, and that the phenomena of Spiritualism are confined alone to such practitioners. There could not be a greater mistake than this. The professional and public mediums do but a fraction of the work which is performed for the increase of Spiritualism. Hundreds—nay, thousands—of private mediums exist in the bosoms of as many families, and exercise their mediumship without money and without price. One of the foremost instances of this form of devotion to truth is that of Mr. and Mrs. Everitt. About eighteen years ago they became interested in Spiritualism, and it was soon found that Mrs. Everitt was a remarkable medium. They commenced to hold circles, which gradually attracted attention, till they either had company at their own house or were invited to visit other houses almost every evening in the week. During the last dozen years hundreds of investigators have been freely supplied with experimental information through the kindness of these good people. They have travelled over a great part of England and Scotland, holding seances freely on their way without fee or reward of any kind. Distinguished people have shared their hospitality and invited them to their residences, and some time ago a very handsome present and testimonial were made to Mr. and Mrs. Everitt for their unselfish devotion to the interests of human progress. It may be asked, "What good is there in Spiritualism? Is it only the means of wasting a man's time for the gratification of those who do not recompense him?" A very apposite answer was given to these questions a few weeks ago when we visited Mr. Everitt's commodious and handsome villa at Hendon. As we walked over the grounds and inspected the building we exclaimed in astonishment, "What a convenient house! We never saw one so planned before. There are comfort, elegance, and convenience in every feature of it. Who planned it?" Mr. Everitt replied, "I had no architect, and thus have saved a considerable sum of money in building expenses, besides having a better house into the bargain. The spirits planned it for us, and as the work went on they suggested such arrangements from time to time as have resulted in the very commodious house you are now inspecting." He further added, "Teetotalism and Spiritualism have given me this nice plot of ground and comfortable residence. What other people put into drops of drink I have for a number of years put into the building society, and the spirits have shown me how to turn it to advantage." We thought these arguments unanswerable. We had a series of sittings with Mr. and Mrs. Everitt, and, without occupying space with chronological details, we will give some of the principal results.

Mrs. Everitt sat at the head of the table, Mr. Burns and Mr. Fred. Everitt opposite to her, on her right sat Mr. Everitt, his little daughter, and Dr. Nehrer, of Vienna; and at the opposite side of the table Mrs. Burns and Mr. and Mrs. Morrell Theobald. On the other occasions the circle was slightly varied, but the arrangements were the same. Before the lights were put out the spirits, by raps and calling over the alphabet, indicated passages of scripture to be read. Mr. Theobald engaged in prayer, hymns were sung, and the spirits arranged the sitters. This was done by Mr. Everitt pointing to each place round the table in succession, and asking, as he pointed, if that sitter were in his right place. If not, the spirits gave a rap, and he pointed round till he came to a place where they rapped again, which indicated the change to be made. By this simple means Mr. Everitt never has a failure in his seances; because it is known, from experiment, that non-success is often occasioned by the inharmonious mixings of temperaments and dispositions in the circle. As soon as the light was put out the seeing mediums saw spirits and recognised hosts of relatives belonging to those present. Rich and fragrant perfumes were thrown into the circle by the spirits,

with cooling and refreshing effect. These were varied from time to time, showing that the supply was practically inexhaustible. Perfumers have been unable to identify these delicious odours. Further on in the evening the spirit-voice manifested itself. "John Watt," who is the controlling spirit, talked freely; also "Nippy," an Indian spirit, who had been a slave. When he first came to the circle he could not speak a word of English, but during a course of years he has been gradually educated, and from ignorant childhood has developed into an intelligent youth. "John Watt" and this spirit were seen by the clairvoyants. They would take the pasteboard tube and strike the table and ceiling with it in rapid alternation, showing how quickly they could move a distance of several feet. One of the most remarkable features of Mrs. Everitt's mediumship is direct spirit-writing. Pieces of paper are marked with initials, and, with pencils, placed on the table. During the seance these papers are taken up, and in a very few seconds several hundred words will be written. On the evening of May the 29th, Dr. Nehrer had a message thus written for him in less than six seconds, and the following message from J. W. Jackson, the well-known contributor to *Human Nature*, and author of several works, was given in six seconds.

