

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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### PORTRAIT OF A SPIRIT.



#### TESTIMONY SIGNED BY THOSE WHO WERE PRESENT.

*The above drawn in the dark in about three minutes  
show the resemblance of Mrs. J. Reed  
Newcastle on this 26th day of June 1875 in the presence  
of the undersigned. —*

*J. Forsyth Union St*      *J. H. Mould 12 J. Thomas Crescent*  
*M. Patterson Liverpool*      *Wm. Armstrong Chimney Walk*  
*J. J. Wood*  
*Geo. J. Thompson 13 Dixon Street*  
*South Shields*

For an Account of the Seance see next page.

## EXTRAORDINARY PHENOMENA AT NEWCASTLE.

It will, doubtless, be interesting to the readers of the *MEDIUM* to be informed of the varying character of spiritual phenomena obtaining in Newcastle, and I forward notes (as lucidly as brevity will allow) of three typical seances for insertion.

No. 1.—My friend Mr. Reed, along with his good lady, commenced about twelve months ago to investigate Modern Spiritualism in their own house, resulting in Mrs. Reed developing into a drawing and clairvoyant medium, conclusive proof of which is manifested in the most perfect and artistic sketches of the human (or divine) faces, drawn in total darkness, and less time than a skilled artist could do it, even in daylight.

I was privileged with an invitation to their circle. We met at 8 p.m., numbering two ladies and six gentlemen, and seated ourselves, hands joined, round a small table on which lay some drawing paper and pencils. After the lights were extinguished we conversed awhile, when sundry minor phenomena (table tilting, &c.) occurred, on the termination of which we asked Mrs. Reed if she saw anything: the question was scarcely completed when she gently intimated she saw someone standing beside the lady seated immediately opposite to her; she described it to be a little boy, and, after waiting about two minutes, she remarked that it was growing more distinct, and she thought she might take its portrait. Her hands being freed, and material close at hand, presently we heard the pencil scratching the paper with indescribable rapidity, and in about three minutes she reported the picture finished, and, on turning on the lights, we found a perfect pencil sketch of the little boy.\* After due examination of this evidence, either of extraordinary natural ability or spiritual power, the lights were again extinguished and hands joined, and, after sitting about five minutes, Mrs. Reed commenced describing the features of an old lady standing by the side of one of the gentlemen. Her hands were again released, and we heard the same rapid movements of the pencil over the paper, and in even less time was this second sketch completed. The two pictures were a complete contrast—youth and beauty in the one, age and decay in the other—the lines that lit up the boy's face with joy and gladness are freighted with thought and care in the other. I induced a successful student at our local School of Art (who expressed great pleasure with the sketch) to attempt a drawing under similar conditions, who failed to produce anything more than a very ill-proportioned outline merely. Mrs. Reed is not a professional medium in any sense of the term, occupies a very respectable position, and though she has some artistic ability naturally, declares she is totally unable to put off her hands such perfect work in so short a time even in daylight.

No. 2 SEANCE.—I attended a private seance at Freemasons' Hall on Friday, 25th June, on which occasion our much-esteemed friend Miss Fairlamb, who is now, along with our equally valued friend Miss Wood, well-known to the readers of this paper. She lay on a couch plainly visible to all the sitters, who formed a semicircle, in front at about a distance of seven feet from the medium. In twenty minutes we observed something white apparently growing on the chest of the medium. We waited the fuller development of this phenomenon, until it reached a height of about three feet, when Miss Fairlamb was disentranced, and expressed astonishment, somewhat tinged with fear, at finding a white form standing upon her. On ascertaining it was "Cissey," she became more composed, requesting, however, her familiar spirit to go beside some of the sitters. This could not be done, we were informed, and, after standing some time, the figure slowly and gradually appeared to sink again into the medium's chest. This manifestation was followed by a most striking and singular phenomenon, effected, we were informed, by "Cissey," through the aid of "Peter," who had come down from London. I cannot better describe it than as a fragmentary form materialised in our presence. The legs, which appeared the most perfectly developed—the one was shorter than the other—seemed to be formed by electrical flashes; out of a dense white mass (which ultimately formed the body), the arms became apparent. The huge masses of white occasionally obscured the medium from our sight, but was distinctly visible to all the sitters. As the form lay sprawling on the floor, and in various stages of the process, it appeared so entirely disjointed as to suggest the dissecting-room of the surgeon to some, whilst it reminded others of the sitters of the lively discussions there have been of late on vivisection.

No. 3 SEANCE.—Some weeks ago I sent you an account of a seance for materialisation of spirit forms with mediums outside the cabinet; the remarkable results obtained on that occasion induced Mr. Petty to form a small and strictly select circle, of which I am privileged to be a member. We have had several sittings since I last wrote, and though the results are not so astounding, they are none the less marvellous. To witness unexpected phenomena may and does produce astonishment, but we prefer to witness it over and over again, and after the novelty of that phase of the phenomena has passed away, so that we may feel assured in ourselves they are objective realities. No reliance can be placed in any of our senses, at least of sight and feeling, and corroborative testimony is as

\* The illustration on the first page is from the drawing done by Mrs. Reed. It is not however so soft and beautiful as the original drawing, and the reason is this:—The printing block is produced by a photographic process, and the slightest shading comes out in a positive black line. The eyes, mouth, and shading of the cheek are beautifully defined in the original, which may be seen at the Spiritual Institution. Since the portrait of the little boy was drawn, Mrs. Reed has produced quite a number of portraits of superior finish, some of which we understand have been recognised. Mrs. Reed is at present in London, and we hope to have an opportunity of becoming more intimately acquainted with her wonderful powers.—Ed. M.

delusive as will-o'-the-wisp, if what we are about to record did not occur.

Mrs. Petty and her sons on either side sat, along with the other members of the circle, outside the cabinet, and after waiting about half-an-hour, a tall white form appeared at the aperture of the curtains. It stood there fully three quarters of an hour, growing denser and more palpable until we were allowed to go forward and shake hands with it. The mediums were all in view, not only of myself, but the entire circle, whilst the figure took my hand. Gently drawing me nearer, I had to pass between Willie and Mrs. Petty, and saw at the same time Joey, the other and younger boy, when approaching the figure.

Subsequently we sat with only the two boys as mediums, Mrs. Petty not feeling herself well enough. I sat within six inches of Willie, my arm resting on the back of his chair and about three feet from Joey, both of whom were distinctly visible to all the sitters throughout the entire seance, and in addition, so close was I to Willie, I could not avoid coming in contact with him when leaning forward for a closer scrutiny of the forms as they appeared. After a few minutes a form emerged from the cabinet, approaching Willie, while another appeared to grow by the side of Joey, and after its fuller development the two small figures (though one was taller than the other) moved towards each other until not more than about an inch separated them, though the mediums were fully three feet apart.

This phenomenon was repeated five times during the sitting, each succeeding appearance being stronger and more palpable until the figure nearest Willie permitted him, at our request, to handle its robes and afterwards kiss it. Assuming this all to be true, what is the use of it? exclaims the sceptic. I find the investigation highly interesting; besides it is mightily amazing to find one's materialistic friends, who think so highly of sense, knowledge, and experience, asking us to ignore the evidence of those very faculties which they allege and which I believe to be still the foundation of all knowledge.

J. MOULD.

Mrs. Reed, the lady through whose hand the portrait of a spirit-boy, printed on our first page, was drawn, is also a medium for communications written in the same manner. The following letter from Mr. Fidler was received upwards of a year ago, and appended to it is a little poem, the first of a series containing other poems of much higher merit. As Mr. Fidler's letter and the verses accompanying it are historical, we give them in this connection. We hope to be favoured with further products of Mrs. Reed's mediumship.

Mr. J. Burns.—Dear Sir,—I enclose a poem written by a medium here. The writer is never entranced. Whilst the poem was being written, her ring was taken from her finger, and, on her return home, was found on the table, a distance of two miles. The seance was held in the light, the sun shining in at the window. We have been getting lessons in light, heat, magnetism, and mesmerism, and I intend to send a record of one or two interesting experiments—one is how to ascertain whether a person is mediumistic, which is simple and may be useful in that respect, as well as tending to illustrate how spirit-lights are formed. —Yours sincerely,

M. FIDLER.

18, Granger Street West, Newcastle-on-Tyne, Aug. 5, 1874.

P.S.—As I am unknown to you, and the poem, for anything you might know to the contrary, might be copied from some of our authors' published works, I have got Mr. Blake to put his name to this, so that you may rely on my honesty and publish the poem in the *MEDIUM* if you think proper. I would like to see it appear.

(Signed) EDMUND JOSEPH BLAKE.

## BE AS THE SUN.

Poem written through the mediumship of Mrs. E. J. Reed, Newcastle-on-Tyne, Aug., 1874.

Be as the sun in the morning hour,  
Ready and true at the time of need:  
With the call of duty call forth thy power,  
For the power that helpeth is power indeed.

Be as the sun on a cloudy day,  
Seeking the flowers it cannot see;  
Beam on the clouds that bar thy way,  
Till brightness breaks where shadows be.

Be as the sun so calm and grand,  
Sinking away to the silent west:  
Leave what thou lov'st in the pleasant land,  
Go like a hero down to rest.

Be as the sun in thy daily life,  
Bring warmth and beauty wherever you tread;  
Then thou shalt blossom in Paradise,  
When men in their darkness call thee dead.

FELICIA OWEN.

Mrs. JULIA B. DICKINSON.—As we go to press we have just received a card from this lady, announcing her marriage on the 12th September with Mr. David A. Oheever, of the firm of David A. Oheever and Son, Vineland, New Jersey. We had a high opinion of this lady's character when here, both in public and in private, and have now much pleasure in wishing her happiness in her retirement.

AUSTRALIA.—We have received files of the *Harbinger of Light*, published by Mr. Terry, Melbourne, and the *Spiritual Inquirer*, published at Sandhurst, which paper has now a printing-office of its own. The cause seems to be on the move onwards. Mr. Joseph Williams, 223, High Street, Sandhurst, is agent for the *MEDIUM* and all works on Spiritualism. Mr. Terry has now moved to 84, Russell Street, Melbourne. He keeps a full stock of our works, and has regular supplies of the *MEDIUM*.



## THE CAREER OF A MEDIUM.

Address by Mrs. LOUISE M. KERNS AT DOUGHTY HALL,  
LONDON.

On Sunday Evening, October 3rd, 1875.

It has not been my sphere of action to occupy the platform as a public speaker; to that I make no pretensions. I am a medium in possession of a certain experience. Every medium, I suppose, has an experience, which constitutes a special reason for belief in Spiritualism. To tell you of my experience, to say something of myself and my form of mediumship, I am here to-night. To some minds the facts are so strange that they say to me sometimes, "Are you sure that spirits do this? Are you satisfied that spirits do really communicate either with you or with other persons?" I answer, "Yes; my whole life-experience is inexplicable upon any other consideration." But, unhappily, there are many who have not the moral courage to stand by and declare their own convictions. Many persons who have had not only convincing but wonderful tests, when questioned as to their belief, will say, "Oh, I am an investigator, but not exactly a Spiritualist." When people ask me whether I am a Spiritualist I say, "Yes; heart, soul, mind, and body, I am a Spiritualist." With me Spiritualism is not a mere matter of faith—it is fact, and has been a fact from my earliest days. My mother has told me that in my early childhood I often played with an unseen child. I would spread my little toy-table for someone to dine with me. I said it was my sister, but my mother thought it was a mere freak of childish fancy. I now see that matter in another light, and nothing doubt, child as I was, that my visitor and playmate was a real one, though not clothed in bodily flesh. My school-life was not a little peculiar. My schoolfellows would often write things on papers, and, folding them, pass them on to me; and I could, by merely placing my fingers on the paper, and without seeing the writing, write out a copy of what was written therein. I suppose it was a kind of psychometric power in development. Of course, I was an object of curiosity and wonder—an inexplicable sort of girl, and many were the punishments which my supposed eccentricities brought down upon me. Whether my school-day hours passed dreamingly away I know not, but I was often accused of idling away my time all day. Other scholars who studied diligently would not get on so well. Some said I was more apt at learning than others. I scarcely think so, for in my natural and ordinary state I was often unprepared with my lessons and answers. But strange things happened to me at such times. I would be standing in class, unable of myself to answer a question put to me, when the answer would appear written in a bright light before me. I used to call it firework-writing. In my younger days all these things were to me quite incomprehensible; but there they were, and I now look upon them with interest as special features of a life designed to work out some purpose.

Of Spiritualism I knew nothing till my sixteenth year. My father, in the year of the civil war in America, strongly opposed my proposed marriage to an honoured soldier of the Northern army; but I did marry him, and for doing so I was disinherited and forsaken by friends. The night before my husband left me to return to the army, he said to me, "Louie, if you hear I am dead don't believe it till I come and tell you so myself." I looked at him with astonishment, and replied, "How can it be possible for you to tell me of your own death?" He answered, "After the persecution of your disinheritance, and the trouble our marriage has brought upon you, I am sure the good God will allow me to come and announce my death if I am taken from you." He left me on April 21st, and on the 27th June following he was reported "missing in action" after the engagement at Reams Station, Virginia, but it did not reach me till July 4th. The news came to me like a thunderbolt. I was only sixteen years of age, disinherited by my father, the doors of my parental home closed against me, banished by my friends, and—the husband that I loved "missing in action;" terrible words to a lone heart in the world. What was their meaning? "Missing!" was he alive or dead? Was he in prison? or was his body lying cold and lifeless on the gory battle-field? To my sad heart came only the one word, "missing." I availed myself of every possible opportunity to hear from him and of him. I put myself in communication with the War Department. No, not a word more to relieve my aching heart; but on the 6th of the following September came a surprise. I had been sitting up with a sick friend. I retired to rest accompanied with a lady. Within twenty seconds of laying my head upon the pillow we both saw the bed-room door open, and in walked my husband. I sprang out of the bed crazed with joy, exclaimed, "Oh, John!" and advanced towards him to clasp him in my arms. But, lo! he extended his hand, and motioning me off, said, "Don't, Louie. I am not here in form; I am only here in spirit. I died two weeks ago, and seeing how you have suffered I have tried to let you know before, but could not. But it is all right now. I am better off." In my agony I cried out, "Oh God!" He then walked out of the room, and though my lady friend did not see him, we both saw the door close without human hands near it.

Next morning my husband's father related a dream he had had during the night. He said he had dreamt that my husband had come to him and told him that he was dead. Upon hearing the details of that dream, coming so quickly on what

I had seen, I fainted away. These circumstances so deeply impressed me that I was really a widow, that I put on mourning. For thus giving up all hope I was met with reproaches from my friends. Nevertheless, from the moment of my husband's appearance in the room I was convinced he was dead. Still, hope lingered behind. Like people grasping at straws, so long as no authoritative communication came I hoped against hope. The general exchange of prisoners had not been made, and perhaps my husband was yet alive. Knowing nothing of the phenomena of Spiritualism, what I had seen and heard was to me a marvel, yet a mystery.

