

ON AND AFTER FRIDAY, JANUARY 7, 1876,
THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.



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

SPIRITUALISM.

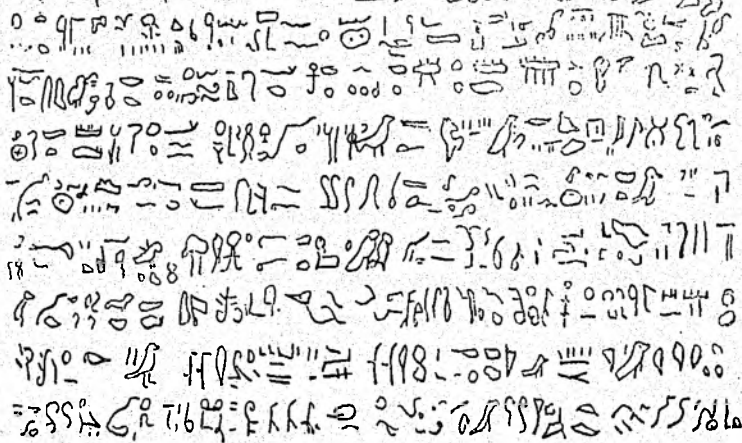
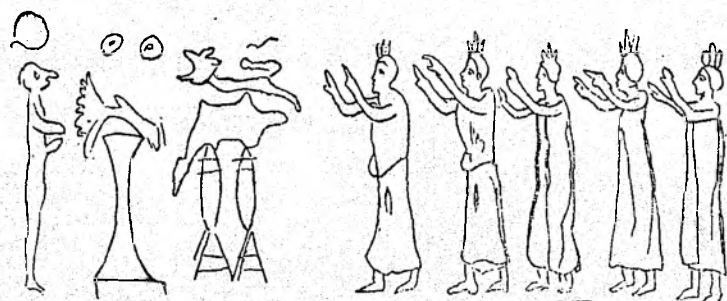
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LONDON, OCTOBER 29, 1875.

[DOUBLE SHEET—PRICE 1½d.

A BOOK ILLUSTRATED BY SPIRITS.



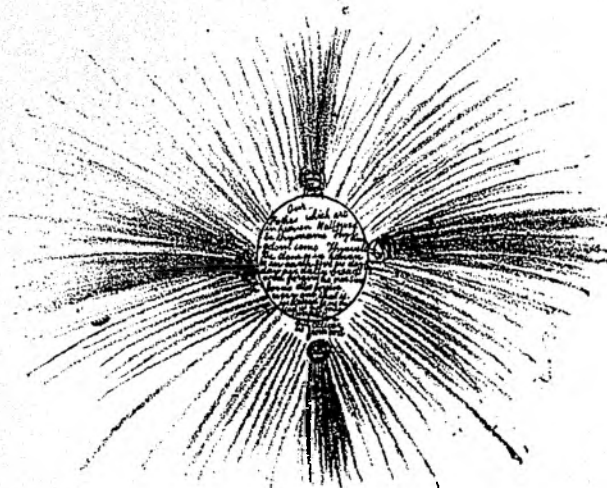
Hieroglyphs Drawn in Church.

שְׁ-שִׁשִּׁי
 שִׁשִּׁי
 χαρακταε

Direct Writing given to Mr. Powrie.



Done on a Card, direct, in two minutes.



Lord's Prayer written, direct, in a circle three-quarters of an inch in diameter.

"HAFED, PRINCE OF PERSIA."

The volume given by spirits through the mediumship of Mr. D. Duguid, of Glasgow, is now nearly complete. It will be one of the most extraordinary works ever given to the world. The author in spirit-life was a personal friend of Jesus when on earth, and the work is crowded with illustrations, the originals of which were drawn by the spirits direct. Many of them are full-page size, others are little bits done on cards. There are also some drawings from the hand of the medium. One, containing hieroglyphs, and given with this article, appears on page 72 of the new book. Mr. Nisbet explains the manner in which it was drawn, as follows:—"The medium, on the Sunday referred to, was sitting in the pew before the one I sat in—so close to me that I could see anything that was done. The minister had just begun his discourse, when I observed the medium in a kind of trance. He held his Bible in one hand, on which lay the card. He appeared to be writing or drawing, and continued thus for about half an hour, when he put the card into his breast pocket, and waked up in his usual quiet manner. On walking home with him, I asked him to show me the card he had been scribbling on while the sermon was going on. He seemed astonished, and remarked that he knew nothing about it. But we were both surprised, on the card being produced, when we saw the strange characters that had been pencilled on it, for at that time such productions were very rare. The original card has been photographed, and copies may be had from Mr. Bowman, 65, Jamaica Street, Glasgow."

At a subsequent sance the spirits were questioned respecting the meaning of the hieroglyphs. The reply was, "It is the history of one man from infancy to old age. It would form a volume of itself. It is the life of one of the Pharaohs of Egypt. I got it in one of those buildings in which they buried their kings."

The following questions put to the control give some information on the peculiarities of Mr. Duguid's mediumship:—

Did you control the hand of the medium in writing out these hieroglyphs?—No; he was in a half trance—that kind when surrounding objects are shut out; but had anyone touched or spoken to him, he would have been aware of it, though he might have been somewhat startled. The writing was done much in the same way as when he sketches out a painting under the direction of Ruissal or Steen: he saw the magnetic traces I made on the card, and followed them. Had there been present a seer, he would have perceived the lines of light before the medium's pencil passed over them; indeed, some might even now see those lines of light on the card.

Why did you use the medium in church?—Because it answered my purpose better. I could not have got him to sit so long in his normal state; but getting him quiet and at leisure, I found it easy to use him. There was no harm done to him.

Besides the drawing done when in church, one of the illustrations on our first page gives specimens of Hebrew and Greek writing, done direct on a card, and given to Mr. Powrie at one of Mr. Duguid's sittings, about two years ago.

The specimen of writing surmounted by a scroll, perhaps some of our learned friends will tell us what language it is, and furnish a translation. This was done direct on a card in two minutes on November 13, 1872.

The remaining illustration is the Lord's Prayer, done direct on a card, and within a circle three-fourths of an inch in diameter. The writing is surrounded by rays. This card was given to Mr. J. F. Procter, at one of the sittings he had with Mr. Duguid.

A great number of similar illustrations are in preparation, and when they are ready the book will be immediately distributed to the subscribers.

The work has been repeatedly advertised in the MEDIUM. The title is "Hafed, Prince of Persia: his Earth-life and Spirit-life." The price will be 10s. We have taken quite a number of subscriptions, but to cover the great expense involved in producing the work many more are necessary.

SNUG WINTER QUARTERS.