Friend Burns and dear Friends.—Partially again entering your earth sphere, I feel almost overpowered at the voluminous meaning of that word "friends." True spiritual friendship is more binding and substantial than natural relationship. True friendship springs from the fountain of all goodness; it is not confined to any privileged class of mortals or immortals, in contradistinction to their brethren of mankind generally. Every upright, generous, social soul will find a fellow feeling glowing warmly in the congenial breast of some kindred spirit, whether the earthly form be arrayed in silk attire or clothed in a suit of russet grey; whether it stretch its weary limbs on a humble pallet of straw, or recline on a gilded couch of downy softness. The same heavenly influence illumines the lowly cot of the peasant and the splendid palace of the prince. Suffer, then, a word of advice from one who can now see the real meaning of the word. First, forbearance is an essential of friendship. Every man has some besetting sin, and in endeavouring to remove a fault from a friend you must not judge according to appearance. Another duty inseparable from friendship is admonition. Friends are to bring to each other's remembrance those things which might be otherwise forgotten or neglected; also firmness and constancy. Perhaps that which is most dear to the affections is sympathy. Every man is more or less subjected to trial, and consequently in a state of suffering. It is in seasons of suffering that the oil and wine of real love and friendship become especially valuable. How sweet it is to know that we leave behind on the earth-sphere those who are endeared to us by the strongest ties of friendship, who will cherish our memory with the fondest affection, and will repeat our name with all the pathos and feeling of the most fervent friendship, anticipating a reunion with us in the glorious throng of the living, who will never cease to live and be happy in the truest bonds of friendship.—Thine in those bonds,

J. W. JACKSON.

Such is not only a form of spirit-manifestation but also an example of spirit-love and spirit-teaching. The whole composition of the message is highly characteristic of Mr. Burns's departed friend, and it offers to every reader testimony to the important fact that man does not die, but lives again in a higher and better world which, thanks to Spiritualism, has in this present age been united to this lower world by means of the spirit-circle. Our report does but little justice to Mr. Everitt's seances, to which we hope to return at an early date.

THE NORMAL CLAIRVOYANT MEDIUM.

The terms *clairvoyant* and *spirit-seer* are synonymous. It is a power possessed by a large proportion of mankind, but is found most plentifully amongst the female sex. Some clairvoyants pass into an unconscious state before they can exercise the faculty; but, strictly speaking, it is the controlling spirit who sees and speaks, and not the medium. In other cases the clairvoyant power can be used at the same time as the ordinary faculty of vision, and the clairvoyant can see physical objects and describe spiritual beings at the same time. It is understood that to call the faculty into active exercise the influence of a spirit is necessary. A useful instance of this form of mediumship is that exercised by Miss Hudson, residing at 46, Great Russell Street, opposite the British Museum. The visitor who desires to consult her walks in, and without making any explanations, the Indian spirit, who controls her by influencing her brain, enables her to see and describe spirits, also events past, present, and future. An entire stranger oftentimes has his full history told, also that of his relatives, his projects sketched out and the probable results foretold. Of course it is necessary to wait for the accomplishment of events to test the truth of predictions. We know there is a great deal of objection to what is called fortune-telling, in which we heartily join; but at the same time it is a fact that these mediums can and do predict, in many cases, most accurately the course of future events. Another variety of this type of mediumship is seen in Mrs. Olive, 49, Belmont Street, Chalk Farm; but her spirit-guides see and describe spirits through her organism while she is in an unconscious trance state. She is also controlled by "Dr. Forbes," who was a medical man on earth. This spirit gives diagnoses of disease, and prescribes very successfully. She is also attended by "Mesmer," through whose influence she has been enabled to mesmerise with very favourable results. Sometimes the spirit-friends of the visitor control her, and communicate directly to the investigator. These ladies are professional mediums; but similar forms of mediumship are to be found plentifully in private families. It is probable that there is one such medium to every twenty of the population, and it only requires a little persistence in forming spirit-circles to test the truthfulness of this estimate.