For eleven months I remained in this state of suspense, for it was not until the month of May that the War Office confirmed my suspicions and blighted every hope. But in the December following the reported "missing" I went to Bloomington, Illinois, on a visit to my husband's relatives, who were Spiritualists. My husband's parents were orthodox in faith, his father being a Christian minister, and I became a member of his church. Before going to Illinois, my father-in-law said, "Daughter, you are going to visit Charles; he is a Spiritualist. You are not versed in theology, and I don't want you to be led away. They do wonderful things there, but it is the work of the devil. When, therefore, he talks Spiritualism, let it alone." Well, I went to Bloomington. Charles did talk Spiritualism to me. It was life and truth to him, and, like all true Spiritualists, he wanted me to enjoy the life and truth too. I tried not to listen, I even withdrew when the subject was talked of; but he followed me up, and I was obliged to hear. He was a practical Spiritualist; he loved Spiritualism. His house was a medium's home. However, I had no test there. I joined no circle. After some weeks I went to Moline, Illinois. There I related the experiences through which I had passed. They said, "This is the sort of thing we hear of among the Spiritualists here; and really there are respectable people among them." "But, of course," said I, "spirits have nothing to do with it." At last I went to a circle in the house of Dr. Lester, attended by thirty persons. In a short time I felt a sensation of cold at the pit of my stomach, and a cold thrill went through my whole frame. I then lost consciousness. When I regained it, I was told by the sitters that I had been entranced by my husband, who had given through me full particulars of his capture, imprisonment, and death. Notes of what I had said were taken by a reporter who happened to be present. During that trance I gave tests to persons who were there. Two weeks from that day I received a letter from the War Office corroborating what I had said at the circle, with this difference only, that the details were not given. The reporter referred to his notes, and all was found to have been as I had said in the trance. What better proof could I have of Spiritualism? From that time, after the first hour of grief was passed, after I knew of the fate of my husband, sad as it was to know that he had died of lingering starvation in Andersonville Prison, I felt the rest that comes from certitude. But I felt more than this, I felt that he was with me.

For two years subsequent to this a new experience came to me. At different times I would find writing, sometimes with names attached, sometimes not, upon my dressing-table, or upon my pillow. By whom written I knew not. Upon inquiry I often found the names attested. This went on for two years.

After the news of my husband's death, my father sent for me to go home. I went back, but it was not the same home as before. And, after a widowhood of two years and three months, I married again, and went to Dubuque, Iowa. There I entered into the parlour games with which the family amused themselves. Once I went in just as they were about to commence a game of "spirit-rapping." I remarked that I should think it a sorry matter if I couldn't get better raps than those. After some conversation, it was agreed to form ourselves into a real circle, and sit for communications. We did so. My husband was present. In less than three minutes from our sitting round the table I was entranced and gave tests. My husband, who was a disbeliever, arose and left the table in disgust. The spirit of his father came, and requested his son to be fetched back to the seance, but he refused to come. I remained in the trance two hours. When I rejoined my husband at the conclusion of the seance he accosted me thus:—"Louie, I am ashamed of you, and I shall be very displeased if you ever do the like again." This did not rub me exactly right. I did not feel willing to be thus dictated to, for I have an individuality of my own. So, to compromise the matter, I said, "Well, dear, I won't sit in a circle till you ask me to do so." Several months after this we went to board in a family where some were Spiritualists, but not very united or consistent in their belief. The wife believed the phenomena to be the work of good spirits, the husband, who was a non-Spiritualist, said it was all the work of the devil. One night, in conversation, a gentleman remarked, "Well, if it be so, I kissed the devil when the Davenport Brothers were here; so let us sit and see what we can get." My husband, who was there, finding me retreating, true to my promise, said, "Come, Louie, sit this time." We sat. Presently those little taps came. Bless God for those little taps! They seem insignificant, but they have opened the doors between earth and heaven. Well, the taps came. It was asked for whom? Three raps signified they were for my husband. "Oh, I know all about it," said he;

"it's all the reflex action of my own mind. I am thinking about my father; and, of course, my father is going to communicate. That's very easy of explanation." But the raps spelt out the name "Cordelia." It was spelt out three or four times. Said my husband, "That is my sister." Now, I did not know he had had a sister. My acquaintance with his family was small, for we had practically followed the maxim,

"Happy is the wooing  
That's not long a' doing."

Moreover, that sister of my husband's had died in infancy. Convinced that I could have had no hand in spelling out that name, my husband's curiosity was from that moment aroused. Could it after all be the work of spirits, and not a delusion of his new-made wife? Experiment alone could settle the question. Consequently after that we sat frequently at tables. My grandfather then began to control and entrance me, giving descriptions of spirit-life, and also tests. Here I may mention that my grandfather was a member of a Methodist Church; notwithstanding, he held spiritualistic views in advance of his sect, and people called him crazy, which almost killed him. The night before he died he made a promise to my mother, that if there was any truth in Spiritualism he would endeavour to make it known to her after his death. The night after he died, there were noises like the dropping of water heard about the house. From that time for many years, various noises were heard. Windows were shaken, bells were rung, doors were rapped at with invisible hands; carpenters were called in to tighten windows already as tight as window-frames could be, all to no purpose; and the unenviable reputation soon spread abroad that it was a haunted house, and many persons to this day are chary of sleeping in it because of the alleged ghostly proceedings that went on within. Until I became a trance-medium, and myself an instrument of the spirits, these things were as mysterious to me as to others. Now I see it all clearly enough, and I connect those noises and rappings with my grandfather's promise, that if he could he would give signs.

To proceed with my narrative. The second year of my marriage, my husband became very ill, and so remained for twenty-seven months. The physicians said that his left lung was gone, and that little hope could be given. The spirits spoke to me in other words and with happier portents. Said a spirit to me, "Your husband will get well; fret not, fear not. Buy some wahoo, make a syrup of it, and administer it to your husband." Full directions were given to me by the spirit how to prepare the syrup. With all the anxiety of a wife's affection I compounded the medicine; and in two weeks my husband's cough entirely ceased. And the curative process went on till health was restored. Marvel! said the doctors; a wondrous cure by homeopathy! But who were the great doctors? Who gave the prescription? Here was another fact of Spiritualism, another evidence to convince the sceptics, another proof of the goodwill of the spirit-world to man.

An illness of twenty-seven months entails great expense. At the end of that time our little home and dollars were gone. And my husband, though improved, was still an invalid. I felt it was my duty to make some effort for our support. With that view I for a time accepted a position in a school. But the spirits said I must go to California. Moreover, they said my vocation was to be that of a public medium,—that was the field in which I was to work, and the one in which they could do most for me, and both benefit me and the world at the same time. "This was not a welcome announcement to me. My affections were entwined with domestic life; I loved my domestic circle, and I felt a repugnance to enter upon any sphere that would, as I thought, intrude upon its pleasures and enjoyments; and as to being a public medium, it seemed to me to be the most undesirable occupation for any human being; for I knew well what the ignorant world said of mediums, and I did not relish the thought of being called a humbug; but I have stood it pretty well. At last, however, true to the spirit-injunctions, we removed to California. We arrived in San Francisco with less than five pounds in our pockets, knowing little what we were to do. My husband took a situation, and we both struggled hard to keep the wolf from the door. After a while I met a friend who had known of my mediumistic qualifications. He said, "Why do you not give seances?" My reply was, "Because I cannot become public." Another friend, a Spiritualist, called upon me, and became much interested in me. It was soon noised abroad that there was a new medium in San Francisco, and many persons came day after day to get raps. The rapping business increased. All day long it was getting raps. It came to this, that I thought I must give it up. I regarded it as something too sacred to follow it as a money-making business. Those raps that were, as it were, the very meeting-point of two worlds, is a money value to be put upon these? Is the almighty dollar to insinuate itself within these sacred precincts? In my mental disquietude I took counsel of my grandfather,—my spirit-guide, who overruled my objections to take money for my mediumship. "Are not Christian ministers paid, and well paid, too," said he, "for preaching what they regard as the gospel of truth? Why, then, should you hesitate to receive the hire for your labour in what you believe and know to be a still higher and nobler truth for mankind?" Thus encouraged, I at length hired a hall. In a kind of unconscious state I wrote out an advertisement, and

as unconsciously took it to the newspaper offices. Next day my husband came rushing up to me almost frantically, exclaiming, "Why Louie, what have you done?" at the same time pointing out to me the advertisement for a public seance. "Well," said I, "I can't go, I can't do it. It's no use, we must go down to the office and have it withdrawn." At that moment there came a voice to me saying, "Go there, Louie, open your mouth, and we will put words into it." I had confidence in my guides. I knew they would not deceive me. I went to the hall, I mounted the rostrum for the first time in my life, as little prepared as a child; I went in all the trustfulness of a child, and I think it was the best seance I have ever given. That occurred two years ago. From that time I have toiled almost ceaselessly on till I started on my present journey to Europe. I had worked so hard and so long, that my health began to succumb, and my spirit-doctors ordered me to come to Europe. The way to accomplish this did not seem clear, but a way was provided, and two weeks afterwards I was on the ocean. I brought no credentials with me, but I have brought facts. By those facts you must judge me. Whatever may be the experience of others, I am here to say that the spirits have never deceived me. There may be lying spirits, but I am sure of this, where they can come good spirits can also come. If the soul is maintained in that condition that woos the good spirits, lying and deceitful spirits are warded off; and the facts presented become substantiated by all the evidence that the good and blessed spirits can command.

I have said I am a Spiritualist. I take Spiritualism straight. I don't mix up with it any other questions. This is my first attempt at speech-making—my maiden speech. I do not discuss, nor do I care ever to discuss, any of your social questions, your theologies, your orthodoxies, your heterodoxies, your isms, and your ologies. I merely give you what comes to me, through spirit-power. I could not be a Spiritualist on the evidence which some people receive. I am remarkably hard-headed, and have sifted the matter thoroughly. My knowledge of Spiritualism comes neither from study nor from books. It cannot be said of me in this matter that "Much learning hath made thee mad." My knowledge comes from the spirits themselves, and what they do.

Personally I have no complaint to make against the spirits for the choice of occupation they made for me. I commenced my career as public medium with about twenty dollars, now I have a comfortable home and kind friends to greet me wherever I go. Last Christmas I could not but weep tears of gladness when I opened my parlour door and found testimonials from my friends of earth and spirit-life, for many things were sent me from the spirits. It was a gratifying recognition of the honesty of my work. If people can with any pretext call mediums humbugs, I think there must be something wrong with such mediums, wrong in themselves, or wrong in following the leadings of bad spirits. Such mediums ought to seriously consider whether their vocation is not a mistake, for Spiritualism is too lofty a thing to be thus dragged down into the mire and dirt.

I suppose it is here, as elsewhere, the name of Spiritualist is somewhat undefined. What I understand by a Spiritualist is, to be a good person, to be guided by the eternal unchangeable laws of justice and rightness. If you are really a Spiritualist you must be good; for you live in the presence of those laws, and are ever watched by the loving eyes of angels and of spirit-friends. And what man is there among you that would do a wrong act if you thought that the tender eye of your spirit-child was gazing upon you? or that the eye of your spirit-wife who had rested upon your breast and rests there still, was mournfully watching you? or that the eyes of your mother who had reared you, and from yonder spirit-world was following you in tearful accents, beseeching you, "My son, my son; restrain thy hand from the evil deed?" Oh, no, with the eyes of our loved ones ever upon us, and from whose sight there is no escape, we cannot rush to do the evil thing. We cannot, we dare not, mar the happiness of their celestial abode.

There are people who discredit mediums, and cannot believe that they are really controlled by spirits coming back again. There are very vague notions prevalent about spirits; and the world as a rule expects too much of spirits. Because they are no longer embodied they are regarded as having risen all at once to a state of divine perfection, endowed with a sort of omniscience, and entirely infallible. That is not my view of the matter. I know that beings retain their individuality, their identity, their humanity, when they pass into spirit-life; but I believe there is for every spirit that enters that world, an endless progression. But meanwhile, if a spirit returns to accomplish any work which it must do through a medium, it can only act and work up to that degree to which it has attained in its spirit-life. And that degree never is, and never can be perfection itself. If therefore, there are supposed shortcomings in mediums, it should not go to the discredit of the medium's veracity, but to the inquirer's exaggerated opinions and expectations of spirit-power.

The individuality of a communicating spirit will show itself through the medium. Were it in my power, when I go into the spirit-world, to give help, no doubt I as a medium should come back to mediums to tell them how best to advance Spiritualism. The gambler in stocks or cards will come back to gamblers;



the speculator will come back to the money-grubbers; the sportsman to those of the turf, and so on; while the lofty and pure will come to those whose souls afford for them an open portal. These are considerations that should be taken into account when the reputation of mediums is at stake.

In this matter of medium-doubting there is another point. It is often objected that spirit-communications partake much of the medium through whom they are given, and that this detracts from the value of the communications themselves. There is some truth in all this. Did you ever taste water that did not partake of the earth through which it passes? So I think it is impossible for a communication to come without being in some way or other more or less affected in its passage through the medium's organisation. The bright sunlight is dimmed in passing through dirty windows, and exalted spirit-messages or communications must be in like manner dimmed in passing from the brighter spheres of spirit-life through the more earthly auras and surroundings of mediums. Mediums have not yet come to that exalted spiritual condition in which the glowing thoughts of the spirit-world can pass unsullied through them. But as Spiritualism advances to a loftier plane, new mediums will arise, who will be better able to bring down the spirit-world to us in its loftier beauties.

It is the same with materialisations. People exclaim that the spirit-form is like the medium. Just so. The process of materialisation is such that under certain conditions it must be so. But such a similarity is no ground for accusing the medium of complicity, and it is now well enough established that hundreds of materialised spirit-forms appear that in no way bear a resemblance to the medium. There was the case of Mrs. Compton, no doubt fresh in your memory. From the dress of the spirit-form a piece was cut out. Did not microscopical examination show that Mrs. Compton's dress had undergone a kind of transfiguration? Does not this clear up some of the difficulties? Future investigations of a similar kind will, no doubt, overcome all such premature objections as people are so ready to fire off against the poor medium. It is no sinecure to be a medium, for mediums are usually, from their organisation, supersensitive to such attacks on their moral character. It was a good saying of Mrs. Tappan when asked "Could she not give the same lecture herself unaided by spirit-power?" She briefly replied, "Think well of every one."

I am as a medium, a stranger among you. I came to help so far as in my power lay, and what I would say is this, Mediums, be true and generous to each other. Let no jealousy abide in your heart; let no slander ever be on your tongue. The outside world has enough of that for you all, though you were angels. So long as I have a tongue to speak, it shall be in favour and defence of mediums, and never a word would I utter against them. If I can say nothing good, I will say nothing bad of them.

You are aware of my special form of mediumship,—the reading of folded ballots on which names of departed friends are written, and making such communications respecting them as are afforded me. That form has not escaped free from attack. Mediums are accused of secretly opening the ballots. In my seances I make that an impossibility. I sit upon a raised platform, where all eyes can scrutinise me. You may fold up your ballot papers as much as you like. If you please, encase the writing in fifty folds—it matters not to me. I wish you to be satisfied of the impossibility of the medium getting a sight of the name. The audience may select the judges, and I prefer that such judges should be sceptics. All I demand is this—that they acknowledge the truth. At the same time, let me state, I am not always able to give the names in the ballots. I could make thousands of pounds could I do so. That shows that it is not I myself that do it. I do not claim to answer sealed letters. That is another medium's work. I am satisfied with my own form, and have no wish to intrude upon another's ground.

Names also sometimes come upon my arm. This, it is said, can be done by artificial means. Names do not always so come. It is at the option of the spirit-control. But if a name comes upon my arm that I could not possibly have known, is not that a sufficient test? I am willing to have my arm examined by any scientific man; and I challenge any man of science to produce a name on his arm with chemicals like the names placed on my arms by spirits. All these phenomena I hope you will have an opportunity of witnessing during my short stay among you. If encouragement be afforded, I hope to give a public seance for the benefit of the Spiritual Institution, which I trust will be well supported.

[At this point in her address Mrs. Kerns suddenly paused, and looking upwards, said: "A spirit comes here in bright light, and I see a name written as in gas-jets in the air, but so flickering as to destroy perfect visibility; but the name is 'Andrew Whelp \* \* \* \*'; the latter portion is not clear to me." Mr. Slater at once recognised the spirit-name, and at the close of the lecture stated that it was not a common name—it was "Andrew Whelpdale." Said Mr. Slater, "I solemnly assure you that I was not thinking of that person. It could not, therefore, be the result of thought-reading. Andrew Whelpdale was a friend of mine, an astronomer and mathe-

matician. We have passed many hours together, and have talked over the facts of Spiritualism. At length he became so interested in the subject that he said: 'Well, Slater, I am soon going, and depend upon it, if there is any truth in what we have talked about, I will some day come back, and give you a box on the ears!' and he has come here to-night. Now, if, as I say, the reading of his name by Mrs. Kerns could not have been a process of thought-reading, what is it?"