Dear MEDIUM.—I am in winter quarters at No. 1, Southgrove Terrace, Ventnor, Isle of Wight. This is a first-class lodging-house, having a commanding sea-view and a sheltered southern aspect. We have balmy summer weather nearly all the winter in this English Madeira, and flowers grow luxuriantly in the open air, fearless of cold winds and biting frosts, which are strangers to this lovely spot. It is a favourite resort for asthmatic, consumptive, and other invalids, who thus enjoy all the advantages of a continental climate without experiencing the worry of a foreign journey and the never-to-be-forgotten *mal-de-mer* of the Channel passage. Mr. and Mrs. Whitaker, the host and hostess, are excellent Spiritualists, while Mrs. Whitaker is a fine medium, and freely uses her gifts for the benefit of her visitors. She is likewise a splendid healer, as sufferers who use the house can testify. If any of your readers are looking for snug quarters for the winter, or a shorter period, with all the comforts of a well-ordered home, at a moderate cost, I should strongly advise them to come down and join us. We are holding developing-circles just now, and a person in the house has become a remarkable trance-medium, giving tests, and correctly personating many of our spirit-friends. One is a musical medium, and gives us some glorious music on the piano.—I am, dear MEDIUM, yours truly,
Ventnor, October 26, 1875. F. W. MONCK.

KNIGHTLEY.—Spiritual Brotherhood, Lyceum, East Parade.—On Sunday, November 7th, Mrs. Scattergood, of Bradford, is expected to occupy the platform afternoon and evening, commencing at two o'clock and half-past five, when collections will be made at the close of each service.—J. TILLOTSON, Secretary.

SPIRITUALISM AND MONEY.

The bankruptcy of the Turk has carried loss to thousands of our countrymen and countrywomen who are far from being rich, and really cannot afford to suffer any diminution of their incomes. We know lonely, single women who have spent the greater part of an industrious lifetime to provide for their decaying years, and who, by placing their resources at the disposal of the Turk, have been left no longer in their prime, and almost penniless. While we sympathise with the state of dependency in which they are placed, we must point out to them that they are the authors of their own misfortunes, and by placing their funds as they did they in reality committed an immoral act, and that their loss of money serves them right. No honest person can become party to a transaction in which he or she is to receive a sum for money far beyond the market value. If the lender or investor be unscrupulous enough to do business on extravagantly advantageous terms to-day, to-morrow a more accomplished rogue than himself outwits him, and forces him to disgorge his ill-gotten gains and something additional to boot. Besides the rate of interest, the investor should have some concern as to the use to which his money is to be put. Let us make some inquiry as to the domestic policy of the Turk. He is the embodiment of the blackest despotism which disgraces modern civilisation; the potentate of a system of superstition at which modern spiritual enlightenment recoils, and against which our racial instincts are in bitter opposition; the persecutor of those who would enjoy with us in any degree community of thought; the enslaver and degrader of women and the mutilator of men; the robber of the industrial poor, and the suppressor of all that is progressive—in short, put together everything that is unmentionably filthy, supremely wicked, indescribably mean, and grossly sensuous in depraved human nature, and you have the Turk. Our good Christian, virtuous, honest, industrious, and even progressive investors in Turkish stock, would be shocked if asked to become sleeping partners in the sum total of human villainies, but in fact they really are so, and in degree the same feeling of detestation and abhorrence rests upon them as every well-constituted mind must visit upon the abominable Turk.

We wonder what has become of the wholesome hate of the heretic which actuated our forefathers that our Queen should take him into her sacred family of Knights—that, indeed, the honour of our country should be contaminated by contact with the very essence of all that is reprehensible. The Queen, in admitting to our honours and confidence such a man, acts not for herself alone, but for all of us, and as a people we should see that the chair set apart for the Turk is vacated, or deafen her with the vehemence of our entreaties. Where is the loud voice of our newspapers now who are so ready to show up the imaginary delinquencies of a medium? As a journalist of the British people, we ask the Queen to consider our argument, and wipe from us, as a people and as individuals, a disgrace and an annoyance.

But let us return to the money question, for selfish interests and selfish policy are, alas! more potent in the state and amongst the people than honour or morality. The possession of money has its duties, and these are too often overlooked. We lay down this principle—that money is the product of the energies of the people, and the people have an interest in its disposal, whoever the holder may be. That the money produced by the industry of the country should be carried out of it and disposed of in maintaining the worst enemies of humanity is a crime of no common magnitude, and one which no moralist or patriot could possibly commit. If we as a people follow such a policy, we must come to bankruptcy and inanity. The wealth of the country should be expended on developing the resources of the country. If our native capital were generously expended on developing native industries, we might the better compete with foreign producers, and not have an idle, indigent, or criminal person in our midst.

Really, the financialists are crazy, and we are a nation of lunatics to act as we do. Are the professed Spiritualists much better? Of all who read these remarks, how many have lost funds with the Turk, and how much? and, on the other hand, how many have expended aught on Spiritualism, and how much? We have, as it were, laid down our life for the promulgation of the greatest revelation that the Almighty ever bestowed on His children of earth, and with all our pleading, even to the point of sacrifice of our physical existence, we find it hard to obtain means to move along. Our offer of 6 per cent. induces but few to become depositors in our Publication Fund, and yet our credit is spotless—we never evaded a liability in our whole career. As to our moral character and motives, if anyone would dare to institute a comparison between us and the Turk, we should take it as the veriest insult.

The people really have got no leaders. They are without light in the hands of a pack of selfish speculators. We call attention to our remarks as an utterance connected with Spiritualism. No words we have uttered are meant to wound the wretched people who are the subjects of the Turk's bad government. The principles of Spiritualism are truly patriotic to begin with, and are the best international and financial policy.

TEXTS OF SPIRIT-LIFE.—"Power is in knowledge, with love, from God."—JEMMY FORSHAW."

SPIRIT-HEALING.

To the Editor.—Dear Sir,—It is well to record marked cases of every important phenomenon in any department of nature, but particularly so where human health and life are involved, so I send you the following:—

Once admitting the simplest principle of Spiritualism, it is quite impossible to fix any limit to its application. The experience of any ordinary student must claim the conditional admission of any proposition or statement he may hear; and having, in my own case, pursued the investigation of this subject in a systematic manner for over six years, as well as having devoted about double that period to mesmerism, chiefly in its curative aspect, I submit I was in some degree qualified to observe this case as it passed through its various phases for the past four years.

One day a quiet, intelligent young woman called at my then residence in Dublin, and presented a note from you, asking my attention to a bad case of paralysis. She stated that her mother, "Mrs. M.," suffered from powerlessness of the lower limbs, and requested me to visit her with a view to try mesmeric treatment, ordinary medical treatment having been tried in vain. Next day, on calling at her house, which is situated in an old-fashioned part of the city, I was struck with its tidy and homely appearance, and a certain peculiarity about everything in the apartment. This was explained on discovering they were a Yorkshire family, which had settled down in this locality with a special branch of weaving manufacture. I found the invalid a good-humoured, happy-looking woman, over forty years of age, full of intelligence, and with much information. She stated her condition to be that of extreme weakness in the lower limbs and back, so much so as to be quite unable to cross the room without falling; also, her digestive powers were very feeble. In other respects her general health was good, spirits good, and fond of reading. She had been then bedridden about three years, had had the advice of several eminent physicians, and, after serious expenses she could not afford, found herself still prostrate, and hope almost gone.