On Sunday evening week the services at Cavendish Rooms will be conducted by the reverend gentleman whose mediumship is so graphically reported by Mr. Penny in another part of this paper. We have been led to anticipate that a very unusual and gratifying address will be given on this occasion. As it will be the first time on which this gentleman has presented himself on the platform of Spiritualism, though he has for a long time been a medium and inspirational preacher, there is no doubt that the hall will be well tenanted.

THE OBJECTIONS TO SPIRITUALISM.

A DIALOGUE.—TRIVIAL PHENOMENA.

Spiritualist: I presume you admit that some knowledge of the condition of the dead would be desirable?

Sceptic: Certainly; there's no denying that. I have lost my father, and I admit it would be a great blessing to have positive proof of his continued existence.

Spiritualist: Then why are you averse to having anything to do with Spiritualism?

Sceptic: Because the mediums are such rogues, and the things they do are so stupid.

Spiritualist: As to the character of the mediums, that may be a matter of opinion; but if you don't guard against roguery by proper precautions, it is your own fault; and as to the trivial nature of the manifestations, if that is what you mean by "the things they do," pray inform me what sort of evidence you would desire if you might have all you desired, and I will see how far Spiritualists can oblige you?

Sceptic: Well, if my father came into this room, and sat down in that chair in broad daylight, I should of course believe.

Spiritualist: Precisely, and are you not aware that the departed in all ages have reappeared to their surviving relatives in exactly the same manner that you now demand it? Read Howitt's "History of the Supernatural," Mrs. Crowe's "Nightside of Nature," Dale Owen's "Footfalls on the Boundaries of Another World," to say nothing of the Bible, and you will find abundant testimony to such reappearances; and, further, you may inquire amongst your own friends, and I venture to say that you will have no difficulty in finding numbers of people now living who have seen the like. Yet, in spite of all this evidence, what is the verdict of science? Even supposing you were to see your father, I venture to say there is not a medical man in the country who would not tell you it was simply an optical illusion.

Sceptic: Well, I don't care what all the scientific men in the world might say, I should believe the evidence of my own senses.

Spiritualist: Just so; and that is exactly what all Spiritualists do, and, as a consequence, they are regarded as self-deluded fanatics.

Sceptic: Well, no doubt you are right. To convince outsiders some other proof must be forthcoming.

Spiritualist: Well, there might be appeals to your other senses or to your reason. He might speak to you and touch you, but science would ignore your testimony all the same. It would be put down to a disordered imagination, or vulgar wits might ask you what you had had to drink.

Sceptic: No doubt, but supposing he left behind him some visible or tangible proofs of his having been there.

Spiritualist: Just so. Supposing, in fact, he had written his name and a message on a piece of paper, that would doubtless be difficult to explain away, would it not? And would it not be equally convincing if he had removed an article of furniture from one end of the room to the other? Supposing, for instance, he had taken a book from the book-case and had placed it in your hand, wouldn't that be conclusive proof (especially if other persons were present) that it was no case of optical illusion or disordered imagination?

Sceptic: Yes, I think some tangible proof of that kind would be more satisfactory than the mere appearance of the spirit unaccompanied by any further demonstration.

Spiritualist: And yet this is precisely the kind of evidence that is afforded at all seances where they sit for the so-called physical manifestations. Of course, as these circles are usually held in ordinary furnished rooms, it is clear that the loose articles of furniture are the only things which the spirits can conveniently move about. A vase which was on the chimney-piece is found on the table. This is precisely on a par with your father taking a book from the book-shelf, and yet in the one case you talk of the phenomena as stupid and trivial, and in the other you regard the same thing as highly interesting and valuable! I am of course always supposing that you have had the common sense to take every precaution against fraud, and are perfectly satisfied the medium could not have done it. If so, you are bound to admit that, however trivial and stupid you may call it, the evidence is conclusive that there must have been a force at work to produce that result, in whatever manner the force originated.

Sceptic: Well, but I should not say there was proof of a spirit having done it unless I saw him do it.

Spiritualist: I have already proved to you that in the eyes of the scientific world you would be bound to distrust the evidence of your eyesight even if you did see it done, so that you would only have the tangible result to fall back upon as conclusive proof; the other might corroborate the Spiritualists' explanation, but would not *per se* be evidence.