Mrs. Kerns, on resuming her address, continued:—At my seances I welcome every spirit from the spirit-world that wishes to convey a message to earth-friends. I reject none. The unhappy, the degraded, and the undeveloped are as welcome to use my mediumship as the happiest, the loftiest, and the purest angel. There is no soul in spirit-world so degraded, but perhaps has had or has some darling on earth—some mother, some father, some wife, some child, who is still a darling, and who would rejoice to have a message of love from the lost one. My mission, your mission, is to do good to all of earth and all of heaven that can be done. And there is much of good work to be done in both spheres. I have seen a celebrated preacher walk out of his church in company with his brother Edward, and a poor beggar-woman almost crouching at their feet; and I saw the brother Edward draw up the skirts of his coat as if in fear of contact with that beseeching, suffering woman. How unlike one of old, the touch of whose garment gave healing to the sick. That woman was once an innocent babe, and wretched as she crouches there, there is still some thought of purity beneath that throbbing breast—some silent good within that heart that, cultured by tenderness and love, will start her on a gladder course. So with spirits from beyond the borderland. Many a one comes craving help to be raised from their benighted sphere, and if my voice can aid them, if my mediumship avails to free them from their spirit-bondage, I am theirs as I am yours. I come as a messenger from spirit-world to do good, and to do it to those who need it most.

One duty remains to me. It is to thank Mr. Burns, and I do it most sincerely, for the kindly manner in which he received me, although I came with no other credentials than the names of mutual friends. I also thank him for the report in the MEDIUM which heralded my coming; and for all the kind things he has said of me to-night.

Mr. Slater, at the request of Mr. Burns, briefly gave the results of a private sitting with Mrs. Kerns on the previous evening. He had never before made her acquaintance, yet she read off the name of his father, which he had written on a ballot-paper and handed to her after carefully folding it. In addition to this, a beautiful and instructive message from his father was given to him, containing advice and counsel, such as could only be given by one well-posted up in his private affairs. At that interview he had written altogether fifteen questions, most of which were answered, and so correctly, as to send him away with the conviction that in Mrs. Kerns we have a thoroughly genuine medium of no ordinary kind.

#### MRS. LOUIE M. KERNS' SEANCE AT DOUGHTY HALL, Tuesday, October 5th.

##### WRITING ON THE ARM.

The deep impression made by Mrs. Kerns' forceful address at Doughty Hall on Sunday evening, afforded convincing evidence that we had among us, though only on a flying visit, a woman of no ordinary capacities. The seance of Tuesday evening last, gave abundant and overpowering evidence of no ordinary mediumship. Besides the usual endowments of clairvoyance and clairaudience, Mrs. Kerns is enabled to give the names of deceased persons written on pieces of paper folded up, called ballots. Messages are usually written through her hand from the communicating spirits. Test communications are also given verbally by spirit-controls; and spirit-writing on the arm in clear, distinct characters, is perhaps the most unusual of the phenomena presented. These may be called Mrs. Kerns' specialities.

Most interesting examples of all these were freely given at this seance, and being in every case attested by those of the audience to whom they referred, could not fail to carry conviction to every mind not only of the truth of Spiritualism, but of the existence of occult forces, unknown, it may be, to science, but which are the familiar sources of operation in spirit-world. We invite particular attention to the writing on the arm as a psycho-physiological fact, and we think science will not fulfil its mission until its researches run in the direction of such marvellous phenomena.

Altogether, no such seance as this has ever been given in England.

The platform arrangements were extremely simple. Two large tables were surmounted by another table and three chairs. The middle chair for Mrs. Kerns, and one on each side for the judges. There was no cloth or covering of any kind to be seen; every part below and above the platform was open and free for inspection during the entire seance.

On mounting the platform Mrs. Kerns made a few observations on the special character of the seance. She requested the audience to select two judges to take their seats beside her on the platform, whose duty it would be on their behalf to scrutinise closely everything that was done. She begged those who were chosen to acquaint the audience at once should any suspicion arise in their minds, and should any one present in the room observe anything that was in the least degree doubtful, let him rise and declare it. Mrs. Kerns further remarked that she preferred the selection of sceptics as judges.

The audience decided, perhaps more equitably, that one of the judges should be a Spiritualist. At the suggestion of Miss Lottie Fowler, Colonel Adair was unanimously appointed as the Spiritualist judge, and Mr. Bowden, who offered himself as a sceptic, was chosen to occupy the sceptic's chair.

Mr. Burns, assisted by Mr. E. W. Wallis, was requested to collect the ballots in a hat. About a hundred ballots were turned out upon the table in full view of the audience. These were scrutinised by both the judges, to ascertain that no suggestive marks were on them. They were then most thoroughly mixed together, the judges themselves taking part in the operation. The ballots were further inspected, to ascertain if they were perfectly folded, so as to preclude the possibility of the names written therein being seen by the medium. Any that were imperfectly folded were laid on one side. In all the above respects both judges expressed their entire satisfaction.

Taking her seat between the judges, Mrs. Kerns requested that if any spirits were present whose names were on the ballots, they would signify it by raps. Three raps gave the affirmative. Amid great stillness, Mrs. Kerns became perceptibly controlled, took up a pencil, and with closed eyes wrote a message. It was signed with the name of "William Eade." The written message contained references to a desire and previous attempt on the part of the writer to materialise himself. The name and message were recognised by Mrs. Fitzgerald, who stated that the writer had tried to materialise at her own house about four months ago; but of this circumstance, with the exception of one person who was out of town, no one had any knowledge but herself, and she declared it to be impossible that in any ordinary way Mrs. Kerns could have had cognisance of the fact. It is to be observed that the name "William Eade" was in one of the ballots lying on the table.

Taking up a ballot, and holding it for a moment or two between her fingers, Mrs. Kerns handed it to Colonel Adair, who retained it folded between his fingers during the description given. Mrs. Kerns said she had an impression that the name was that of a lady. Proceeding as before, with eyes closed, a communication was written, and signed with one name, "Ellen." The ballot was opened by the judges, and the name "Ellen Apling" was found within. It was at once recognised by Mr. Ashman, the well-known psychopaths healer, who attested that it was the name of his wife's mother, but whose Christian name he did not know two hours previously. Moreover, he had written the ballot at home, only a few minutes before coming to the meeting.

Mrs. Kerns, after a short pause, remarked: "There is a spirit here; I have seen him indistinctly several times. He says, 'I am so sorry my sister is not present. I was with her when she wrote my name, and I want her to know that I think of her all the same. I will try to put my name on the medium's arm.'" Mrs. Kerns removed her cuffs, and drawing up her sleeves, submitted her bare arms to the critical inspection of the judges. After examining both arms by the eye and by touch, they declared them to be perfectly smooth, and no indication of a name could be observed. The sleeves were replaced for a few moments and then drawn up again, when the judges, without having taken their eyes from the extended arm, exclaimed with surprise, "There's a name!" It was read off as "G. Dickson." To give the audience the privilege of seeing this truly marvellous, and in a scientific as well as spiritual point of view, intensely interesting phenomenon, Mrs. Kerns descended from the platform and passed round the seats, so that every individual might see the name. The writing appeared of a blood-red colour. It was examined closely, even by magnifying lenses, but no abrasion could be detected, and the name was remarkably clear. No pencil or pointed instrument could have written it, and it is difficult to believe in the possibility of its being the result of chemical manipulation under the conditions presented.

Miss Lottie Fowler remarked that the manifestation was similar to other genuine instances of the kind that she had witnessed, and the writing was certainly under the skin. Our inspection evoked the same opinion. In that case, the name must be produced by a physiological process in the *rete mucosum* underlying the epidermis. In whatever way it be done, admitting the spiritual source of the operation, it opens up questions of thrilling interest to the physiologist and scientist. In our opinion, this manifestation was the crowning one of the seance.

The name thus written was recognised by Mr. Slater as that of the brother of a lady who resided in his house. He thought it probable that the name was in one of the ballots on the table.

A ballot was next taken up by Mrs. Kerns, when three raps were heard. Some difficulty was experienced by the medium in regard to the name, arising, she said, from the fact that several spirits were trying to control her; and consequently there was a collision of influences, which induced confusion. She sat for writing, but after forming the letter "A," the writing abruptly stopped; "hance," she said, "one of the names begins with 'A.'" The ballot was opened by the judges, and the name "Robert Amery" was read out. This was recognised by the reporter of the *Central News*, who was present, as that of his grandfather. A written communication was subsequently made by this spirit, which was handed to the reporter, and recognised by him as appropriate.

In confirmation of the cause of confusion in this instance we have been informed by Mrs. Woodforde that she clairvoyantly saw the spirit-husband of a lady present standing close to Mrs. Kerns and apparently striving to control her. His name was among the ballots.

Mrs. Kerns now passed under the influence of her Indian control, "Snowdrop," of Mohawk and French extraction, who proceeded to give a number of very decisive tests.

Mr. Coffarell, whose name was called out, was the first to receive a communication from his deceased wife. It was said she had materialised several times. This was confirmed.

Mr. Herbert Noyes was told that Archbishop Whately was present. The Archbishop remarked that he was growing out of his old religion, and was getting more and more enlightenment in these matters every day. The Archbishop was acknowledged to be related to Mr. Noyes.

Mrs. Woodforde was informed that a black woman of the name of Tiah was hugging and kissing her, and calling her "Honey." A private message was whispered to Mrs. Woodforde. The spirit had been that lady's nurse in her early infancy.

Miss Pitts, who was called by name, and told that she had been put into a bag, and would be so again, and that her Indian spirit

"Pinkie" was within. Miss Fowler had in fact been put through that test during her physical manifestations at the Hague, an account of which is given for the first time in these columns.

Mr. Slater was informed that the spirit of "Francis Mayburn" welcomed him. Mr. Slater stated it was his wife's father.

"Sir Chas. Lyell," the well-known geologist, was announced as present. He wished to express his entire satisfaction with his former amanuensis, and was sorry he had not done more for her. He further desired that this should be published in the *Medium*. Mr. Slater remarked that Sir Charles Lyell's amanuensis was known to him.

A little child was said to have accompanied Miss D'Arby, who had provided at the harmonium. This child, a nephew of Miss D'Arby's, has been noticed near her at other seances.

"David Rennie," formerly a Glasgow gentleman, wished his communication on this occasion to be inserted in a Glasgow paper, to assure his friends on earth of the fact, and of his recognition of Spiritualism.

A spirit named "Eccles" expressed her joy at meeting friends who were present. She had believed in Spiritualism in earth-life, and had lived according to her belief, and when she passed away into spirit-life had found it to be all true. This name was recognised by Mr. Balfour, of Liverpool, who was on a visit to London.

"An awful big nigger man" was described as present with Mr. Balfour. This was confirmed by that gentleman.

Dr. Mack was said to have a wife and child in spirit-world. This was affirmatively acknowledged.

At this point the control stated that she had sent her medium (Mrs. Kerns) off to California. On the question being raised by Mr. Burns whether Mrs. Kerns was not still present in that room, "Snowdrop" replied, "No; her spirit isn't in her body here at all; me's there. You may come and prick her if you like." As we disapprove of torturing mediums, the experiment was not tried.

Addressing Mr. Burns, "Snowdrop" said, "You come from the country where they play music with turkeys (bagpipes). There are heaps of spirits around you with blankets on, and turkeys for music."

The control then relinquished Mrs. Kerns, and she resumed the reading of the ballots. Taking up one and handing it to Colonel Adair, Mrs. Kerns was controlled to write a message, which was signed, rather indistinctly, "Helen Balfour." The following are the words of the message:—"I am not going to detain you, but have been trying ever so long to write you that I could not go away without one word. There are so many here, and each and everyone trying so hard to write, that it is difficult for any of us to do so perfectly. I will come whenever I can, and be with you as often as it is possible. Helen Balfour."

Mr. Balfour stated that the communication was from his sister, who died in 1847. She had never before communicated through any medium, and it was quite impossible for Mrs. Kerns to have known anything whatever about her. The ballot was then opened by Colonel Adair, and found to contain the name given.

The following message was then written by Mrs. Kerns, signed "Isabella Eccles":—"I cannot write a great deal, I am so weak as yet, but I want the dear ones I left behind to know that I am *all* right; that the beautiful home I so longed for was fully prepared for me, and the loving ones gone before stood with outstretched arms to receive me. Tell my dear ones not to mourn me, neither for my sake to wear the gloomy apparel of mourning, for I am not dead but gone before—gone, however, to return whenever the opportunity is afforded me. Isabella Eccles."

Mr. Balfour recognised the communication as from the spirit-wife of Mr. Eccles, and sister of Mr. Foster, of Preston. She was well known to him during her earth-life, and the words and spirit of the message were in every way most characteristic. She had only quitted the earth three weeks since.

Mr. Burns remarked that the memorial cards sent him were in accordance with the spirit of the message, for in place of the customary black letters and ornaments of woe, they were printed in gold and white. This spirit manifested on Sunday evening at the obse of Mrs. Kerns' address at Doughty Hall. The name "Isabella B." was luminously represented in the air, but as the full surname could not be distinguished by Mrs. Kerns, owing to vibratory influences, it remained unrecognised.

This closed the phenomenal portion of the seance. Mrs. Kerns called upon the two judges to make their report to the audience.

Colonel Adair stated, so minutely had he watched and scrutinised the medium's every movement, that he believed it to be a physical impossibility for any of the writing in the ballots to have been seen. It gave him great pleasure to have taken part in certifying to English Spiritualists the perfect genuineness of Mrs. Kerns' mediumship.

Mr. Bowden, the sceptical judge, agreed with Colonel Adair as to the perfect fairness with which everything had transpired. To say that he was convinced of Spiritualism from what he had seen would be exceeding the truth. His mother's name was on one of the ballots, and had that been given, and he had received a message from her, the balance might have been turned the other way.

After a few congratulatory remarks from Mr. Slater and Mr. Burns, a meeting was brought to a close which delighted all present, and will, we believe, form a new starting-point of English phenomenal Spiritualism.

MR. REDDALLS must say something when he speaks. In his paper he objects to the report which we gave of his Newcastle affair; and then substantially corroborates the statements made. He says, "Mr. Burns is a Spiritualistic charlatan," and adds, "Fortunately hard names, without proof, cannot hurt any one." This kind remark was quite unnecessary, as no one was afraid of the "hard names." But he has another plea. Mr. Burns "avowedly stutters a confessed cheat and impostor." Well, if he does, why should Mr. Reddalls be jealous? Why not "confess," and allow decent people to aid him to a respectable and useful position in society? "A cheat and impostor" is a misguiding individual not wholly bad but dead of moral medicine. It is only the very bad who snuff at reforms. As to Mr. Reddalls's libel, we can only say that all mediums who sit at the Spiritual Institution do so under these tests devised by the sitters—an arrangement which Mr. Reddalls audaciously avoids in his "seances."



## ANOTHER BABY MEDIUM.

To the Editor.—Sir,—A short time ago a correspondent wrote to you concerning "Psychopathy in Blackburn" and "Mesmeric Entertainments and Lectures in Rishton," a thriving place about three miles from Blackburn. It was at the invitation of Mr. Omerod, the only Spiritualist in the place, we went to lecture, and while there treated that gentleman's father-in-law, Mr. Richard Place, affording temporary relief, but failed to accomplish anything more successful. I gave it as our opinion that the days of his earthly pilgrimage were drawing to a close. His daughter (Mrs. Omerod) on the last Saturday that he was here asked him, if it were possible, would he come back and communicate after he had passed over. He nodded his head in consent, but smiled at the suggestions, not being himself a Spiritualist.