Some years previous I had opened a kind of hospital in my house for students in mesmerism to utilise their practice, into which we soon received the refuse of the city hospitals, as well as numerous "incurables," to be treated by the staff of amateur mesmerists I had organised.* Here I had learned how readily powerlessness of nerves, with a good operator, was amenable to mesmeric treatment, forming one of its most valuable departments of practice. I never was much of a mesmerist myself, being physically weak, though successful in many cases which did not require persistent treatment. However, I magnetised her twice weekly, till I found my utter inability to master the difficulty and my own serious loss of vital power. We prevailed on a young man, a friend of the family, to try, who certainly did much good as long as he kept his mind on the work in hand, but wanting firmness, and not having faith in mesmerism, he soon discontinued his visits. After this the patient sank very low, and unfavourable symptoms occasionally appeared. Here I might mention that during one of my visits I observed a certain buff-coloured journal on her bed, which looked suspicious. On taking it up it was the *MEDIUM*, to which I was a subscriber. With an air of innocence I inquired what it was. At once I saw "guilty" in Mrs. M.'s face. She said it was a paper her sister in Yorkshire sent her weekly. Glancing further I detected another paper, which I hauled forth, it was the *Banner of Light*. This was awful! I soon discovered my patient was given to heterodox literature. She had never seen spirit-manifestations or been at a circle, and still she actually believed in Spiritualism. My orthodox countenance looked dark as thunder-clouds. She asked me a few searching questions, so I thought it time to confess that not only was I a believer, but had been carrying on a circle for four years. "What!" she exclaimed, "a circle in Dublin! Why, I did not think there was a believer in all Ireland." I then invited her two daughters to the circle as permanent visitors, who duly reported to her the proceedings of each night. Her delight at this discovery was truly amusing. I tried a few experiments in her room, and soon she developed the writing power. This she practised all day long with her finger on the quilt, and her husband, who had died a few years previously, was in constant correspondence with her. He told her to hope and she would yet be cured. I had several consultations with him through her, and requested him to search for "Valentine Greatrakes," the Irish miracle-worker, who lived in the time of Queen Elizabeth, as he was a mesmerist.

In due time he found him; he brought an Indian healer also, as well as some other spirits, who consulted on her case. One was specially chosen to undertake it. Here it is just to mention that Mrs. M. had procured one of Dr. Newton's magnetised cards, and had derived benefit from its occasional use. Also she had received from Mr. Joseph Ashman some highly magnetised oiled flannel, from which she experienced decided advantage likewise, but still she was apparently hopelessly bedridden.

Arrangements having been made with the spirit-healers, she was magnetised by them twice daily, and soon found benefit in improved digestion, general strength, and consequent cheerfulness. One of her exercises was to place her hand on the table with her daughter or a neighbour who visited her, when its action became intense and ludicrous. She was told to lean on the table, and it moved across the room supporting her almost entire weight. By this means she gradually acquired strength, and was enabled to move with the table as its speed increased, and strange to say, by this process, she soon could keep pace with its quickest gyrations. In short, by the daily spirit-magnetising and this exercise she is now able to come down into the city a-foot and attend to her improving business. She is told that, all continuing favourable, she will be perfectly restored in a few months. Recently, when in the city, she called on one of her physicians, who did not know her until informed. He declared he believed she never could have left the bed, but could not understand how it was done.

Having had personal knowledge of this case throughout, I feel pleasure in placing it on record as a marked instance of curative spirit-power. Mrs. M. is a thoroughly sensible, matter-of-fact woman,

* On five or six occasions the late Archbishop Whately honoured me with his encouraging presence and approbation at this hospital. During one visit, at his Grace's request, I magnetised him; and on another occasion, when accompanied by several of his clergy, I produced a susceptible biological subject, on whom he performed a variety of transfer of sensation experiments, to the astonishment of his satellites.

whose life has always been in a sphere of reality. Her kindness has endeared her to all who know her, and her integrity and truthfulness are beyond question. To find such a person the subject of spirit-healing powers is a high testimonial to the phenomena, for nothing can endorse that which is doubtful and mysterious with truth like intelligence and integrity.—I remain, Sir, fraternally thine,

IVER MACDONNELL.

CURE OF CANCEROUS TUMOUR WITHOUT DRUGS OR SURGICAL OPERATION.

To the Editor.—Sir,—I have been a great sufferer from an internal cancerous tumour, which began to form about fifteen or sixteen years ago. I felt burning pains, sickness, sleeplessness, and gradual loss of appetite and of taste for all kinds of food. As the tumour enlarged, these symptoms increased, the pain and sickness became more constant and severe, and were accompanied with derangement of the liver, bilious attacks, and severe headaches alternating with sickness and water-brash. During this period I have been at different times under medical treatment, as well as magnetic treatment, and also have followed the prescriptions given me as to medicine and diet by my clairvoyants and magnetisers, and have quite a collection of little bottles which contained the different medicines prescribed. But any benefit I may have obtained by these means was slight and temporary, and latterly I had rapidly become worse. I was so weak I could scarcely walk, and so emaciated that I became almost a skeleton, and my friends were seriously alarmed and anxious about me.

On the 16th of August last I first visited Dr. Mack at his rooms, 26, Southampton Row, Holborn. Without asking any questions, or waiting for any statement of my case, he told me how and where I suffered as accurately as I could myself have described it. He said I was too sore and tender in the parts affected for him to touch them, but he made passes over the corresponding parts of his own body, exhibiting at the same time my own symptoms as though sympathetically affected, while I felt the healing influence from him to myself. He then held each hand of mine in his for perhaps a quarter of an hour, every few moments passing his hands into the basin of water on the table. I felt something which I can only compare to a gentle stream, warm and soothing, passing through me to the seat of pain. On leaving, the Doctor gave me some paper, magnetised by him, to wear as a bandage round my body. I applied it on reaching home. Directly it touched the skin, before I could even pass it round me, I felt three successive shocks of pain shoot through me. I felt greatly relieved from the first treatment, and from the use of this magnetised paper, and was able to eat a better dinner and with greater relish on my return home than I had done for a very long time previously.

With the exception of a week that I was out of town, I have since regularly visited Dr. Mack for treatment, twice, occasionally thrice, a week, each time feeling great benefit, especially on my first three visits. Sickness abated, regular sleep, appetite, and relish for food returned. I have been increasing in strength, my pains have left me, and the tumour has now, I believe, entirely gone. All this has been done in eight weeks of treatment, without surgical operation or drugs, or any kind of medical appliance, without even any change of diet or in my mode of living, or the use of any other means than those already indicated.

I may add that Dr. Mack takes no credit to himself other than as the instrument through whom, under Divine Providence, beneficent spirits operate to effect this and other marvellous cures. I have deemed it my duty to send this narrative for publication, not only in gratitude to Dr. Mack, but in the hope that other sufferers may avail themselves of his wonderful powers as a spirit-medium for healing, even in cases as inveterate and intractable to any known treatment as that of cancer.—Yours,

EMMA SHOOTER.

23, Prince of Wales's Road, London, N.W., Oct. 19, 1875.