Sceptic: If I had once got proof of a force, I should next require proof that there was an intelligence directing it outside the circle, and in order to do that I should like to see if the vase could be moved about towards any desired spot, and perhaps it would be still more conclusive if my wish were expressed mentally.

Spiritualist: I am not sure whether Serjeant Cox would not consider it psychic force, nevertheless; but supposing the vase were tapped on the table in response to mental questions, and the answers thus signalled out were intelligible to you and communicated the name, address, and place of death of a departed relative, or better still of a person entirely unknown to any person present, would that satisfy you?

Sceptic: Well, I cannot consider there would be any flaw in evidence of that kind, and I should be bound to give in; but I should consider it more satisfactory still if the message were written on paper.

Spiritualist: Yet scores of cases of this kind have been reported in the spiritual publications, and several good examples are contained in the "Dialectical Society's Report on Spiritualism." Thus you see, my dear friend, there is, after all, very little more conclusive evidence obtainable than these apparently stupid and trivial movements, and tappings of inanimate matter, and scribbling on bits of paper.

Manchester, June 12th, 1873.

FRITZ.

Mrs. BERRY is about to institute a developing circle on Thursday evenings. Arrangements for attending it may be made at the Spiritual Institution.

HOW TO INVESTIGATE SPIRITUALISM.

The best method is to form a spirit-circle; but it is not a bad plan to read some works which have been written for the particular benefit of beginners, a list of which may be found elsewhere. We might specially name the "Dialectical Report;" "Where are the Dead; or, Spiritualism Explained," by Fritz; "Human Immortality proved by Facts," "A Scientific View of Modern Spiritualism;" "Mediums and Mediumship," by Thomas Hazard; Emma Hardinge's "Rules for the Spirit Circle;" and Lecture on the "Laws of Mediumship;" also Dr. Sestini's Orations. For 1s. in stamps we can send post-free, a large assortment of useful information.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it promotes the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development of investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power: others exert an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperaments are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

RULES FOR PUBLIC MEDIUMS AND INSTRUCTIONS TO INVESTIGATORS.

The object of the seance is to impart some knowledge of and experience in psychological or spiritual phenomena.

When a fee is expected, no special phenomenon, or indeed manifestation of any kind, is promised in return. The fee is to pay for the medium's time, and for accommodation and other expenses, and not for results of any kind.

Success depends upon conditions which are entirely beyond the control of the medium, who is simply a passive instrument or condition necessary to obtain manifestations.

Failure may in most cases be attributed to the visitors, whose physical temperaments or mental dispositions are generally the impediment in the way of success.

Every seance with strangers is an experiment with untried materials. The presence of one particular person may sometimes prevent the occurrence of any phenomena.

The seance, then, is not an exhibition for amusement, but an attempt to gain a knowledge of agencies at present very little understood by the public.

Therefore it is necessary that visitors comport themselves as intelligent investigators, paying due deference to necessary conditions,

otherwise they not only lose their own time, but intrude upon the studies of others.

Every genuine medium is anxious that sitters should have the means of thoroughly satisfying themselves as to the reality of the phenomena witnessed. Severe test arrangements are universally resorted to.

In the dark seance the medium's hands should be held by a stranger on each side. All the sitters should hold hands in a continuous circle. If under these conditions objects are moved or persons touched, it is certain that these effects could not be produced by any person present.

Tying, if done efficiently with fine string, is effective; but it is best that the medium should be fully under the control of the sitters. Spirits can sometimes unloose the medium, however securely tied.

The genuineness of test mediums, intellectual, trance, and clairvoyant mediums, is proved by results. The character of no medium should be determined by the results of one seance, as the conditions in that one case might be unfavourable.

Sitters should on no account urge the production of phenomena, or reproach the medium for the absence of manifestations. It oftentimes injures the medium more to sit in an unsuccessful circle than in one which is propitious, so that it is to his interest in every way for phenomena to occur. To make any demand upon the medium is to put a premium on deception, if the conditions are such as to allow it to be accomplished.