On Wednesday, at two o'clock, he solved the problem, passed the rubicon, by going over to the more spiritual side of our existence, after a lingering process of dissolution of forty-eight hours. On the afternoon of the same day, at five o'clock, as his grandson, of whom he was dearly fond, lay asleep in the cradle (the little medium's name is Arthur Omerod, and he was born on the 12th of August, 1875,—seven weeks old), his mother's attention was called to him by the peculiar motions the child made in his sleep—throwing up his arms, rubbing his little hands together, nodding, and smiling, altogether so strange, that his father and Mr. Meredith were called upon to take notice of what was going on. Mr. Omerod (influenced, no doubt,) took the baby's hands in his own, and found that they were very cold, almost death-like, and gave it as his opinion that the child must be dying or in the trance-state. At the mention of these words the child smiled and rolled its head from side to side. Then a strange shade came over its face. Immediately thereupon Mrs. Omerod declared that she recognised the face of her father in that of the infant. Mr. Meredith asked the control, if there was one, to please signify it by opening the baby's eyes three times in succession. Scarcely had the request been made when the little one's eyes were opened and closed as required. The pupil of the eyes dilated and fixed, as in the trance or mesmeric state. If it was Mr. Place controlling, would he signify it by shaking hands with them? Although just previous to this the little darling's hands were lying in the most innocent way by its side, it raised up its right arm and hand, and held towards Mrs. Omerod, and shook hands, smiling and bowing, and then shook hands with Mr. Omerod and Mr. Meredith. Numerous questions were then put by those around the cradle, and all were answered promptly in the affirmative or negative, and frequently, when desired by the questioners, answered by smiling to signify yes, or closing the hand to signify no. I wonder, some one suggested, can he speak, when an attempt was made at once, but not successful.

After a seance of an hour Mr. Meredith suggested the spirit controlling should retire and let the baby sleep. With a smile and nod the control left, and the baby fell into a quiet slumber again.

About eleven p.m., when I returned from delivering a lecture on Spiritualism and mesmerism at the Mechanics' Institute, Enfield, these good friends told me what had transpired, and naturally enough I looked at the wonderful infant as it lay in its mother's arms, looking at it like a stiff-necked Jew for some sign to help me out of a state of almost impolite unbelief. I then saw the child quiver all over and stiffen out, heard the strange sound in the throat called the "death-rattle." Then all was still. I was all attention, and said, almost unconsciously, "Mr. Place, you have got all over this now." The child's eyes immediately opened, looked me straight in the face, its head bowed, and a most serene smile passed over its face. I then said, "Will you shake hands with me?" It was done. I was surprised. There is a beautiful superstition in Ireland among the peasantry that when a baby smiles in its sleep the angels whisper to it. I believe an angel whispered to this little one.

Pardon the length of this letter. I have no doubt that many interesting details will yet be forwarded to the columns of the MEDIUM, highly instructing and interesting to all Spiritualists concerning the doings of this little labourer, out of whose mouth already there is perfected praise. Present at the first sitting:—Mr. Smith, Mr. and Mrs. Omerod, of Rishton, and Mr. Meredith, of Liverpool; and myself, in addition to the above, at night. J. COATES.

[This is a precious babe. The parents must, however, be careful and not stimulate the control. Mr. Jenken takes great pains to prevent the mediumship of his extraordinary children from being excited too often.—Ed. M.]

## SOMETHING NEW.

MATERIALISATIONS DEMONSTRATED BEYOND CAVIL. CASTS OF ABOUT TWENTY FINGERS TAKEN AT ONE SITTING, VARYING IN SIZE FROM THE FINGER OF A YEAR OLD BABE TO THAT OF A GIANT.

On the 15th inst., I received a note from Professor Wm. Denton, the well-known lecturer on Geology and Spiritualism, who resides in the town of Wellesley, some ten miles from Boston, stating that he had discovered a very simple method, whereby he was assured he could obtain the cast of the materialised hands or fingers if he could find a medium who had such manifestations, and wished to know if Mrs. Hardy was willing for him to try the experiment with her. I replied by return mail, that we should be happy to co-operate with him in any experiments tending to demonstrate the genuineness of "materialisations." Then followed a note from him, saying that he would call the next day, Sept. 16th. He did so, and we immediately improvised a seance, the Professor bringing his materials with him, of which he had not given us the least inkling, nor his method of applying the same.

We took for the purpose a common table, 4 ft. by 2, and drew cloths round the outside for the purpose of darkening under the table. Mr. Denton then ordered a common water-pail nearly filled with hot water; he then added a quantity of paraffin, which of course melted and floated upon the surface of the water; he then set the pail under the centre of the table, Mrs. Hardy sitting at the end, and Mr. Denton and myself on either side. No battery was needed to show what anyone of us was doing with our hands, as they were all upon the table in sight. In a few minutes we could hear a splashing in the water, and in a short time the invisibles signified that they were succeeding and wished the medium to take something from them. Mrs. Hardy then just passed her hand between the cloth and the table, immediately under Mr. Denton's

face, her wrist in sight all the time, and her fingers at no time coming within 2 ft. of the pail and the spirits passed up their hands one after the other, after having dipped them into the solution in the pail, for the medium to draw the mould or coating from their fingers, till we had fifteen or twenty of them, not only with nails perfectly formed, but the lines in the cuticle distinctly shown. Among this number there were certainly five different sizes, three or four of them being the fingers of babes from one to three years old, then increasing in dimensions till we obtained that of a thumb (the nail well defined, and the flesh lines showing distinctly), much larger than any ever seen by either of us; in fact it was enormous.

Professor Denton has them now in his possession, and will give the facts in the next *Banner*, under his own name.

These facts speak for themselves, showing that progression is the order of the day. The above manifestations occurred in daylight, with the blinds merely closed, no cabinet, no hiding of the mediums, everything done in the room by any one of the company, being seen distinctly by the others.

Boston, Sept. 20, 1875.

[Professor Denton's letter corroborating the above is in the *Banner of Light*, received as we go to press.—Ed. M.]

## PHYSICAL MANIFESTATIONS AT BATLEY.

Mr. Editor.—Dear Sir,—At the request of the friends in Batley, I send you an abridged account of a dark seance, which took place in my house on Monday evening, September 27th, 1875. We met as usual at 8 p.m., and commenced our meeting by singing "Shall we gather at the river?" When we had sung the first verse, the controlling spirit (through Fred Lawrence, our principal physical medium), stopped us, and told another spirit to go to some sceptic's house and bring something which they could own and recognise as theirs. We then sang the second verse, but while so doing, something fell with great force on the table and bounced from it on to the knee of one of the sitters. A light was then called for, when it was found to be an album belonging to one of the sitters, a young woman who had never been at a meeting of the kind before. On seeing it she became rather agitated, and sat with it in her hand, staring first at one, and then at another, all round, in a perfect state of bewilderment, her looks plainly showing that she thought there was some trickery going on. The light was then put out again, and the instruments were immediately knocked about, the balls rung, the tambourine playing and floating over our heads, it rattled against the ceiling with a vigour that I have never witnessed before. One old man was slapped on the top and each side of the head, first with a cold hand, and then with a warm one, in fulfillment of a promise made on the previous night by his late partner. The table was then put on the top of the medium's head; the tube was rattled on their heads with a vigour that was not always so very agreeable; at least, I thought so, as I said, "Thank you, friend," for two blows that I got on the head, but inwardly wished I might not be called on to return thanks again for like favours. While these things were going on, a light was called for, when the tambourines and bells were found on the heads of various sitters; but, strangest of all, the medium's arms (just below the elbows) were tied behind his back, while both his hands were firmly held by the sitters on either side of him. One of the strangers (who appeared rather suspicious) was now requested to exchange seats and hold the medium's left hand. Being rather timid, she was cautioned not to be frightened, and under no circumstances whatever was she to let go her hold of the medium. The light had not been out more than two minutes when it was again called for, when the medium was found with the edge of the table-top resting on his left shoulder, one foot passed along the back of his neck and the other in front of him, the stranger maintaining that she had never left go her hold, nor allowed his hand to move. Things being again put to rights, the controlling spirit told Earl Walker (another physical medium) that he might now ask a few questions and he (the spirit) would try to answer them by raps on the table. He was asked to give three raps, which he did, in a very low tone; he was then asked to give them louder, then he gave two rather louder; then a pause; then he gave three with such force they could be distinctly heard outside the house; then five was asked for and given; then it was requested that everything that was on the table should be placed on the questioner's knee, when it was immediately done and the table turned upside down on the top of them. All things being righted and the light again put out, the former questioner requested that the table might be cleared of all things and placed on the shoulder of one of the strangers. The request was no sooner made than the things were sent flying in all directions, the tube hitting one woman such a blow on the nose that she believed it was bleeding, but when a light was got there was no blood, but the table was placed as requested. On being asked if all were satisfied, one of the sitters said, No, he should like to feel something; so the light was no sooner out than his head was treated as a drum, and he was soon fain to cry "content." He then asked the spirits to break the tambourine and he would buy another. He had no sooner promised to do so than it was smashed to pieces. Four of the sitters had sweets put into their mouths, which they said tasted very nice. This is but a very faint idea of what took place. At one time, the bells, tambourines, banjo, table, and tube, all beat time to the singing; at another it appeared as if four or five drummers were beating time to some lively air. During the seance we were told that we should have far superior manifestations to what we have had, and one of our sitters was told that as soon as he could be properly entranced, he would be taken from our midst out of the room.—Yours, JOHN PATTERSON.

Queen-street, Batley, Oct. 4th, 1875.

## RETURN OF J. J. MORSE.

A conversazione, to enable Mr. Morse's friends to welcome him on his return from America, will be held on Wednesday evening, November 3rd, at the Cavendish Rooms, 71, Mortimer Street, Regent Circus. Tickets, 1s. 6d. each; four for 5s., may be had of Mrs. Malby, 8, Granville Terrace, Shaftesbury Road, Hammermith; of Mrs. Everitt, Lillian Villa, Holder's Hill, Hendon; and of Miss Kinslingbury, 93, Great Russell Street, and at the doors on the evening. The profits will be presented to Mr. Morse as a token of regard. The friends will assemble at 6.30 p.m.

### THE CIRCULATION OF THE MEDIUM AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " " 4d. " 17s. 4d.  
Three " " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week for 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 8, 1875.

### THANKS TO CONTINENTAL FRIENDS.

We have before had occasion to express our satisfaction at the kind manner in which English mediums have been treated on the Continent. The return of Miss Fowler in such excellent spirits and renewed health presents occasion for again expressing our indebtedness to our Continental brethren. Whoever aids or comforts one of our order, really does so to all. And we hope, in like manner, every friend of those servants of the spirits who may travel on the Continent will accept these acknowledgments.

With all those ladies and gentlemen who met Miss Fowler and showed her kindness, we are not acquainted; but we may particularly mention Mr. Riko, whose kindly and lucid communication appears in another column. This gentleman is a friend of all mediums who visit Holland. He devotes to their interests such portion of his time and influence as may be at his command, and, as he has done in the past, so he will be pleased to do in the future. We must also name Mr. A. de Bourbon, at present on a visit to London. Our satisfaction in meeting this genial gentleman is great. He is a devoted friend of the cause, and is at all times anxious to promote the mission of those who are its servants. Dr. H. G. Becht, and Mr. Van Stalk are names that stand prominent among the earnest supporters of the movement.

We know there is great prejudice on the part of stay-at-home people against those who live in other countries, but we can assure all mediums that they would derive great pleasure, would confer substantial benefits upon others, and promote the cause very much, by arranging to take an occasional tour into other countries. Any of our mediums who can leave home for a short time, may find a pleasant holiday by putting himself into communication with the Continental spiritualists, who will be pleased to see them. We shall at all times be happy to afford any advice and assistance in effecting such arrangements.

Up the Rhine, Miss Fowler received very marked kindness from Prince Wittgenstein, who introduced her at Ems to the Imperial visitors, to whom she gave sittings. It speaks highly for the spiritualism of those distinguished personages that they do not make their high position in society any excuse for not doing their duty in the most cordial manner to those who enjoy with them the universal faith of Spiritualism.

We might extend this notice to a much greater length, but the ladies and gentlemen who would be mentioned are not known to our readers; and hence we close these remarks with a general expression of our gratitude for benefits conferred on those who are engaged with us in this work.

### TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.

To the Editor.—Sir,—I have to acknowledge, with thanks, parcels of literature from Messrs. Friehold, Alohin, and Ashman, for gratuitous distribution at our meetings; also, the responsibilities have to thank Messrs. Henly, Cartwright, and J. Burns for services rendered on the platform during the past month.—Yours faithfully,

Sept. 27th, 1875.

G. F. TILBY, Communicator.

Lectures and Debates every Wednesday evening. A free platform.

October 13.—Mr. R. Linton. "Telegrams from the Stars." An astronomical lecture.

October 20.—An open meeting.

October 27.—An open meeting.

Mr. D. D. HOME has arrived at Paris, weary with the fatigue of travel.

Mr. AKSAKOF and Professor Boutlerof have gone to Newcastle to visit the mediums there.

Mrs. TAPPAN.—It is reported that the steamship "England," bearing Mrs. Tappan and Mr. G. E. Hinde and family, arrived at New York on Tuesday.

### THE HAPPY EVENING AT DOUGHTY HALL.

This long looked-for event has been definitely fixed to take place on the evening of Thursday, October 21. The tickets are now ready, price 2s. each; double tickets, to admit a lady and gentleman, 3s. 6d. The various friends who intend to take part in the entertainment are busy rehearsing, but the chief attraction of the evening will be the friendly meeting of those devoted to the grand work of a free and enlightened Spiritualism. There will be special facilities afforded for social intercourse, and many new acquaintances will be made, and old ones more firmly cemented. Visitors from the country are expected. The refreshment department will be amply supplied with choice delicacies. There will, no doubt, be a full attendance, and it is probable that the price of tickets is too low on that account.

### MRS. KERNS' FORTHCOMING SEANCE AT DOUGHTY HALL, IN AID OF THE SPIRITUAL INSTITUTION.

Mrs. Kerns has kindly offered to give a public seance, in aid of the Spiritual Institution, at Doughty Hall on Tuesday evening next, at half-past seven. Another opportunity will thus be afforded, to those who have been unable to attend Mrs. Kerns' previous seances, of witnessing the interesting manifestations presented through her remarkable mediumship. Tests and communications from spirit-friends will be given by means of ballot-papers, as described elsewhere in these pages. As this will be Mrs. Kerns' last evening in London, we are sure our friends will avail themselves of the occasion in large numbers. Doughty Hall, commencing at half-past seven. Doors open at seven. Admission, one shilling.

### "WHEN WILL 'HAFED' BE READY?"

Dear Mr. Burns,—This is a question you put to me in one of your notes last week, and a very proper question it is. In answering it through the MEDIUM I take the likeliest way, perhaps, of getting at the great majority of the subscribers for the work; for, although I have not had many inquiries, I doubt not there are many of the subscribers anxious to know when "Hafed" will be published. The work is almost all printed—five-sixths of it—and I expect to have the sheets in the hands of the binder by the end of this month—that is, if I am not disappointed by the artist in London, who is employed in producing facsimiles of a number of direct drawings and writings for the Appendix. One or two of the latter have not yet been given by our spirit-friends; but, as they have never in a single instance broken their promise, I am quite sure of getting them. It is now about five or six years since "Hafed" promised to give an extended list of the kings of Persia before Christ, and I had almost lost all recollection of it; but two or three weeks ago the list was produced, under the strictest test conditions, in the same way as the direct drawings were done for the illustration of the book. The lithographer's artist has finished twenty-one or twenty-two of the twenty-four illustrations; one of these, given recently—a head of Christ crowned with thorns, with a line of Greek below—I mean to give as the frontispiece.