MISS BESSIE WILLIAMS'S MEDIUMSHIP.

"Wondrous things concerning our welfare,
And strange phantoms doth lette us ofte foresee,
And ofte of secret ills bids us beware."

SPENCER ("Faerie Queene," Book II., st. 47).

To the Editor.—Dear Sir,—Though not afflicted with a *cacoëthes scribendi*, yet I feel it my duty to acquaint the spiritualistic world, through your columns, of the wonderful nature of the mediumship of the above-named lady.

Miss Bessie Williams is a clairvoyant and test-medium of the highest order. Her development within the last six months has been astonishing, and I have no hesitation in saying that in a short time she will be one of the most lucid and reliable seersesses in the world.

Personally Miss Williams is a charming young lady of about twenty-one, of a nervous temperament, quick, volatile, and extremely sensitive, of considerable education and refinement.

The manner in which she exercises her wonderful gift is simple indeed. She places her hands over her eyes, and without losing consciousness, immediately becomes *en rapport* with the intelligences that accompany her interrogators. To the gift of clairvoyance is added clair-audience, so that not only are descriptions given of relatives, &c., but their Christian and surnames also. So startling is the effect of this, that I have on several occasions seen those to whom she has made such a revelation start from their seats and with clasped hands and voice choking with astonishment and emotion, exclaim, "God have mercy upon me! That is my dear child!" (husband, wife, &c., as the case may be).

With true devotion, Miss Williams some time ago threw open her residence, 71, Alma Street, Birmingham, on Tuesday evenings to the public, the result being that a few Christadelphian youths, consummate alike in impudence and ignorance, and burning to enlighten their fellows, attended weekly, trampling under foot the pearls that were presented to them, and airing their own dogmas *ad nauseum*. These shining lights never asked permission to attend, nor even had the common politeness to say "Thank you" for the great privilege extended to them, but when the sittings were concluded would take up their hats and bundle out without saying "Good night." With such creatures the *argumentum baculum* would be of infinitely more value than the *argumentum ad judicium*.

Anyone at all acquainted with mediumship will not wonder that with such unfavourable conditions the delicately-strung organism that is a

characteristic of the test-medium gave way, and Miss Bessie's health so deteriorated, that the public seances had to be discontinued. Thus ignorant fanaticism refused this opportunity of learning somewhat of the laws and phenomena of "psychology." One cannot help exclaiming, "O tempora! O mores!"

But it is in the quiet family circle that the greatest results are obtained. It has been my great privilege on numberless occasions to witness the extraordinary nature of Miss Bessie's mediumship when alone or in the presence of her sister. She can almost at pleasure throw herself into the *spirituelle* condition, and her controls, when entranced, are most interesting. One is that of a French spirit, "Catherine" (or "Renie," as she is more frequently called), daughter of the Duc de Guise, and wife of Edouard Jaques Jerome, a Huguenot captain. It is impossible to describe the graceful deportment and refinement that characterise this control. The descriptions she gives of the manners and customs, dress, furniture, &c., of the French courts of the Guises, Charles IX. and his mother, Catherine de Medici, and Henry of Navarre (afterwards Henri Quatre) are most minute, and important to the French historical student. She also clears up many doubtful points in their lives and those of their contemporaries, Gaspard, Coligny, Condé, and Tavannes, and gives vivid pictures of the "Massacre of St. Bartholomew," in which her husband, Edouard, was slain. While listening to her descriptions I often wonder when our historians will cease quibbling among themselves over doubtful passages, and solve the problem by the facts of psychology by getting into direct communication with the very subjects themselves, and communing with

"The assembled souls of all that men held wise."—DAVENANT.

Another of her controls, whose name in earth-life was Alice, and whose profession that of an actress, has gained for herself the name of "Goodness," and a more fitting name it would be impossible to select. She is the guide of the medium, and has partly materialised on several occasions. Her sterling worth is such that it is quite usual among Miss Williams's circle of intimate acquaintances to exclaim, "I'll ask 'Goodness's' advice" whenever they are perplexed by mundane affairs.

A short time ago Miss Williams determined to sit for physical phenomena, and obtained some decided manifestations, such as materialised hands, lights, levitation of the table, bells, &c., being instantly bound and unbound in the cabinet, and, in fact, the whole of the usual occurrences; but she was so nervous, and became so frightened if left an instant in the dark cabinet alone, and besides the exhaustion that followed was so great, that she has wisely discontinued them.

And now a word before closing to the earnest student—anthropological, psychological, and metaphysical. Professor Babbage says:—"The air is one vast library, on whose pages are for ever written all that man has ever said or woman whispered." And Professor Denton, in his "Psychometric Researches," has demonstrated the truth of this, and now the key to this vast library is provided. The vision of the clairvoyant—

"Adds a precious seeing to the eye,"—SHAKESPEARE,

in a truer sense than ever Shakespeare dreamt. With the proper development of such mediums as Miss Bessie Williams depends the opening up of this inexhaustible store of knowledge. The ancients knew more of these subjects than we worshippers of mammon, and their oracles or test-mediums were not allowed to endure the shock of un congenial influences. Let us borrow wisdom from them and endeavour to preserve those who possess such a priceless gift from the bitter blasts of material doubt and obstinacy, that, in an atmosphere of sympathy and love, the tender flowers of the soul may blossom in perfection.

Enclosing card and address, I am yours very truly,

A COUNTRY SCHOOLMASTER.

MRS. HARDY,

Says the *Boston Herald*, has resumed her Friday evening hand materialising seances and slate writing, at No. 4, Concord Square. The writing upon the slate, which is one of the newer phases of her mediumship, is surprisingly quick and legible, and done without the intervention of any pencil palpable to the mortal senses. Last Friday evening a western lady, and a stranger to Mrs. Hardy, received by this mode several messages, which she recognised as tests. A friend of the late Father Taylor recognised *fac similes* of his initials upon the slate, and over them such characteristic messages as "You are a trump," and "I am not a coon, but reverend." Before saying good night he wrote out an affectionate and pious benediction.

A number of hands, black and white, were exhibited through an aperture in the table. They were as palpable to the sight and touch as mortal ones, even to the particular of finger nails hard enough to indent the caressing fingers extended to them by the spectators. Professor Denton, a Spiritualist of great intelligence, and one of the least liable to be deceived by appearances, has recently applied to some of these hands the curious and unusual test of taking casts of them in plaster, by means of which their varying sizes and characteristics, even to the delicate tracery of the cuticle, are reproduced, thus showing that they are really hands, and not artificial devices to deceive the credulous.

Mrs. Hardy contradicts the report that she declined to submit to Professor Crookes' electrical test, and has written to him for an authoritative denial of the statement.

The same paper of Oct. 10, has the following account:—A gentleman, Wm. Lloyd Garrison, not to be ranged among the scoffers at Spiritualism, who sat at Mrs. Hardy's table Sunday afternoon waiting for the spirit-hands to immerse themselves in a pail of hot water and paraffin under the table, couldn't resist the temptation of cautioning those sitting in the circle not to "kick the bucket." He was also moved to remark upon the oddity of the circumstance that spirits, like mortals, sometimes found themselves "in hot water," even if they didn't put their "foot into it." At the close of the performance, while the table was strewn with the paraffin moulds of invisible digits, he remarked that the spirits had come to their "waxed end."