No one seance or manifestation is intended to convince the inquirer. What will satisfy one mind, will not another. Conviction is the work of the individual himself, over which no person desires to exercise any control.

A LADY'S EXPERIENCES IN AMERICA.

The London Spiritualists have for several years held a Sunday evening service at Cavendish Rooms, Mortimer Street. These meetings are addressed sometimes by mediums in a trance state, or by speakers in a normal state, either ladies or gentlemen. No fixed form of service, creed, or confession of faith is enjoined on speakers or attendants. In every sense of the word it is a perfectly free platform, and the speakers are expected to utter the truth as it appears to them.

On Sunday evening Miss Hay was the speaker. Three and a half years ago, she said, she went to America by spirit direction, her spirit guide being the late Frederick Robertson, of Brighton. His aim in influencing her was that people might look deeper into truth, and become better and nobler men and women. In Boston, America, she found mediums in every street, and a variety of public meetings to choose from. She had sat about seventy times at Mrs. Conant's circle at the *Banner of Light* office. Mr. White locked the door punctually at the hour, and would not permit any one to remain who desired to leave before the seance was over. This medium never had any failure. Ten thousand spirits had manifested through her in fifteen years, and many of these spirits had been thoroughly identified as being the persons whom they professed to be. These messages were reported weekly in the *Banner of Light*, and formed the most interesting portion of the paper. She went to Moravia in 1869, a country place in the state of New York, where Mrs. Andrews had remarkable manifestations of materialised spirit-forms. Her mother appeared at the seances beautifully materialised, and spoke to her. The resemblance was so striking that strangers present said that they would have known her to be a relative from her likeness to Miss Hay, and yet Miss Hay was an entire stranger, and no person knew anything of her relatives. Her mother died in this country while she was in America, and manifested through a medium to her before she was aware that she had died. An aunt also materialised herself, holding a handkerchief to her mouth stained with blood, which was a test of her individuality, having died of cancer in the face. A young lady, a cousin, was recognised. She had beautiful ringlets, and the spirit turned her head that these might be seen. Since her return to London Miss Hay sat for a spirit-photograph at Mr. Hudson's, and this spirit appeared on the plate. On her second visit to America she had a private sitting twice a week for five months with Mrs. Andrews. At these sittings she frequently heard from one to four spirit-voices of her dear departed friends talking to her as if they were still on earth. There were also spirit-lights, objects brought through closed doors, and she was touched by loving hands all over. Miss Hay concluded an exceedingly interesting discourse by inviting the friends of Spiritualism to meet her on Tuesday evening at the Spiritual Institution, that she might show them spirit-paintings and drawings in her possession, the latter obtained through her mediumship. They are beautiful works of art, and we hear that many have resolved on inspecting them.

MR. HERNE'S MEDIUMSHIP.

Since he dissolved partnership with Mr. Williams, Mr. Herne has held a series of seances at the Spiritual Institution, at which very powerful phenomena were obtained under strict test conditions. The company invariably sat around the table, holding each other's hands and those of the medium in such a way that it was impossible for any imposition to be practised. Under such circumstances, as many as three chairs have been threaded on to the arms of the persons holding the medium, two on one side and one on the other, and this, be it remembered, while the medium's hands were tightly grasped by the hands of those on whose arms the chairs were hung. This is a variety of the ring test which occurs so frequently in modern manifestations.

Mr. Herne is at present on a tour in Wales. A very satisfactory report of his mediumship appeared in No. 173 of this paper. We regret that we cannot find space for interesting accounts of successful seances at Llanelli and Morthyr.

Another instance of remarkable painting mediumship is met with in the case of Mr. Charles Swan, nephew of Mr. Thomas Wilson, Market Square, Aylesbury, Buckinghamshire. He is now about fifteen years of age, and two years ago he was controlled by spirits while in the trance to paint in oil colours. He made exact copies of "The Pilgrimage of Childe Harold" and other works, by Turner and other artists, which he had never seen. A collection of these paintings may be seen by any person calling on Mr. Wilson. Fac-similes of his writing and sketching may be found in *Human Nature* for March and May, 1872.

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

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