Whenever I am able to fix a day for the publication I will give notice in the shape of an advertisement in all the Spiritualist periodicals.—I am, yours, &c.,

HENRY NISBET.

219, George Street, Glasgow, October 5, 1875.

### RETURN OF MR. MORSE FROM AMERICA.

To the Editor.—Dear Sir,—After an eleven months' sojourn in this wonderful country I am about "packing my trunks" for home, once more to enjoy the society of my old friends and the companionship of wife and child. I have been most hospitably and kindly treated on all sides, and have had my fair share of success. I have made many friends. I part from them with regret. I sail for home on October the 9th per s.s. "Baltic," White Star Line, arriving in Liverpool by about the 19th or 20th, and reaching London on or about the 26th same month. My family meet me at Liverpool. Thinking your readers would like to hear of my return, I have penned this note for their perusal. I trust to meet many of them again ere long. With fraternal regards to all, I am, respectfully yours,

J. J. MORSE.

### MR. SADLER, THE WELSH MEDIUM.

We had the pleasure of congratulating this young gentleman on his eighteenth birthday. Mr. Aksakof sent for him to come to London for some experimental sittings, and so he was present with us on the occasion of his anniversary. He was accompanied by his sister, and we found them good, honest young people, who regard Spiritualism as a sacred work of the highest importance. We had a goodly number of sittings. The dark seances were very good, the spirits moving and playing the instruments freely, speaking in the direct voice, and touching the sitters. The sitting for materialisation in the light did not result in the form coming out, but the white garment of the form was seen by the edge of the curtain. Mr. Sadler could not go to St. Petersburg, so that no attempt was made towards that end. We were very pleased to meet with Miss and Mr. Sadler, and hope to see them in London again soon. The cause is in good keeping in their hands, and the special and non-professional seances which they hold at home must be of great use in promoting the cause in Cardiff. Mr. Sadler is inundated with invitations to travel, but he prefers to work in the prepared atmosphere of his loving family circle rather than be buffeted about in the demoralising sphere produced so often by the unmitigated influence of suspicion and ill-feeling. Mr. Sadler does not fear the sceptic, but he may be wise in meeting inquirers after due preparation rather than to fling his precious gift at the feet of those who may trample upon it.

MISS BAKER'S MEDIUMSHIP.—Miss Baker continues to be visited by numerous inquirers, and those who sit with her once desire to do so again. A lady who has had a number of sittings writes: "It affords me a great deal of pleasure to see Miss Baker in the clairvoyant state."



## DR. MACK'S VISITS TO THE PROVINCES.

Since his arrival in London Dr. Mack has been called upon to go long distances into the country to visit patients. He has generally chosen the end of the week for that purpose, leaving London on Saturday and returning on Monday. These calls increase; and he finds it impossible to accede to them all, for few are willing to recompense him for the great loss of time and vitality incurred. To make these visits, it is necessary to sacrifice Saturday, Sunday, and Monday, three days out of seven.

If those who desire a visit from Dr. Mack would arrange with other patients to receive treatment at the same time, they would be able jointly to afford some recompense to Dr. Mack for his services and loss of time in visiting them.

In some instances Mr. Burns would accompany the Doctor, and a public meeting could be held on the Sunday evening, for the advocacy of Spiritualism. The programme of such a visit would run thus:—A social meeting on Saturday evening, to introduce the Doctor, and enable the local friends to make his acquaintance, and look out patients for the morrow. A few hours of Sunday might be devoted to healing, and Mr. Burns could give a discourse to the public in the evening; the two returning to London on Monday morning.

## MISS LOTTIE FOWLER'S MEDIUMSHIP.

Since her return to London Miss Fowler has been visited by many of her old patrons and given test seances of a superior description. She is much improved in health and lucidity by her tour on the Continent, and her sittings are indeed very valuable.

She does not intend to give seances for physical phenomena, except in the case of a few friends in whom she may have thorough confidence. Miss Fowler has but a small stock of vitality, and nothing so much exhausts a medium and destroys power as wasting suspicious sittings. Mr. Riko gives ample testimony of the extraordinary nature of Miss Fowler's physical mediumship, and it is truly a power too rare and valuable to be ruthlessly used.

Miss Fowler desires us to state that she does not answer letters. A personal interview is absolutely necessary. Nor does she give sittings for the recovery of lost property, or for speculations on the turf, betting, and fortune-hunting.

Miss Fowler's hours and terms may be learnt from the advertisement on another page.

## CONFERENCE AT NOTTINGHAM.

To the Editor.—Dear Sir,—The Committee of the Nottingham Psychological Society desire to inform the friends of Spiritualism in this vicinity that they (the committee) are arranging for a conference to be held at Nottingham on October 31st. Mr. Burns has kindly consented to be present, and we are sincerely anxious that all the friends, as far as they possibly can, should endeavour to be present. A lecture by Mr. Burns will be given in the evening.

We hope to see delegates from Belper, Derby, Loughboro', Hucknall-Torkard, and any other locality that can possibly arrange to be represented. In the absence of delegates, we shall be glad to receive short reports, showing the state of the movement in their districts. We also invite short papers touching on some of the many phases of the subject, which will be read and discussed. Tea will be provided at five o'clock. The exact programme is not yet quite agreed on, but more particulars will be forwarded shortly. All communications and inquiries should be addressed to yours, in the cause,

J. ASHWORTH, Cor. Sec.

72, Rowland Terrace, Heskey Street, Nottingham.

MR. HERNE commenced a new series of developing-sittings on Tuesday evening, at the Spiritual Institution. About six full forms walked out in the light. Mr. Herne's power is on the increase. The other evening a heavy table floated up several times in full light.

MISS EGAR has a good attendance at her Friday evening seances at the Spiritual Institution. Dr. Main was present three weeks ago. On the following Friday Mrs. Pritchard was much used, and on Friday last Mrs. Kerns gave several tests. Mr. Wallis spoke well these last two seances. Miss Eggar is undergoing an interesting development, and we hope to report soon from her new controls.

MRS. ANNIE EVA FAY announces herself in Boston as "endorsed by the Royal Society of England," which is certainly news to us on this side of the Atlantic. Now that the *Spiritual Scientist* has undertaken the exposure of humbug, here is a job for him. The *Boston Herald* gives an account of a trial made by Mrs. Carpenter, at which that lady was "tied almost precisely as Mrs. Fay is tied," and the usual phenomena attending Mrs. Fay's light seance were done. Mrs. Carpenter repeated the feats before the eyes of the spectators, and though she has not the "natural suppleness and nervous energy of the tortuous little woman," yet she was able to "thrust her hands round to the front," tie a knot, ring bells, and drink water. Mrs. Fay may be a very reprehensible person in many respects—we do not defend her in any way, yet we say that these so-called exposures are as great a lie as the veriest humbug could possibly perpetrate. Mrs. Fay permitted herself to be held, not simply tied "almost" in a certain way, and then the phenomena took place. She also described spirits, and the phenomena and spirit-guides were observed by clairvoyants. When she had hold of the electrical terminals, heavy objects were carried a considerable distance, and a monoleid desk with a Braham look was opened; so that Mr. Crookes can afford to treat the fools that essay to laugh at him with silent contempt. By all means let Mrs. Fay be "exposed" if the operation be needful, but while those who pretend to do so do not, then Mrs. Fay's dishonesty (if she be dishonest) is sheltered under the shadow of their false pretences, and an attempt is made to aid truth and justice by base lies and groundless assumptions. The most gullible of all human fools is the abettor of these exposures of Spiritualism. Mrs. Carpenter, do you know where story-tellers go to?

## RE-INCARNATION.—DISCOURSE AT DOUGHTY HALL.

During the last few weeks there have been received at the office of the MEDIUM a few communications defending the re-incarnation theory, and as the columns of this paper have not permitted the discussion therein, Mr. Burns proposes to give a discourse thereon at Doughty Hall on Sunday evening next. The facts and arguments adduced will be subjected to examination, and an explanation of them be offered in accordance with the views of Spiritualists.

This meeting will not only be of interest as a refutation of re-incarnation views, but it is hoped that important information will be given on the great question of man's spiritual surroundings. Service at seven o'clock.—Doughty Hall, 14, Bedford Row, Holborn.

## DR. MONCK IN THE ISLE OF WIGHT.

Dear Mr. Burns.—This is a pretty fair report of a seance at which I was present with Dr. Monck, at Ventnor, of the genuineness of whose mediumship, I am glad to have had many proofs. Please insert in the MEDIUM.—Yours very faithfully,

THOMAS COLLEY, Curate of Portsmouth.

The following is the report from the *Isle of Wight Express* of Oct. 2, slightly abridged:—"The circle was composed of nine persons, including the medium, Dr. Monck (all strangers to himself); of these, there were three ladies and six gentlemen, and several were personally unknown to each other. Amongst those in the circle were Mr. F. Trueman, of Ventnor, and the Rev. Thomas Colley, Curate of Portsmouth. The seance commenced at about ten o'clock and continued till nearly half-past-one. The first manifestation commenced immediately the sitters had been placed by the medium. It was apparent by the shaking of the table and rappings all over it, the gas at this time being alight sufficient to see that no visible agency was producing the sounds. A tambourine and heavy guitar were seen to rise off the table and gently fall back again several times, while, more curious still, a large accordion was lifted across the table a considerable distance towards Dr. Monck. The light was then put out, and those in the circle commenced singing a hymn, the raps on the table beating time in the most perfect manner. The gas having been re-lighted, the medium threw down upon the table a common white cambric handkerchief, which was seen by all in the circle to lift up and down as though some animate object was beneath it. Each individual was invited to place his or her hand on the handkerchief, and a gentleman who was sitting outside the circle also asked permission to do so, which was granted. The sensation was just as though a tiny hand was underneath; and the Rev. Mr. Colley declared that he experienced a feeling as though he had touched a live fish; the handkerchief was frequently lifted and shaken by the medium, for the purpose, we presume, of demonstrating that there was no object in it. The light was again extinguished, and those in the circle having commenced singing a hymn, before the completion of the first verse, a shrill voice, in a very loud tone exclaimed, 'I don't believe it.' This voice was recognised by Mr. Trueman and the Rev. Mr. Colley as that of a spirit called "Peter," whom they had heard on previous occasions, at seances where Dr. Monck was not present; and in response to an invitation from Mr. Trueman, the voice in a very loud tone answered questions close to him. In passing we may observe that "Peter's" voice once heard would certainly be easily recognised from its peculiarity. Astounding though the manifestations were up to this point, other and even more wonderful phenomena followed. Dr. Monck is said to be controlled by a spirit called "Samuel Wheeler," formerly a shipwright in Portsmouth dockyard, who almost immediately after "Peter" had done speaking commenced a conversation with those in the circle, which was kept for a period of nearly three hours, during which time although the medium's hands were securely held by ourselves on the one side and by a trustworthy friend of ours on the other, a musical box was started playing and floated round the room, a guitar was played in a similar manner, and a large bell was floated about the room and rung in a style which would have reflected no discredit upon the professional touch of this melodious (?) instrument by the town orier himself. The musical box played and stopped playing at the desire of any one in the circle. Everyone in the circle was touched by the various instruments, and this not in the most gentle manner, as we can testify. Lights were also visible in various parts of the room in the form of a lady's hand, the hand taking hold of dresses and coats, and shaking and pulling them. At the request of the medium, we joined hands with him, and having felt down from his head to his fingers, did not discover anything to account for the fact that almost immediately after, when a light was procured, we found hung on our arm one of the heavy dining-room chairs. The spirits of several relatives of those present were said to be in the room, their names being given with wonderful accuracy. Spirit-hands (which seemed natural enough) were felt touching the sitters, and one did us the honour not only to stroke our face, but to pull our whiskers and remove our necktie completely. During the sitting a board, hammer, and nails lying on the table were used, the nails being driven completely through the board, which in the operation was split and one half taken to a distant part of the room, the medium's hands being held the whole time. A voice recognised as that of "John King" talked to several in the circle, and was distinctly audible to all, as was also that of a female voice. In this description we have refrained from giving the slightest colouring to what we heard and witnessed, and must confess our utter inability to account for the phenomena. We feel certain of one thing, that whatever produced the results we have recorded, Dr. Monck most certainly did not do it. Beyond that we can express no opinion, and to those of our readers who look upon the results of this seance as a series of illusions, we say attend one and judge for yourselves. We understand Dr. Monck will remain in Ventnor for a few days, and can be seen by investigators at his apartments, 1 South Grove-terrace."

MR. ASHMAN commenced his healing class at the Spiritual Institution on Wednesday evening. He had a good attendance. Admission, 2s. 6d.

## REMARKABLE SEANCE WITH LOTTIE FOWLER AT THE HAGUE.

## PHYSICAL MANIFESTATIONS IN THE LIGHT UNDER TEST CONDITIONS.

My dear Brother Burns,—It is with great pleasure I take the pen to address you. I need not say with how much interest I follow in spirit your work, your struggles, your successes. Your life, like that of most of our brethren, workers in the same field of progress, is one of varied changes of sadness, satisfaction, exhaustion, relief, and sorrow, but in every case one of sacrifice. Nevertheless, be sure many feel encouraged at your example, many thank you in their hearts for your efforts in our dear cause, many wish to contribute their stone for the erection of the great building of the future. So I, and it is in this sense I send you a communication, which I hope you will find worthy a place in your MEDIUM, as it is a simple, but in every letter true, story of what we had the pleasure and satisfaction to witness a few days ago. I doubt not the English brethren will feel interested in it. I have just returned from a trip up the Rhine and through Belgium, and having had many occasions to see mankind everywhere toiling for the necessities of life, mostly without thinking about their future after death, and their only real interests, it is a true relief to revert to the facts of Spiritualism.

Autumn comes, the radiant blue of the sky is covered, the wind drives away the yellow, dead leaves of the forest—everywhere signs of death and dissolution. The many ruins of castles and palaces I saw, dawn in foggy visions on my spirit as so many proofs of the vanity of the things of the world, and the outside forms of so-called religion which I observed in the most splendid cathedrals; all these things, dear brother, make me feel impressed to say a few words about the land of glory, light, resurrection.

But let me come to my narrative, and allow me to head my article,

## LOTTIE FOWLER'S PHYSICAL LIGHT SEANCES.

On returning to the Hague, I found here our friend Miss Lottie Fowler, who, with her accustomed kindness, offered us some proofs of her marvellous powers as a physical medium, which I will now relate.

On her first visit here, in the month of May, we had an opportunity of seeing the first remarkable development of her physical mediumship. Till this date she had only occasionally obtained raps and table movements, as she told us, but never direct playing of instruments, or such things. Now, those she obtained, as I said, in May here for the first time, but not then in the light. Perhaps this good result came from the surroundings in which she worked, that is to say, all were true Spiritualists, who wanted proofs and solid conviction, but, on the other hand, never would interfere with the conditions by creeping along in the dark, suddenly striking lights, grasping mediums, walking about the room, and so on. In this way conviction about Spiritualism is not to be obtained; the only real way to get it on a solid basis is patient investigation, and following up the known conditions, without trying to have our own often irrational desires fulfilled or foolish conditions followed by the spirits. Hence we obtained the greatest satisfaction, as you will perceive from my following relation. I only describe one seance in order not to occupy too much of your costly space. I give you names, dates, and places.

On the evening of Monday, September 27th, the following persons were assembled at Mrs. and Mr. J. van Paaschen's, Spui, No. 26, at the Hague, their son Lewis and daughter Gertrude; further Miss Lottie Fowler, Mr. H. G. Becht (Houtmartel, the Hague), his wife, and daughter Jane, my wife, and myself. The room was a first-floor furnished drawing-room, with three windows looking on to the street, and was well lighted by a petroleum lamp.