It is alleged that the "people from the other world" are not averse to pleasantries; on the contrary, enjoy a good thing as well as they ever did. They find Mrs. Hardy's hospitable tea-table a strong point of attraction, especially when, as is frequently the case, it is surrounded by congenial guests. Last Sunday evening it danced with such apparent delight as to endanger the glass and china, at the same time resounding

with raps. As an illustration of the convivial nature of the spirits, a glass of water set under the table was spilt upon the floor, while a glass of wine disappeared completely. The glass which contained the water was lifted from the floor to the hand of the writer of this, which, he is quite sure, was the only mortal hand beneath the table, for a strong light was on the chandelier overhead, and the positions and motions of all at the table were plainly visible.

MOULDING SPIRIT-HANDS.

A correspondent, says the *Boston Herald*, furnishes us with the following: Mrs. Hardy had her third seance by way of experimenting in obtaining moulds of spirit-hands on Wednesday evening last. There were present Professor Denton, Mr. Isaac Rich, of the *Banner of Light*, and others. The success was perfect, even exceeding our most sanguine expectations, demonstrating beyond cavil the genuineness of these materialisations. The parties present being seated around the table in the light (not one moment of darkness), the hands of all upon the table all the while, the invisibles, by dipping their hands into the liquid a sufficient number of times, completely covered the whole hand and wrist with the waxen solution, and then dematerialised, leaving a perfect mould of a whole hand and wrist upon an ottoman under the table. Then, in presence of the company, the mould was taken by Mr. Denton and a mixture of plaster poured into the mould. The wax was then melted from the plaster, leaving a perfect hand, showing the nails, sinews, and flesh marks on every part. This was a right hand, and we were informed by the unseen intelligence, through the alphabet, that the hand was that of Rembrandt, the celebrated Flemish artist. This was followed by another mould of a part of a left hand to the wrist, minus the thumb and forefinger, said to be the mutilated hand of a soldier. During the seance a perfect foot, covered with the wax, was thrust through the aperture in sight of the company, but we failed in getting the mould, although promised one at another sitting.

DR. SEXTON'S EXPLANATIONS.

To the Editor.—Dear Sir,—It is not my intention to occupy your space with anything like a lengthy communication, but the extended remarks which you appended last week to my letter call for two or three observations, which I trust you will allow me to make. And first with regard to the difference between yourself and Mr. Young, I took no part in that quarrel, and up to the present time have expressed no opinion respecting it. It is, therefore, utterly incorrect to say that I "re-echoed in a gush of rhetoric the bullying threat." How you can have fallen into such an error I am thoroughly at a loss to imagine. I have looked carefully through the *Christian Spiritualist*, and I find but one reference to the matter at all after the paper passed into my hands, and that is in a small paragraph in the very first number that I edited, which paragraph was written by Mr. Young himself, and not by me, and, moreover, certainly does not re-echo the threat of the *argumentum baculum*.

With regard to the matter of sectarianism, I repeat, I am no more sectarian in my views of Spiritualism than other people, yourself included. If the definition of Progressive Spiritualism which you have now given be correct, then, of course, we are all Progressive Spiritualists, since, I suppose, there is no individual who believes in spirit-communication at all who has not, at some time or other, obtained some new thought or additional information through spirit-agency. But no man knows better than yourself that this is not what is usually meant by the term "progressive" when applied to Spiritualism. The Progressive Spiritualists, both in this country and in America, are Spiritualists who are understood to be in antagonism with Christianity. Your statement that re-incarnation forms no part of Spiritualism is, to say the least of it, curious.

The Spiritualists in France and Germany are almost to a man re-incarnationists, and this doctrine forms the most essential feature in all the spirit-teaching they receive. The whole thing, however, resolves itself into a very small compass. Spiritualism *pur et simple*, I take it, means the possibility of holding communion with the, so-called dead. Herein we are all agreed. This is therefore the broad platform on which we can all work in harmony with each other. Any step, however, beyond this involves spirit-teaching, and therein leads to a divergence of opinion. Spirit-communications are of a most contradictory character, for the obvious reason that spirits, like ourselves, differ in opinion upon every conceivable subject. Some of them are wise, others ignorant. From the former we may learn much, the teaching of the latter we justly treat with contempt. And this is the position, I suppose, which all Spiritualists take. I put the case as follows:—

1. Does any living man accept all the teaching of all the spirits who communicate?
2. If not, then some principle must guide him in making a selection.
3. Does he not, in making the selection thereby, upon your principle, lay himself open to the charge of sectarianism?

I don't care one straw for the word Christian Spiritualist. By it I simply mean that I am a Christian and a Spiritualist, and your remarks about authority are not very clear. I suppose we all accept authority in some form or other, by whatever name we may call it. The only question is as to the value to be attached to authority.

We repeatedly make statements on the authority of persons on whom we think we can rely. We quote books as authorities. The *MEDIUM* itself is an authority, from which large numbers of people quote statements which they have never had the means of verifying, nor is such verification in all cases necessary. Indeed, what is your whole argument against Christian Spiritualism but the authority of certain spirits who teach otherwise. Whether the New Testament be an authority worth following or not, is a question which this is not the place to discuss. With me it is, with you it may not be. I will just say, however, in reference to this subject, that I should amazingly like to see the man to whom you refer who could accomplish the feat of knocking "Scriptural authority into a cocked hat." More than twenty years' personal experience of sceptical teaching has made me tolerably well acquainted with all the arguments that have ever been used against the Bible. I think I may say, without egotism, that I am perfectly familiar with almost everything that has been written on this subject in any language. I know well the modern German authors who mostly originate sceptical

theories, and their small English conferees who copy them. The man, however, who could knock the authority of the Bible into a "cooked hat" I have not seen. When you meet with him, please refer him to me, in order that we may discuss this question. In conclusion, I again repeat that as a Spiritualist I am willing to work with all parties, and with every individual in the movement, and that not because I am a professional lecturer, whose business it is to accept such engagements as fall in my way, as you seem to intimate, but because I believe the platform to be sufficiently broad to include all our differences. Beyond this I have my own distinct opinions, which I cling to and teach, and as I allow to others the same liberty which I claim for myself, I am no sectarian.

GEORGE SEXTON.

London, October 25, 1875.

[We thank Dr. Sexton for his letter. We are not in condition this week to give utterance to the remarks which suggest themselves. We hope to do so next week, and trust the mutual explanations may be useful, not only in clearing away misunderstandings between those immediately concerned, but also prove beneficial to Spiritualists at large.—Ed. M.]

REPLY TO DR. SEXTON.

To the Editor.—Sir,—I find it was your tail to my letter of the week before last to Dr. Sexton that was the cause of his referring to it at all; but as he has, permit me to substantiate my premises. First, my bad taste in interrupting a religious service. When I at the conclusion asked if I might ask a question, and sitting down when the Doctor shook his head is to be interpreted the turning a blackbird into a rookery. But how about truth? Is the Doctor going to blow out statements broadcast, and not have these statements questioned? I thought Dr. Sexton was a Spiritualist, and that, as a Spiritualist, he would be glad to secure a conviction to his utterances. Then a religious service does not allow questions. But the Church, as a rule, does not talk reason, it talks faith. But the petticoat of the religion shall be as the pulpit of security, and the Doctor can say what he likes. Now, about the word "discourse." The Doctor has looked into half-a-dozen dictionaries, and fails to find the meaning I attach to it. Dictionaries, as a rule, must be behind the age. They are the coffins of what the word meant yesterday; but let me quote Roget's "Thesaurus of English Words":—"Discourse: Interlocution, colloquy, colloquy, conversation, converse, confabulation, talk." "Discourse: Verbal intercourse, dialogue," &c., Where all the talk is on one side, I presume from this quotation, there is no discourse. The fact is, the clergy have inclosed the word into their variations of utterance from the Coward's Castle. "The Rev. So-and-So will deliver a discourse," and the Church hates and legally suppresses a refutation or remark, and the dictionaries bow the meaning of the word to support the ministry. My excuse is, the Doctor did not head his advertisement as "The Church of —."—Yours respectfully,

F. WILSON.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last two discourses were delivered as usual by Dr. Sexton at the above rooms, that in the morning on "The Relation of Christianity to Worship," and in the evening on "The Religion of Astronomy." The evening discourse was a very elaborate one, dealing with the great facts of modern astronomy, and pointing out the most recent discoveries. This done, the Doctor proceeded to deal with the support given by astronomy to religion, in which he entered at some length upon the testimony of astronomy to the existence of God, the harmony between astronomy and the Bible, and the tendency of that science to promote a knowledge of our dependence on God, and to evoke feelings of gratitude towards Him. He then dealt with a sceptical difficulty in the way of reconciling astronomy with the Christian religion, arising largely out of the question of the plurality of worlds. He briefly reviewed the controversy which took place some years since between Dr. Whewell and Sir David Brewster on this subject, and then passed on to the consideration of Dr. Chalmers' "Astronomical Discourses," where the subject had been dealt with, but not satisfactorily answered. The Doctor then proceeded to enlarge upon man's relation to the physical universe, and closed with an eloquent peroration on the superiority of man, in the fact that he was a spiritual being, to all material things, however vast their magnitude.

On Sunday next, the Doctor will take for his subject in the morning, "The Relation of Christianity to Happiness," and, in the evening, "The Religion of Geology."

THE LATE G. H. REDDALLS, SECULARIST.

To the Editor.—Sir,—Mr. G. H. Reddalls, the Birmingham secularist, passed from earth-life on Wednesday, October 13th, after an illness of typhoid fever lasting only twelve days. Having known and worked with Mr. Reddalls as a secularist, I venture to make a few statements concerning him.

As a secularist Mr. Reddalls was a thoroughly honest, earnest, and highly respected advocate in the cause he so warmly espoused, and few workers in the free-thought camp have earned so good a reputation in the esteem of their party. Right or wrong his policy was clear and consistent, and his ever ready willingness to work was his strong characteristic. In business matters he was scrupulously exact and honest, while his disinterestedness in editing and publishing the *Secular Chronicle* at a great pecuniary loss, stands out in strong contrast to the selfishness and greed of many who professed his principles. His enterprise and unswerving singleness of purpose was of much greater value to the secular party than was generally suspected, especially when it is known that he did not live by the platform, but earned a living at his trade. He delivered on an average about a hundred lectures a year, besides conducting his business and editing the *Secular Chronicle*. As an anti-Spiritualist he was the most uncompromising and energetic opponent that the movement has had to contend with in England, and though many may doubt it, I feel myself justified in stating that he was most honest in his opposition. He possessed a most sceptical mind, and never having witnessed the convincing phases of spiritual phenomena, he was utterly unable to see the subject in the same light as Spiritualists, and failing a conviction of its truth, he opposed the movement as strenuously as his nature was capable.

While fully conscious of his faults and weaknesses, I also see much in his life and general conduct that I can sincerely admire, and think that many workers in our unpopular movement might emulate his manly energy and self-sacrificing consistency with profit to themselves and honour to their cause. As Spiritualists, we know that he has at last discovered the great humanising fact that we are all mightier than we can dream, that we are more than deathless, that we are heirs to an indestructible immortality, even an eternally progressive existence.

That he will work as ardently in behalf of our cause from the spirit-side as he opposed us on this is my unalterable conviction.

J. MAHONY.

[We gladly print the best word that can be said of the man who reviled us so bitterly, and commend the fact to the "liberal" party. Mr. Charles Gray sends us a communication containing messages from Mr. Reddalls in the spirit-world, but as no test of identity is given, we do not publish the statements. We think there has been perhaps enough fuss made about this matter. Hundreds die daily, so that one fact of the kind need not occupy so much attention.—Ed. M.]

BIRMINGHAM SPIRITUAL INSTITUTE, ATHENÆUM, TEMPLE STREET.

On Sunday morning last, Mr. E. Harper opened a discussion on "Rents and Profits." Mr. Harper sought to show that rent and profit is to a large extent legalised robbery. A good discussion followed, in which Mr. Mahony and several others took part.

In the evening the hall was crowded to excess by secularists and Spiritualists to hear Mr. Mahony deliver an address on the late Mr. Reddalls. Mr. Mahony commenced by defining the province and work of secularism, and then dwelt at some length on Mr. Reddalls' advocacy of secular principles, and his attitude towards the phenomena of Spiritualism. After giving full scope to secular virtues, he proceeded to advance the proofs of Spiritualism, to answer the question—Where is the individual once known to us as Mr. Reddalls? Did they bury him? What proof had they that "he was not under a malignant power," since they said at his grave that they "had not the consolation that he was under a beneficent power?" The spiritualistic position was enforced in the most able manner, making many secularists much wiser on Spiritualism than they ever were before. Much well-merited approbation was shown towards Mr. Mahony during and at the close of his address.

On Sunday morning next, Mr. Starling will open a discussion on John Stuart Mills' last essay on religion. In the evening, at seven o'clock, Mr. Harper will lecture in the hall.

The Medium and other spiritual literature on sale.

N. SMITH.

SPIRITUALISM IN COUNTY DURHAM.

Dear Mr. Burns,—It is not often that I trouble you, yet I like to send a few lines sometimes when I have anything to state which may be of interest. This grand and glorious Spiritualism is so ennobling in its teachings, and heavenly in its nature, that anyone who may have tried it only for a short time in a right spirit will be constrained to acknowledge that it is a power which brings out the better feelings of man's nature, and fits him for the battle of life, as well as holds out a sure prospect of a far nobler future. Hence it may not be out of place to quote the words of Paul, with a little alteration—"For I am not ashamed of the Gospel of Spiritualism, for it is the power of God unto salvation to every one who receiveth it." This is my own experience, as well as that of all those I come in contact with who have tried it fairly. For the last few months I have had a good opportunity of witnessing the effects of this gospel, especially in Chester-le-Street and neighbourhood, where I have been by Providence led to toil for the bread that perisheth, with an opportunity also to labour in the spiritual movement. During the last two months my spirit-guides have given about seven public lectures in Chester-le-Street—six in Mr. Graham's rooms, and one in the School-room; also at Fatfield two public addresses, where the people are really in earnest about it. I have also held a number of private seances with good results, and others where the brazen head of scepticism has been difficult to penetrate, but that is what we may expect, yet our duty remains the same.