After tea the seance commenced by putting Miss Fowler (who, let it be said once for all, with the most cordial willingness accepted every reasonable test, an example well worthy to be followed by mediums when they sit among true Spiritualists)—by putting, I say, Miss Fowler in a black linen bag, which I myself had provided. This bag was tied round her neck by a cord passing through holes in the upper part of the bag itself. She was then seated in an arm-chair in a corner of the room, with footstools under her feet. Now the cords with which the bag was closed round her neck were fastened to the upper part of the back of the chair. Her arms were placed behind her back, and the sleeves were sewn with solid white thread to the bag. The cords were passed also outside the bag round the shoulders, stomach, knees, and feet of the medium, and securely fixed to the different parts of her chair. Every one, on reflecting on those conditions, even without seeing them, will feel sure that it was quite impossible for the medium to come out of the bag, or get free from the cords, to produce even the smallest of the phenomena I am now about to describe.

The company sat in a half circle at some distance from the medium, and the light remained on the table clearly burning. We suspended two black linen curtains on a cord before the medium, and formed kind of partly dark cabinet, which was opened at the latter part of the sitting, as I will point out further on. The fixing of the medium was done by the ladies, Mr. H. G. Becht, and myself. No restraint was placed upon us by the medium, who all the time was humorous and merry. The phenomena, which occurred with the closed cabinet, were:—

1. Playing of bells, rattle, tambourine, &c., which instruments had been placed on Miss Fowler's lap by the company.
2. Showing of naked hands, with and without bell, from between the curtains, and in view of all, several times.
3. Touchings from spirit hands when members of the company placed their hands between the curtain, which was most graciously allowed by the medium,—the spirits feeling sure we should not grasp in a rude manner.
4. Throwing out of the instruments by invisible power.
5. A glass of water, placed out of the reach of the medium's mouth, was partly emptied.
6. Direct writing by the spirits on several pieces of paper, provided with lead pencils by the company. These writings consisted of communications, greetings, and so on.
7. Taking of a paper tube, presented by me, through the curtain.
8. Pulling of the curtains by invisible power.
9. Hammering with force by a hammer placed on a small board.

Now, I must state that on several occasions I was allowed to stand directly before the opening of the curtains. At my request I was allowed to open them suddenly, as soon as, let me positively say in the same

second, that the manifestations had ceased, and there sat Miss Fowler in her bag, with the cords and all undisturbed, of which we convinced ourselves, at her request, several times. Moreover, at one of the sudden withdrawals of the curtains, by myself, I saw, in clear light, the lead pencil make a line on the paper in Miss Fowler's lap, and then fall down without any visible hand near it. This was most striking. The same fact was also observed by others of the company.

Now, at Miss Fowler's request, who assured us she felt quite at her ease among us, we began to try in the light—that is to say, we opened the curtains and had the medium in full view, in a light which was given from the lamp simply placed in a corner, quite sufficient to perceive the smallest object in the whole room, as well as the medium, instruments, and so on. I say this because I want it to be noticed that the light was much stronger than I had before witnessed at any cabinet seance; in one word, quite sufficient. Miss Fowler herself invited us to have as much light as possible. What happened?

1. With Miss Fowler in her bag and tyings in full view, we all saw the bell placed on her lap slowly moving, then rising to her chest, turned upside down, and we heard it ringing. This more than once.

2. A paper placed in like manner was seen by all as if dancing, mounting, turning over, and then thrown from her lap.

3. The tambourine was taken by invisible agency, and raised, and we heard it played on vigorously for a certain time.

4. The tambourine when lying on her lap, or raised free in the air, or placed against her chest, sounded at our request as if a large hand was striking it with force.

5. I was allowed to approach within a few inches, bending down to the medium's lap, I saw the bell rise and move.

6. Mr. H. G. Becht and myself placed our heads on Miss Fowler's knees, and were touched several times under this condition by spirit hands.

7. The bag was seen several times to be pulled by invisible hands.

Such are exactly, and without the least exaggeration, the chief incidents of this memorable evening.

At the end of the seance the bag, cords, sewing, and all, after minute examination, were found totally undisturbed. Miss Fowler seemed somewhat nervous at these manifestations. She did not go for a moment into trance, but remained in full consciousness. I think if she develops for these manifestations, she will become a most wonderful physical medium (as indeed she is already), and a splendid materialising instrument too. We encouraged her in that direction, especially as she has no objections to reasonable conditions, and to light! With her usual beneficence, she asked our advice about giving a seance of the kind described for the benefit of the Spiritual Institution. We strongly advised her to do so, on condition that in the first instance she only sat for real Spiritualists, who know the conditions, and will not interfere with them, and amidst whom she feels at ease and pleased. It would be really a pity if such a splendidly developing physical mediumship should be spoiled by nonsensical sceptics who never are contented even under the most strict test conditions, but always require their own ideas to be followed out, and their conditions to be imposed on the invisibles. My advice is to sit quietly and calmly, and that splendid results will follow, I do not doubt. Every member of the above seance will confirm my relation.

Let me finish with a few words about another medium of the same kind I saw at Brussels, the son of Captain Bouvier, a true, real Spiritualist, who is ever ready to receive brother Spiritualists in his house in a cordial and pleasant manner. The boy is only thirteen years of age. I was introduced to the family by our good brother, J. N. Tiedeman Martheze, Esq., our countryman, well known among English Spiritualists. The boy is placed behind a screen, is bound, sewn, and secured in every way, and as soon as the screen is shut, instruments play, hands are shown through an opening, and so on. If Mr. Bouvier should try to develop these manifestations in the light or without screen, I do not doubt he would succeed.

Dear Burns, take courage. Everywhere Spiritualism is developing. Everywhere mediums arise in stronger force, and in greater number. Selfishness makes me say I wish we had some of the kind in Holland who would be willing to show their power in larger circles. Can't you send us "John King," or one of those powerful spirits of his kind? for we like him very much—our good old spirit-friend, whom Williams made known to us.

Taking leave of you now in words, but remaining in spirit with the great movement of which England is now the centre in the old world, believe me always disposed to do for good mediums who should like to come here what is possible when they trust in me.—Yours very truly,

Oude Moulstraat, 8a, The Hague, Holland,  
September, 1875.

A. J. BKO.

## A BROOK.

"Little brook that cheerly singest,  
Tripping on thy winding way,  
Purest gems the while thou singest  
Flashing through the beam of day,

"Oh, whence comest? whither goest?  
Wherefore singest blithely now?  
Wherefore saery diamonds throwest  
In the golden sunshine thou?"—

"From the mountain-summit snowy,  
To a river broad and deep,  
Winding oft yet ceaseless flow I,  
Ever on the way I keep;

"So, needs must I break to singing  
Of that high place whence I came;  
Sunward tiny jewels singling,  
Joyous for the destined aim."

8, Grampian Road, Edge Lane, Liverpool;

HENRY PRIDE.\*

\* "Iphigenia," a Poem. By Henry Pride. Written as an "Aid to Reflection" on the Atomist dogma. In this press, price 6d.—"God with us," "The Love of God," "Christ Jesus," (Three Poems). By Henry Pride. Embodying Spirit-teachings given to the writer through the mediumship of Tom. Price, in the press, price 6d.



## THE SPIRITUAL BAPTISM AND NAMING OF A CHILD.

On Sunday afternoon, the 19th September, Mr. T. P. Faucitt and others met at the house of Mr. F. Everitt, Newgate Street, to celebrate the baptism of Mr. and Mrs. Gibson's child. The meeting commenced by singing a hymn, after which the medium (Mr. T. P. Faucitt) was controlled by his spirit-guide, who, after offering up an invocation, released his control, and appointed "Adona" to conduct the service. After some remarks to the friends concerning the subject, this spirit desired the parents of the child to sit in front of the medium, and place the child on his left arm. Putting his right hand on the child's chest, the medium gave utterance to the following verse:—

"Emma Gibson is to be thy name,  
By which thou shalt be known on this earth-plane;  
May thy life be fraught with good works here,  
And fit thee for a higher sphere,  
Where loving angels dwell."

Whilst all was silence, the medium made passes over the face of the child, after which he returned it to the nurse, then took hold of the parents' hands (one of each), and addressed them in words best fitting on how to train up the child; that it might be of service to its fellow-creatures, observing that the child had got an exalted influence around it, and that the little ones who had gone before, and relatives of age and parental care were watching by even then to protect the child, or his guardian through life. After this, "Adona" made remarks on the meaning of baptism—how she had baptised the child with spirit without water, and why she had done so, and when spirit and water is necessary—that is, in the case of sickness—giving a striking circumstance which occurred in the town. A child having taken fits or convulsions for a whole night and nearly a day, was washed in spirit and water—viz., magnetised water—and was cured. Following on with the address, touched on the various forms of baptism practised in Christendom and abroad, the uselessness of such forms, and those who practised baptism by magnetised water should be those who possessed the healing power, or those who had attendant healing spirits; and that such people should avoid all narcotics and stimulants, lest some polluted influence should fall from their fingers, and contaminate the child.

After tea, Mr. T. P. Faucitt was again controlled, and after some questions were asked and answered, "Adona" gave a beautiful description of her passage from the third to the fourth sphere, giving details which are too lengthy to occupy your valuable space.

After the following question was asked, viz., Why the medium took hold of the parents' hands during the baptismal ceremony?—so that they might unite in spirit with the child, having partaken of the same influence—the meeting was closed by "Adona" commending all to the guardian angels which were around.

This was the most interesting baptismal ceremony, and I think more in harmony with the views of Spiritualists, than ever I attended.—  
Yours fraternally,  
Jos. Gibson,  
Bishop Auckland.

## SOUTHPORT.

Mr. Editor.—Dear Sir,—Yourself and readers will, no doubt, be glad to hear that we formed a circle in Southport in January last at Mr. Graham's, 100, William-street. We have now several mediums, one Mr. E. Dodgson being well developed as a trance-medium. Others are developing as trances, physical, &c. We are much indebted to that great benefactor of Spiritualism, J. N. T. Martheze, Esq., for advice, and also for a copy (which was very much prize) of Olett's "People from the Other World," to Mr. John Lamont, the indefatigable helper in Spiritualism for both advice and presence we are much indebted, but more for his bringing Mrs. Tappan, whose marvellous oration has stirred up the subject of Spiritualism more than anything else here. I had the pleasure of being at the presentation, and never shall I forget the sweet point of "Quine's" or the power felt. It was described by Mr. Lamont as the "Pentecostal Outpouring of the Spirit," the nearest words could describe.

On Sunday last Mrs. Ohlsen, of Liverpool, was with us, and we had sittings in the afternoon at three and six o'clock. "Lydia," one of her controls, gave an oration on "The Life Hereafter," a subject selected by myself, also one by Mr. E. Hayward on "Spiritualism Explained." Afterwards we were honoured with the presence of her old and useful control, "Old Janet," who in the "braw Scotch tongue" gave some good advice and receipts to some connected with the circle who were unwell. In the evening "Lydia" again gave a fine oration on "Spiritualism versus Religion and the Bible." "Janet" again controlled, and hoped all would keep steadily pushing forward in the good work.

With regard to the MEDIUM, its sale has increased here tenfold in the last six months.

We shall be glad to see any Spiritualists from any local town who may be in Southport, and if they would drop a line to address below we would endeavour to have a sitting. Trusting I have not taken up too much of your space, with best wishes for the increased circulation of the MEDIUM, I am yours very truly,  
J. STREET GRIFFITHS.  
Kenrick Place, Southport, October 4, 1875.

## SPIRITUALISM IN HULL.

To the Editor.—Dear Sir,—On Sunday, September 26th, Mr. Enoch Taylor, trance-speaking and healing medium, Hoyle's Buildings, Luster Street, Keighley, commenced a series of sittings at 4, Strawberry Street, Drypool, Hull, which have been a success during the week. His engagements terminated on Sunday, October 3rd. The manifestations were of such a character as to astonish even Spiritualists themselves. On Wednesday and Friday evenings two Italian spirits controlled Mr. Taylor and Mrs. Pawson together, and a long conversation in the Italian language was the result. On Saturday night, whilst Mr. Taylor was walking through the market, a little girl was seized with the most agonising pain. He took her aside, and in less than five minutes the pain was entirely driven away. We intend shortly to make another engagement with Mr. Taylor to visit Hull. He leaves here for Grimsby.

On Thursday evening, September 30, we were most agreeably surprised by a post visit from Mr. J. L. Bland, of Derbyshire, who spent the evening with us. We have always arranged with him to be present

with us for four successive Sundays in the afternoon, from two to four, for healing purposes only, and in the evening, at 6.30, for trance-speaking. We understand that healing-power with him is somewhat extraordinary, and we would advise all who believe in spirit-power to avail themselves of the present opportunity. All communication by letter to Mr. Bland can be made—Care of Mr. Thomas Pawson, Strawberry Street, Drypool, Hull.  
Hull, October 4, 1875.

## MEDIUMSHIP IN MACOLESFIELD.

Mr. Burns.—Dear Sir,—It is now more than twelve months since I first wrote to you on the investigation of Spiritualism. We have had many experiences since then, and have had to exercise much patience, but the position now attained will place us, I doubt not, on a higher platform for usefulness. Of that position I wish to say a few words.

A few months ago, while travelling from Manchester home, I was joined by a gentleman, who, having heard of our investigations, confessed an interest in the subject. Subsequently, I lent him Judge Edmonds's Tracts. Ever since he has been an earnest seeker after the truth, and, I think, on more than one occasion has visited the Spiritual Institution.

But, Sir, I am reminded of the inspired sentence, "A word in season how good it is," in reference to this case. The words spoken to this gentleman have led to great results. In his own family are two mediums, youths from 10 to 14 years old; but, further, connected with this family is another, in which is a most promising medium, a girl of 12 years.

With these mediums I had the pleasure of sitting last evening, and a relation of the facts may not be uninteresting to the friends of and inquirers into Spiritualism.

In the first place, however, I cannot forbear just to say I was much interested in the sincere, candid, and child-like manner of the girl, the chief medium. The youngest boy, who united with her in the sitting, is likewise prepossessing in this grace, but still boy-like.

At the commencement, I was instructed to tie these two together. I placed them on chairs, back to back, and as securely as I knew how, made them fast to the chairs and to each other. Had I been so tied, I think, without assistance I must have remained there until now.

We were then ordered to carry and place them in a narrow passage leading from the front room into the kitchen. With a wrapper hung over the kitchen side of the passage, and the door leading into it shut, this formed a rude cabinet. On one side are a few shelves with crockery, &c., on. The gentleman, his wife, eldest son, and myself sat in the light in the kitchen. No other human person being in their house.

In a few moments the knockings commenced—plates, basins, &c., were rattled about, and the girl, who is a normal clairvoyant and speaker, informed us the spirit had commenced untying them, and to us it was quite evident by the vibrations of the screen, the spirits were busily engaged within. Whilst this was proceeding, we were favoured with a shower of onions, plumstones, lumps of salt, taken, we presumed, from the cupboard, and thrown at us in the kitchen; frying-pan, plates, basins, large jar containing plum preserve, were pushed out at the side on the floor. At other times, pieces of rope were thrown out, and finally, the whole of the mediums were propelled forward on their chairs into the midst of us.

After this, the mediums were tied together by invisible power in a manner impossible they could, if disposed, have tied themselves, and in a few moments afterwards they were untied.

Again, I was requested to tie them standing together. I did so. A knife was asked for, and directly the rope and knife were thrown back to us, the rope cut, and the mediums were free.

I should weary you to tell you all the particulars, but, at the close, we sat in the dark. Directly, I was hit on the right shoulder, then something apparently bulky came against me, and yet another. The gas was lighted, an onion, the hearthrug, and a piece of matting lay at my feet, the two latter having been removed a few yards from their proper places.

Sir, I am personally convinced of the genuineness of the phenomena—not taking into consideration the impossibility, as I think, of them releasing themselves; but the artlessness, simplicity, and goodness of these children places the matter beyond suspicion to those who may witness it.

This is only the beginning of good things. I trust that many who now live carelessly and recklessly, by this means and these instruments will be convinced of the reality of spiritual existence hereafter, as demonstrated by facts.

To my mind, it seems especially adapted to accomplish this purpose with such individuals. They come like Jesus, "Not to call the righteous (nor those who think they are), but sinners to repentance." "He that hath an ear to hear, let him hear."

Make use of the enclosed to forward the good cause.—Yours respectfully,  
Honesty.  
Macolesfield, Sept. 28, 1875.

[The gentleman who writes, and the friend to whom he refers, are both well-known in Macolesfield; and occupy a position which entitles the above report to respectful consideration. We recommend that these tender mediums be protected from sitting in promiscuous sittings, allowing one or two prepared persons to each seance, and do not injure the young people by too much mediumship.—Ed. M.]

Mr. HAGARTY, the eminent phrenologist, is at present lecturing at Westbourne Hall with great success.

BIRMINGHAM.—On Sunday, October 10, Mr. Harper will re-introduce the "Currency Question" in the morning at eleven; and in the evening, at seven, will lecture in continuation of the subject of "Organic Morals."

J. DAWSON has ordered a copy of "Burns's Reply to Talmage," but has given no address.

### INSPIRATIONAL SPEAKING AT CHESTER-LE-STREET. GREAT EMOTION AMONGST THE CHURCHES.

On Sunday week the controls of Mr. Thomas Brown delivered two orations in Chester-le-Street. The afternoon address was based on the outpouring and gifts of the spirit, which are set forth very vividly in Acts ii., and 1 Cor. xii.

The spiritual friends have in this place unanimously agreed to pray and work for the gifts which St. Paul records, and the control pointed out most forcibly that these gifts were to be had and exercised for the asking for, and showed conclusively the reason why the churches had lost them.

The gifts of healing, and the speaking of other tongues were impressively dwelt upon, and we learnt that now, public attention being devoted to the subject, the spirits would never rest until the world was deluged with it, and the ancient glory which had been so long obscured would transfigure every enlightened spirit with a fresh effulgence.

The subject in the evening was entitled "God, Life, and Immortality." The following thoughts were recorded at the moment of utterance:—

God. Were it possible for all the mighty minds of judges, philosophers, and theologians to concentrate their thoughts on the one idea of God, the idea would be too vast and incomprehensible for the simplest solution.

God. The most practical definition would be goodness.

Never was there a period of time in all ages when the idea of God was not impressed on the human mind—reverence being an attribute of the spirit.

In pagan countries this idea was manifested in various modes. God is spirit—spirit moves the universe, prompts all the benignant influences by which we are surrounded; but no spirit, embodied or disembodied, can form an adequate conception of this august Being.

The views held by the churches of the nature of God cannot all possibly be right, because God being good, cannot look down upon the various forms of suffering with complacency.

God cannot do evil, because he is all good and holy, all beneficent. God is eternal. We may trace the rivulet to its origin, but by searching we cannot find out Him.

Life is wondrous, the evidence of design and skill in the stars and clouds is wonderful, but no archangel could attempt to discover the marvellous power of the human spirit. Life is immortal. If God had designed that man should have lived on for ever, he would not have mocked him with a desire for immortality.

God never mocks his children, the appetite craves for food and gets it.

Immortal life is varied. Everything, not only here, but in the invisible state, is arranged to minister to the spirit's happiness. No candle is required there, the spirit is a light unto itself.

They who would be happy there, must be happy here. When once across the threshold, all grief is forgotten, the future will be grand and glorious, no human spirit on the earth's plane can form the least conception of the change, to that spirit who hath lived for human weal. Love! Love! Love! is the watchword of those spirits who leave the sphere to minister to human needs, &c., &c., &c.

The control proceeded in seraphic strains to picture the scenery, surroundings, and inhabitants of the sphere or state in which she was located; the intense yearning the spirit felt to communicate a knowledge of its happiness to friends on earth; and the indescribable effects which the advent of Spiritualism will have on society if it could only be welcomed unhesitatingly by doubtful ones.

Spiritualism is spreading "thick and fast" down here amongst the mining villages, verifying the prediction that if ever it got amongst the miners, "it would go like wild-fire." The various dissenting bodies are up in arms. At one place, it having got wind that a leader had attended a spirit-meeting, he was thereupon ordered to give up his "class-book," while in another place the hearers were publicly cautioned not to attend a "circle" which was on the point of being opened in the place, but inquirers are crowding in notwithstanding. The Rev. R. Abercrombie, Free Church minister of Gateshead, has hastened to the rescue, and after uttering a budget of lies and nasty slang about the subject, he managed to sell a lot of books at a profit. After the lecture, public opinion is divided with regard to his harangue. Some of the Methodists say that he had better visited the crowds of drunken gamblers who occupy the street-corners in lieu of caricaturing a work which has brought happiness to numbers of individuals. His reception was altogether very cool, and it is thought he will stick to his pulpit in future.—I am, yours,

Chester-le-Street.

W. H. ROBINSON.

### DR. SEXTON AT CAVENDISH ROOMS.

Dr. Sexton's discourses at these rooms continue to be as attractive as ever. On Sunday last, although the morning audience, in consequence of the rain that was falling, was not so large as on the previous Sunday, yet there was a tolerably fair muster, and in the evening the place was well-nigh filled. The subject of the morning's discourse was "The Relation of Christianity to Reason," and in the evening the Doctor took up, according to announcement, "The Idea of God." The subject was, in truth, what the Germans call "God-Consciousness," which being an awkward expression, the Doctor substituted for it the "Idea of God," a term which he also said was not very felicitous. He described this consciousness of God as an essential element of human nature, breaking forth in some form or other, in all ages, and amongst all peoples. He expatiated upon the growth of Polytheism among savage races, traced its development into Pantheism, and its culmination in Monotheism. He enlarged at some length upon the religions of the Hindoos, Egyptians, Chinese, Persians, Greeks and other ancient peoples, pointing out that the "Idea of God" underlied all thought on religious subjects. The basis of this idea he discovered in pure reason, which invariably associated a cause with every effect, a force with the cause, and a volition with the force; and in conscience, which invariably recognised some principle of right and wrong, and in its most energetic battles for right, always made an appeal to heaven. The universal tendency to worship sprung also from the "Idea of God," a tendency which even Comte had admitted to be a characteristic of humanity, the want arising out of which he had endeavoured to meet in a manner that was whimsically absurd. The practical value of the "Idea of God," the Doctor described as being immense, since it lay at the root of all great and noble efforts for the

amelioration of mankind. Universal Atheism, he described as impossible, because a society in which Atheism prevailed would crumble to pieces and be destroyed through its own lack of Spirituality. In the course of the lecture, the Doctor pointedly referred to spiritual communications with the so-called dead as having been universally believed in in all ages and in all times.

On Sunday next, Dr. Sexton will deliver two discourses, that in the morning, at eleven, on "The Relation of Christianity to Knowledge," and that in the evening, at seven, on "The Doctrine of a Final Cause; its Nature and True Value." Those who attend in the evening will do well to be there early, in order to secure seats.

## HYMNS FOR SUNDAY'S MEETINGS.

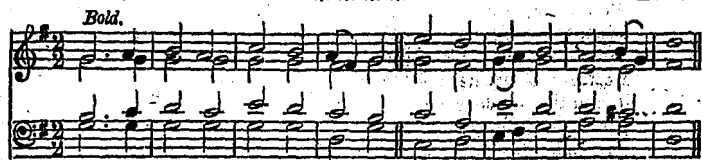
HYMN No. 1 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

HALD.

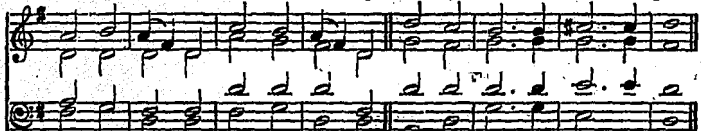
Bold.



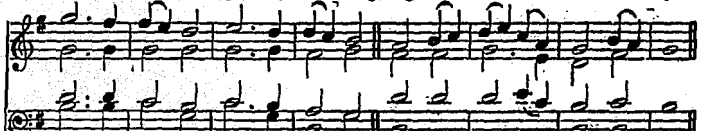
Far from mor-tal cares re-treat-ing, Sor-did hopes and fond de-sires,



Here our wil-ling foot-steps meet-ing, Ev-ry heart to heaven as-pires.



From the foun-t of glo-ry beam-ing, Light as-les-sial cheers our eyes;



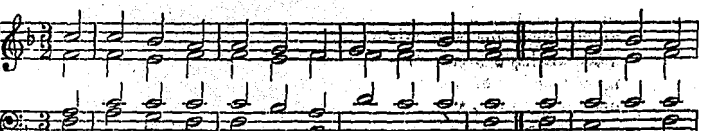
Mer-cy from a-bove pro-claim-ing, Peace and par-don from the skies.

2 Who may share this great salvation? 3 Every stain of guilt abhorring,  
Every pure and humble mind, Firm and bold in virtue's cause,  
Every kindred tongue and nation, Still thy providence adoring,  
From the dross of guilt refined: Faithful subjects to thy laws.  
Blessings all around bestowing, Lord, with favour still attend us;  
God withholds his care from none; Bless us with thy wondrous love;  
Grace and mercy ever flowing, Thou, our sun and shield, defend us:  
From the fountain of his throne. All our hope is from above.

HYMN No. 150 in the "SPIRITUAL LYRE."

BISHOP THORPE.

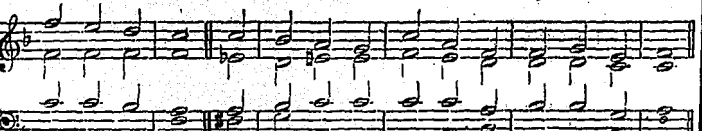
11.11.11.11.



The Lord is my Shep-herd, no want shall I know; I feed in green



pas-tures, safe fold-ed I rest; He lead-eth my soul where the



still wa-ters flow, Re-stores me when wand'ring, re-deems when op-press'd.

2 Through the valley and shadow of death though I stray,  
Since thou art my Guardian, no evil I fear;  
Thy rod shall defend me, thy staff be my stay;  
No harm can befall with my Comforter near.  
3 In the midst of affliction, my table is spread;  
With blessings unmeasured my cup runneth o'er;  
With oil and perfume thou anointest my head,  
O, what shall I ask of thy providence more?  
4 Let goodness and mercy, my bountiful God,  
Still follow my steps, till I meet thee above,  
I seek, by the path which my forefathers trod  
Through the land of their sojourn, thy kingdom of love.

HYMN No. 11 in the "SPIRITUAL LYRE."

Tune—"Old Hundredth."

Immortal praise to God be given,  
By all in earth, and all in heaven;  
The First, the Last, who reigns alone,  
And fills an undivided throne.



## CONCERT AT CAVENDISH ROOMS IN AID OF DR. SEXTON'S ORGAN FUND.

On Wednesday last, the entertainment which we had previously announced in aid of the Organ Fund connected with Dr. Sexton's Sunday Services, took place at Cavendish Rooms. The performance commenced with a pianoforte duet, played with great credit by the Misses Clark. Several ladies and gentlemen, new to the spiritual meetings, took part in the entertainment. Mrs. Russell, who is stated to be a pupil of Madame Sainton-Dolby, showed great musical talent in her rendering of two ballads, entitled "The Spirit's Song" and "Will He Come," and her duet with Miss Sexton, "Home to our Mountains" was very effective; while Miss Florence Lovell, whose only drawback was extreme nervousness, gave great satisfaction to all in her two songs. Mr. Williams, one of the leading members of Dr. Sexton's Choir, who appeared to be suffering from a severe cold, deserves credit for the manner in which he sang "Mary O'Moore." Miss Olaxton and Miss Sexton require no praise from us, they are both so well known to our readers; we need only say that each sang in her best style and was fully appreciated by the audience. Three glees were sung by Dr. Sexton's Choir, which, however, were not as perfect as could have been wished, owing, we believe, to the fact that the entertainment was got up very hurriedly, so that sufficient time could not be given to practise them. Mr. R. Mott, brother to the well-known singer, Miss Emily Mott, gave a solo on the violin, with great effect. The elocutionary part of the evening needs no comment from us as all must have pronounced it perfect. Dr. Sexton, Mr. Thomas Menzies, Mr. Albert G. Ogan, Miss Sexton, and Mr. Frederick Sexton rendering the recitations announced to be given by them in a most masterly manner. Mr. Geo. Sexton, jun., added considerably to the amusement of the evening by the dexterity with which he performed the marvellous feat of the Chinese Plate Spinning, while Mr. Albert G. Ogan created much merriment by his burlesque sketch, "Ten Minutes at Richardson's." We understand that these entertainments are to be continued quarterly. Due notice will be given concerning the next one, as soon as arrangements are completed. We believe it is to take place either in the first or second week in December.

## COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday last, at Cambridge Hall, Newman Street, Mr. F. Wilson commenced the series of discourses—the first of which was designated the Centrestance to the Circumference—as follows:—

Now, the centrestance is the beginning of the beginning, which the more you traced it, the more circumferenced it became, until the centre, as the ultimatum actually overpassed the limit of comprehension, as the outside of the all. The outside of the all implies that there is nothing beyond, consequently we can only think of space as the measurement between two points, so where there is no point of sight, there is nothing. I was travelling with a Scotchman—and I have never come across a silly Scotchman—and talking about other worlds, beyond the limit of our survey, he said he assumed worlds without end—to which I could not say, Amen; but it was a blissful state of mind to be in, for where there is certainty there is no occasion for mental anxiety. As spirit, then, is the centrestance, and the limit of the circumference, we have to ask, What is spirit?

Spirit is composed of buoyancy, wisdom, and afflation. Buoyancy is self-sustaining; wisdom is instinctive truth, and afflation is the breath of life. Consequently, as spirit pervaded all, then all is imperatively influenced by sustenance, wisdom and afflation.

The next consideration was life, which is composed of action, guidance and emanation. Action is the motion of the universe, guidance is the wisdom for the action; and emanation is the result of the action under the guidance of wisdom; and the all was to be explained by mediumation as through colour, form, and number. In contrast to life we had health. The child does not realize it, the boy wonders at it, the young man ignores it, the middle-aged man overshadows the prospect with the visions of fulfilled ambition, the miser turns his back upon it, the ripe-year'd man discounts it, and the aged look upon it as a deliverance. In the warnings they have received of its approach, as finding death in life, many now find life in death. The great cry of the thoughtful is, "Give us a guide." The teachings of Jesus are as to a world within a world and are a strain upon nature that cannot be endured. The philosophers are in the clouds and the only maxim I can offer is from Hamlet:—

"This, above all: to thine own self be true,  
And then it follows, as the night to day,  
Thou canst not then be false to any man."

And we know what a world is enclosed within that one word self.  
The subject of Progressive Thought will be continued next Sunday.

## TARLINGTON HALL, 90, CHURCH STREET.

The discussion between Mr. Godfrey, Atheist, and Mr. Tilby, Spiritualist, duly came off on Wednesday evening, 29th ult. Mr. Godfrey undertook to maintain the superiority of Secularism over Spiritualism. This desirable object was attained by denouncing Spiritualism as a superstition, and asserting that no man could learn anything concerning the future life; that in fact there is no future life; that we can only live in the present; that his mother and brother having died, there is an end to them, and he wanted to hear no more of them. The idea of a degraded man having to begin spiritual existence where he left off, and working out his own advancement by labour and aspiration, was so horrible to him that if he thought it were true it would almost drive him mad. Here the speaker's voice and gestures became so wild that it appeared highly probable that he would carry his threat into execution. Mr. Tilby's modest, calm, and dispassionate statement of facts came out in strong contrast to the blatant verbiage of the disciple of Bradlaugh.