There are many circles in the neighbourhood of Chester-le-Street, and they continue to increase, so that in a short time it is probable there will be circles established in most of the villages between the old city of Durham and Newcastle-on-Tyne, like one long and powerful chain connecting each link together, each link being a support to its neighbour. There are also a goodly number of mediums in this district, and some of them possessing splendid gifts, so that we may expect great things in future if care be taken with the development of this mediumistic power. Another sign of progress is the alarm the Churches are taking. They seem terribly frightened of their numbers leaving them and becoming Spiritualists. Why should they fear if they have truth on their side? If a vessel is strong and seaworthy, the brave sailors have confidence, and feel safer, but if the ship be leaky and worn out, then there is alarm, and the captain has his work laid out to keep his men on board when a safer ship comes to. So with the ministers and their members. I would say to our friends when ministers turn from preaching to attack us, be assured our cause is working its way among the people.

I had intended to spend the winter in the neighbourhood of Chester-le-Street, but I have been unexpectedly called home. I hope, however, to visit the friends occasionally.—Yours truly, THOMAS BROWN, Howden-le-Wear, by Darlington, Oct. 17, 1875.

THE PROPHECY FOR SEPTEMBER 19TH AT THE HOME OF THE EDDYS, CHITTENDEN, U.S.

Mr. Editor.—Dear Sir,—You kindly inserted my letter of Sept. 10th, calling attention to the above subject. As I have seen no notice of the fact predicted having occurred, although you have an article on the Eddy materialisations in your yesterday's number, copied from the *Daily Graphic*, New York, of October 2nd, I fear the prophecy has not been fulfilled. Can any light be thrown upon the subject?—Yours truly, October 23rd, 1875. A READER.

[We do not think there has been a fulfilment of the prediction.—Ed. M.]

SPIRITUALISM IN AUSTRALASIA.

To the Editor.—Sir,—I am a regular and careful reader of your interesting and very attractive journal, and I often longingly look for items of intelligence with respect to the progress of the cause in Australasia. Occasionally I am gratified by observing notices of the advocacy of Spiritualism in Melbourne, and the development of its phenomena in that city and in other parts of the colony of Victoria. But it is seldom indeed this colony, New South Wales, is alluded to in your columns. I am therefore penning these lines for the purpose of recording the fact that Spiritualism has taken root firmly in Sydney, and that seances have become every-day occurrences, attended with more or less success, and with results which, as far as they go, tend to confirm the spiritualistic theory, and serve to deepen the impressions already made upon many minds by the earnest addresses of John Tyerman (formerly belonging to the so-called "reverend" caste), whose regular Sunday evening lectures in our Masonic Hall attract very numerous and intelligent audiences. Our great want in Sydney is a fully developed, good test medium.

People with curiosity and interest excited would rapidly crowd our seances, but we are obliged, at present, to restrict the attendance to regular sitters. Charity is with us a virtue of as great rarity as it is in other quarters of the globe, and we find, as sitters elsewhere have also found, that the uncharitable disposition evinced towards partially developed, and timid, sensitive mediums, does very much to hinder the work of development, and actually retards, rather than advances, the belief in, and practice of communion with, departed spirits.

In Victoria they are better off for advanced mediumship than we, and you are no doubt aware that the number of Spiritualists there must be considerable, as is evidenced by the publication of a monthly *Harbinger of Light*. There is a depot, too, at Melbourne, where the literature of the movement can be procured without difficulty; and some of the daily papers (notably the *Argus*) even report lectures by prominent spiritualist speakers pretty fully. Here, however, that autocrat of the press, the *Herald*, subject—as is well known—to clerical influence of a powerful kind, quietly ignores Spiritualism, except when some piece of superstition, absurdity, ridicule, or exposure, foisted upon the public as coming from a spiritualistic source, happens to present itself, when the little morsel of scandal or libel on the movement is seized upon with greedy avidity and made the most of. A well-known gentleman here has been publicly ridiculing us, under the auspices of "the cloth," in a lecture entitled, "The truth and delusions of Spiritualism." Of course his great point was the "delusions," the "truths" being passed over as if they were unworthy of serious recognition. The lecturer, though up to that time an avowed free-thinker, gained great "kudos" from his—for the nonce—Christian friends, but he was not allowed to wear the laurels long, for Mr. Tyerman took an early opportunity of replying, and with such force and effect that the tables were completely turned upon the "scoffer," who was so well vanquished in the combat that his friends were fain to admit that he had made a great fool of himself.

So much for Spiritualism in Sydney. I am glad to say that it is gradually extending its influence in other directions, not only in this colony, but in Queensland also, where Mr. Tyerman has lectured (by invitation) with acceptance and profit. As to whether in South Australia or in Western Australia the cause has been introduced, I am not in a position to assert, but I have recently been informed that a circle sit regularly at Hobart Town, in the colony of Tasmania.

I will bring this letter to a conclusion by suggesting the desirability of one of your good English mediums paying a round visit to these colonies. He would be heartily welcomed, both here and in Victoria, and I believe the journey might be undertaken without any fear of actual pecuniary loss. We had a flying visit from the celebrated American medium, Mr. Forster, some months ago, but the field was not ripe for a successful harvest then, and his engagements elsewhere prevented him from remaining many days in New South Wales.—Yours faithfully,
Newtown, Sydney, N. S. Wales, Aug. 27, 1875. GEO. WRIGHT.

SPIRITUALISM AT THE CAPE OF GOOD HOPE.

THE DIRECT SPIRIT-RAP.

To the Editor.—Dear Sir,—Personally I am an entire stranger to you and the readers of your most interesting paper, to which I am a regular subscriber. I am a gentleman well known in town, being a dentist by profession. I am, or was, I should say, a practical electrician in America many years ago; also a practical and theoretical magnetiser, which has been my stepping-stone to the higher phenomena called spiritual.

I do not consider myself a professor of any science, but I possess a good deal of knowledge in physical sciences, viz., chemistry, electricity, galvanism, magnetism, heat, light, winds—in fact, all the sciences taught. I merely mention this in order that you and your readers will know that I am not altogether an ignoramus, but flatter myself that I am as able as any professor or other scientific gentleman to form an opinion. Being a magnetiser you cannot say that I was under mesmeric influence, or that, not knowing the laws of optics or acoustics, I may have been deceived in what I heard or saw. I never believe anything I cannot rationally explain. "Seeing is believing, and feeling is the naked truth," is an old saying, but allow me to tell you I do not endorse the sentence in all cases.