There was an unusually large and exemplary audience, who unanimously voted for a further discussion of the subject.

ONE WHO WAS PRESENT.

FREE LECTURES.—Mr. R. Harper, 159, Irving Street, Birmingham, is willing to visit places within 150 miles of Birmingham on Sundays, when not engaged at home, for his third-class fare and accommodation.

## BIRMINGHAM SPIRITUAL INSTITUTION.

Mr. Editor.—Sir,—On Sunday morning last Mr. J. Mahony opened a discussion—"Self-Help." After tracing all great reforms to the actions of individuals, showing clearly that the source of all improvement in man comes from within, he urged the "self-help" system as the best and surest means of self-advancement. Two or three speakers followed, endorsing the whole of the matter advanced. One speaker said that he had only one regret regarding the most excellent speech of Mr. Mahony, and that was, it was too short.

In the evening at seven Mr. Mahony lectured on "Man's Immortality Scientifically Demonstrated." The lecturer, in his forcible and impressive manner, ran over the ground covered by the materialists and metaphysicians, proving how the former begged the question of man's non-immortality in the most childish manner, and how the writings of the latter were but a muddle of learned ignorance; having no facts, they were compelled to split the meaning of words and quarrel over meaningless jargon. The materialists denied the future existence of man, because they were unable to see, touch, taste, hear, or smell him, yet they at the same time credited the existence of myriads of organised, sentient beings, both in the air and on the earth, alike invisible to them.

The proofs for man's immortality afforded by Modern Spiritualism were given in the most powerful manner and telling effect; in short, the clear and forcible manner of their utterance seemed to add value to the proofs themselves. A good discussion followed, which somewhat stirred the meeting, many secularists being present.

On Sunday morning, Oct. 10, Mr. R. Harper will reopen the currency question; in the evening, subject, "Organic Morals." The monthly tea party will be held on Sunday, October 17th, 9d. each. After tea, instead of a lecture, an experience meeting will be held, when Spiritualists will detail their experiences in spiritual phenomena. Copies of the MEDIUM and other spiritual literature can be had in the hall every Sunday.

N. SMITH.

Temple Street.

## MR. MAHONY AT HANLEY.

This first public lecture on the subject in Hanley was a success. The *Staffordshire Sentinel* gives a long report, from which we extract:—"Mr. James, a Spiritualist, efficiently presided, and there was a good attendance of the general public. It was stated that several local mediums were also present. The lecture was entertaining, if it was not conclusive. The audience listened attentively, and frequently applauded some of the many points which were made. With considerable fluency, and at times with real eloquence, the lecturer set forth the claims of Modern Spiritualism on public attention, and urged the duty of investigation, especially upon those who thought it right to oppose Spiritualism." After the lecture questions and discussion followed. The local paper says, "The discussion was carried on very good humouredly, and did not terminate until rather a late hour."

Copies of the MEDIUM and "Seed Corn" were eagerly accepted. Some pamphlets were sold. It is said that a doctor or two and some ministers were present, and a good impression was made. Mr. Mahony only sustained a small loss. We hope to see similar good work done by Mr. Mahony in other places.

## THE CAUSE AT OLDHAM.

To the Editor.—Dear Sir,—On Sunday last Mr. Quarumby gave two discourses under spirit-influence, for the benefit of the Spiritual Institution, London. In the afternoon the attendance was rather thin, but in the evening it was much better. The controlling spirit gave as name the late "John Platt," Member of Parliament for the borough of Oldham. He gave us some of his experiences in passing away from this life into the other life. I think Spiritualism is a great means of explaining the Bible, as it says in the first chapter of Hebrews, "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" and I am persuaded in my own mind that if we only carried out more of the spirit's advice we should be better members of society. Mr. Quarumby is a medium who is promising to be very useful, and some very intelligent discourses are given through him at different times, and many of the subjects are selected by the audience. At the end of his lecture the spirits invariably ask for a subject for a poem. I think this is something to be thankful for, that we have a medium in Oldham who is now ready for the public platform, and will be the means of carrying the glad tidings of truth to different parts of the country. May the Great Spirit bless him in his endeavours to do good.

I subjoin the proceeds of Mr. Quarumby's lectures:—

	£	s.	d.
Proceeds for the Institution	...	...	1 0 0
Advertising	...	...	0 2 0
Room	...	...	0 4 0
Mr. Quarumby's expenses	...	...	Nil.

I enclose you £1 worth of stamps, of which, no doubt, you will be very thankful. That will be 30s. we have sent you within a week. I am sorry we could not get more for you. You know we are only working people here. I hope ere long we shall be able to do something more for you, and may God the great spirit bless you in your labour of love and important undertakings.

On Saturday, October 9th, 1875, there will be a sandwich tea-party held in the Spiritualist Institute, Waterloo Street, Oldham. Tea on the table at 4.30 p.m., when mediums and friends are kindly invited from the surrounding districts. All who come will be made welcome.

On Sunday, October 10, 1875, John Lamont, Esq., of Liverpool, will give two discourses in the Temperance Hall, Horridge Street, Oldham; afternoon 2.30, evening at 6 o'clock. Admission 2d. and 4d.  
6, High Street, Oldham, October 5, 1865. THOMAS KERSHAW.

THOMAS TATE (Bradford) passed on to the higher life September 13, 1875. He was a powerful medium, but was not placed amongst those who could appreciate his gifts. Under influence he spoke in the classical languages. He was a good healer and many a time has left his bed to minister to the sick. It is probable that he did too much, and was not sustained with that sympathy and aid which his condition required. He was one of those unknown martyrs whose crown is in the future life.

## A CIRCLE AT MANCHESTER.

To the Editor.—Dear Sir,—You will oblige by inserting the following notice in your next issue:—

The circle, which for the last two years has been held at No. 28, Elm Street, Waterloo Road, Oldham, with much comfort and satisfaction to each member, is about to be enlarged. For this purpose we shall be glad to give a cordial welcome to two additional male and female friends,—such only as desire sincerely to search for truth and a knowledge of the laws of spirit-communion.

We meet every Thursday evening, at 8 p.m. prompt, and as regular attendance is most important to obtain good results, we desire none to join us who are not prepared to meet with us each week at the appointed time. Absenteeism is the great stumbling-block to progress.—Yours truly,

Sept. 27, 1875.

RICHARD FITTON.

## S. H. QUARMBY'S APPOINTMENTS.

Saturday, Oct. 10th.—Stockport, Oddfellows' Hall, Wellington Street, afternoon and evening.

Bolton.—The fortnight following.

S. H. Quarmby, Inspirational Speaker, 31, Plane Street, Oldham, receives invitations to address Sunday meetings on Spiritualism.

## THE LYCEUM AT KEIGHLEY.

To the Editor.—Dear Sir,—On Sunday, October 3rd, two orations were delivered at the Lyceum by Miss Longbottom in a most able and eloquent manner. The afternoon's oration was taken from the hymn, "Earth is waking, day is breaking" (from the "Spiritual Lyre"), winding up with a few verses of poetry dedicated to the memory of our late respected brother, D. W. Weatherhead, which were given with great pathos and feeling, and were listened to with devout attention. The attendance was very good. In the evening the hall was crowded to excess, it being previously announced through Miss Longbottom that the evening's oration would be the forepart of the Lord's Prayer, viz., "Our Father, who art in heaven, hallowed be Thy name." This discourse was of a most learned, lengthy, and convincing character. Both orations were preceded by a sublime and solemn prayer, which touched all hearts present. Our two female friends, Mrs. Lucas and Mrs. Scott, also gave a short address each in the afternoon, so that on the whole we had one of the pleasantest days we have had for some time. Other societies would do well if they were to have her at times, for I am sure she is worthy of a more useful position in life than to be engrossed with the cares of this world.

JOSEPH TILLOTSON, Secretary.

51, Worth Terrace, Woodhouse Road, Keighley, Oct. 5, 1875.

MANCHESTER.—The MEDIUM is supplied promptly by Mr. R. Buxton, 6, Corporation Street, Ducie Bridge. Mr. Buxton also supplies the literature generally.

"DR. MONCK'S seances at Birmingham." The report just received is much out of date, and, moreover, contains nothing which has not been before reported in another form. Dr. Monck's extraordinary mediumship is well known to our readers.

"EMANUEL SWEDENBORG, through a Derby Medium," gives no name, and we are unable to trace whether the communication—"The reasons why the Lord was willing to be born in your earth and not in another," is a hoax or a genuine letter. To our reading, it looks much more like the former than a Message from Swedenborg.

STOCKPORT.—The meetings at this place are announced on a bill, which contains matter sufficient to make a good tract. The announcement is as follows:—Oddfellows' Hall, Stockport. To the clergy, gentry, and public generally. Come and hear Mr. S. H. Quarmby, the popular trance-medium, of Oldham, give two addresses and impromptu poems, in the trance state, on Sunday next, October 10, 1875. Afternoon at half past two; evening at six. Doors open half an hour previous. Wesley's hymn-book will be used. Admission, 2d. and 4d.; a few reserved seats, 6d. Subjects selected by the audience. Then follows important information on Spiritualism, ending with a recommendation for inquirers to apply for further aid at the Spiritual Institution and read the MEDIUM.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—Mr. Lawrence's trance lecture last Sunday on "Primal Truths," gave great satisfaction. Mr. Towns was controlled, and his guides offered to give a lecture on "Spirit Flowers," provided the audience would subscribe sixpence each towards the expenses of the hall. Mr. Towns will deliver this lecture on Sunday, October 24th. As there is much need of help to maintain these meetings, it is hoped a hearty response will be made. The burden bears heavily at present on Mrs. Bullock, whose health begins to suffer. Spiritualists must protect such working mediums from over-anxiety. On Sunday next, Mrs. Bullock will speak on "The coming struggle between Truth and Error," and on October 17th Mr. Frost will lecture on "Re-incarnation."

The best book for Inquirers.—Third Edition, with Appendix.

## WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 8s.

London: J. BURNS, 15, Southampton Row, W.C.

## NEXT WEEK.

FIFTY-SIXTH YEAR OF PUBLICATION.—RAPHAEL'S PROPHETIC ALMANACK AND EPHEMERIS for 1876. Comprising Predictions of the Events and the Weather of 1876; Meditations on the Arctic Expedition, the Prince of Wales's Visit to India, &c., &c. By "RAPHAEL," the Astrologer of the 19th Century, with a Hieroglyphic. Price by post, 7d.; with Ephemeris, 1s. 1d. London: CARR & DONSON.

HYDE, NEAR MANCHESTER.—A Spiritualist can be accommodated with a refined and comfortable home. References exchanged.—Address, S., care of Mr. Burns, 15, Southampton Row, London, W.C.

## Mr. Moody's late Sermon on "Hell."

## A REPLY.

By JOHN PAGE HOPPS.

Price One Penny, may be had at Mr. Burns's, or from the AUTHOR (post free), Crosshill, Glasgow.

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

SUNDAY, Oct. 10, Mr. Burns, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, Oct. 11, Mr. Herne's Seance, at 8. Admission, 2s. 6d.

WEDNESDAY, Oct. 13, Mr. Herne, at 8. Admission, 2s. 6d.

Mr. Ashman's Healing Class, at 8. Admission, 2s. 6d.

THURSDAY, Oct. 14, Mr. Herne, at 8. Admission, 2s. 6d.

FRIDAY, Oct. 15, Miss Eagar, Trance Medium, at 8. Admission, 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, Oct. 9, Notting Hill, at 11, Blebynden Mews, at 7.30. 3d.

Mr. Williams. See advt.

SUNDAY, Oct. 10, Dr. Saxton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

Notting Hill, 11, Blebynden Mews, at 7.30, Trance Addresses, 3d.

MONDAY, Oct. 11, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 38, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

TUESDAY, Oct. 12, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

WEDNESDAY, Oct. 13, Notting Hill, at 11, Blebynden Mews, at 7.30, for Development, Members only.

Tarlinton Hall, 90, Church Street, Paddington. Lectures at 8.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 8.40. Admission 1s.

THURSDAY, Oct. 14, Developing Circle at Mr. W. Cannells, 35, Frederick Street, Charles Street, Portland Town, at 8.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Miss Baker's Circle for Investigators at 87, Inville Road, Walworth, S.E., at 8. Admission, 1s.

Mr. Williams. See advt.

FRIDAY, Oct. 15, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 8. Admission, 2s. 6d.

Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmole Road, South Hackney, at 7. Admission 5s.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, Oct. 10, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 3.30 p.m.

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

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 3.30 and 6 o'clock.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street.

Hockley, United Christian Spiritualists, at 6.30 for 7, for Spiritualists only.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 8.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 3 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Wells Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 8 p.m.

SOUTHSEA, at Mrs. Stripes, 41, Middle Street, at 6.30.

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

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWIKE, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. & N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

NEW SHILDON, Mr. John Mensforth, 39, Hildyard Terrace, at 6.30.

HULL, 4, Strawberry Street, Draypool. 2 p.m. Healing Power; 6.30 p.m., Trance Speaking. Medium, J. L. Bland.

MONDAY, Oct. 11, HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

TUESDAY, Oct. 12, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.

At Mr. John Mensforth's, 39, Hildyard Terrace, at 7 p.m.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by Hocket.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, Oct. 13, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 8 to 7. 165, St. Vincent Street.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street.

THURSDAY, Oct. 14, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seances at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

FRIDAY, Oct. 15, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 8 to 7.

Mr. Perks, 312, Bridge Street, at 7.30, for development.



## PAINLESS DENTISTRY.

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**MR. W. H. and MRS. PETTY**, MEDIUMS, give Private Seances at No. 6, Suffolk Street, Scotswood Road, Newcastle-on-Tyne, as follows:—Monday evenings at 7 o'clock, Wednesday evenings at 7 o'clock, Friday evenings at 7 o'clock, Sunday evenings at 7 o'clock. Admission to each seance, 5s.

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**MRS. OHLSEN** has the honour of informing her many friends that she will hold a public meeting every Wednesday evening at eight o'clock, at 319, Crown Street, Liverpool, for trance-speaking, clairvoyance, clairaudience, tests, and healing purposes. Admission, 6d. each. Is open also for public and private engagements.

**MR. HUDSON**, PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

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When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

**MR. J. J. MORSE**, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England by the 20th October next, when he will be prepared to receive calls, as usual, to lecture in London or the provinces. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

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**MISS BAKER**, TRANCE AND CLAIRVOYANT MEDIUM, attends on Mondays, Thursdays, and Fridays, from 12 to 5, at the Spiritual Institution, 15, Southampton Row, London, W.C., and at 87, Inville Road, Walworth, Tuesdays and Wednesdays, from 11 to 5. Fee, 5s. Private Seances attended. Terms, 10s. 6d. and expenses.

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**MR. CHARLES E. WILLIAMS**, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the house of investigator. Public Seances at 41, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

**MISS LOTTE FOWLER**, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

**MRS. OLIVE**, SPIRIT-MEDIUM, 49, Belmont Street, Chalk Farm Road, N.W. Trance communications for Tests, Business, and Medical Advice, Healing by Spirit-Mesmerism, &c.—Terms for private seance, One Guinea. Public seances on Tuesdays at 7 p.m. and Fridays 3 p.m., at above address; admission, 2s. 6d. Previous appointments should be made for private seances.

**MRS. WOODFORDE**, TRANCE-MEDIUM AND MEDICAL MESMERIST, will give Sittings for Development, under Spirit Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—10, New Ormond Street, Bloomsbury, W.C.

**MR. F. HERNE**, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. Herne may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

**DR. DESJARDIN** begs to inform his numerous patients and friends that his Consulting Rooms have been transferred from 43, Euston Road, to 3, Little Argyll Street, Regent Street, for the treatment of all chronic affections by a special method. Consultations from 1 to 5 daily. Electro-Medical Institution, where a limited number of in-door patients can be received, at Brixton Road, S.W.

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