Your readers must pardon me if I seem erratic or eccentric in my writing. I must be so, in order to show them that I am as tenacious of my reputation as any human being, but I am as fearless as anyone to express my opinion when I feel and know that what I speak is the truth, and nothing else.

"What proof have we got?" you will say. "He may have been taken in." Do you believe that you are reading a voluntary statement from a gentleman of reputation being independent of anyone? Do you believe your own eyes, that you are now reading a voluntary statement from a Spiritualist who is self-taught—that is, never having had the opportunity of being at a public seance? I have entirely developed the phenomena through the knowledge I have acquired by reading works on the subject.

For the last four years I have taken a very great interest in the phenomenon known as Spiritualism. Till within the last ten days I have never had what I could call a convincing test to show that an invisible

intelligence was present. All I had witnessed hitherto had been erratic movements of the table, violent twitchings of the arms and bodies of some of the sitters, trance-speaking and writing, but nothing very extraordinary to convince a sceptic who knew nothing of magnetism and other occult subjects. Last Thursday evening, for the first time, I heard the direct spirit-rap five feet off from any of the sitters. There were nine sitters present, and all were awake. I first heard a single rap, which I thought came from the chair of a sitter, but he positively denied it, and said it was in the corner of the room. The light was slightly turned down; everyone could see each other. I asked aloud, "If the spirit can rap, please do so three times in the corner." Three distinct raps. I again said, "Now rap four times; now eight times," which it did at once. Another gentleman then asked it to rap on the desk near him: "Now rap near my head," which it did at once.

None can imagine the satisfactory feelings of pleasure and surprise we all experienced but those who have witnessed the first spirit-rap. I fancied there might be some collusion on the part of the sitters, there being a large box in the corner a man could easily hide in. I immediately went and examined everything, but all was in order. Feeling satisfied there was nothing wrong, I then asked aloud, "Can the spirit rap on the table?"—Ans. One rap ("No"). "Is it because you have not sufficient power?"—Three raps ("Yes"). "Do you hear me distinctly?"—Three raps. "Do you hear me by reading the thoughts of your medium, like mind-reading?"—Three raps. This will throw some light on the subject of mind-reading. If a human being can read the mind of another under certain conditions, is it not reasonable to infer that under certain conditions (sitting passively at a circle) the spirits, who are only human beings (but minus the material body), can do the same? I then said, "If I scratch on the table will you imitate me?"—Three raps. I did so, and at once the spirit, or intelligence, if that will suit sceptics, exactly imitated. "Now rap nine times, the first three raps very slow, the second three a little faster, and the last three quickest of all." The intelligence immediately did so. We put no end of similar questions, to be thoroughly convinced that we had an invisible intelligence who could rap at our request. Several of the sitters were controlled after this to speak and write.

"Jeremy Taylor," a theologian, appeared. "What brought you to this part of the world?"—Ans. "My friend, Robert Cape Town (our late metropolitan), of South Africa." After sitting a little while longer I asked if the spirit could still rap. Three raps in the corner. "Will you say 'Good night?'" Three raps. "To save time, instead of giving three raps for each sitter's good night rap only once." I began with "Good night," when the spirit rapped after each one said "Good night."

On Sunday evening, the 20th inst., we had another sitting. This time the raps first commenced in the corner, and then came under our chairs and the table. At request it would rap most distinctly and powerfully under the table, each rap producing a slight vibration. This was done in the light. The spirit that rapped under the table was what some people, not knowing better, would call the "devil," a person I don't believe to exist. It certainly was a devil, but not his Satanic majesty. It was simply an undeveloped spirit, who was in moral darkness. He controlled the medium so violently at first that I had to exorcise it by magnetic or will-power, commanding it, in the name of God, to leave the medium. I was sorry to do it, as the medium uttered the word "uncharitable." So it was on our part, but the sitters were so afraid. I shall not drive away another so soon, but try and elevate whoever appears again in darkness.

I might dilate *ad lib.*, but as space and time are limited I must close my few remarks. I shall let you know how we progress. I only ask sceptics to consider my statement as natural phenomena, what produces the intelligence when all are awake and hear everything. If I knew it was the devil, as people say, I should do all I could to convert him. I don't fear him as an angel of light, as some wish to make out he comes as. Spiritualism is a divine dispensation granted to poor mortals, who require something to check the fearful tendency of the age, "materialism."—I am, &c.,
BENJ. T. HUTCHINSON.

Cape Town, South Africa.

[To our readers the above letter will appear to contain nothing very important, but when the circumstances are considered, it is, indeed, a remarkable communication. The writer has spent a little fortune in Spiritualism, on the slender evidence he had before these raps were given him. He has built a hall, he has started a spiritual paper, and he has imported a progressive library, and a full stock of literature for sale. He has tried to induce Dr. Monck to visit the colony, and has left no stone unturned to help on the work. More than all this, the first spirit-raps have been heard in Cape Colony, and we give the statement in full in honour of the event. We hope Mr. Hutchinson will have a feast of good things. He deserves it all.—Ed. M.]

NEW ZEALAND.

Mr. John Logan, Dunedin, sends us the *Otago Daily Times* of August 26th, containing a letter from Mr. H. H. Moody, of Greenfield, Mass., U.S.A., and formerly of Dunedin. A full description of a visit to the Eddy homestead is given, which must have considerable influence on the public mind of the colony. The letter of Mr. Moody thus concludes:—

"The weak point in the various religious systems of the earth is that they take their premises for granted. Spiritualists, on the contrary, have, in the phenomena, the great truth of immortality actually demonstrated, and have their teachings direct from fellow-creatures who have had experience in the other world. Materialisation, the latest phase of spirit-power, is sure to lead to great results. It will demonstrate to the entire world, with scientific certainty, the fact of immortality. As the *Scientific American* recently observed:—'If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification.'"

We have also received the *New Zealand Christian Record* of Dunedin, August 7th. It contains the following notice to correspondents:—

"We have received from Mr. J. L., what purports to be a Reply by J. Burns, of the Spiritual Institute, to Dr. Talmage's sermon 'The Reli-

gion of Ghosts," lately published by us in the *Record*. Of course, Mr. J. I., is entitled to hold any opinions he pleases, and also to disseminate them through any channel he thinks fit, but we cannot in any way take the responsibility of aiding in the least degree the circulation of such sentiments as those contained in the Reply of Mr. Burns.—*Ed. C. R.*

We appreciate the discretion and kindness of the Editor of the *C. R.* To insinuate unfavourably and to stifle discussion is certainly an improvement upon slander and persecution. With such weak tactics on the part of the enemy, we would recommend our New Zealand friends to press forward and carry on the agitation with vigour. We may inform our colonial friends that Mr. Burns's reply has been stereotyped, and quantities can be printed off at the mere cost of paper and workmanship.

A HINT TO WORKING MEN.

By ONE OF THEMSELVES.

Dear Mr. Editor,—As a working man, I am anxious to intimate to my fellow working men, by your kind permission, that they may do a quiet and unostentatious work for Spiritualism, and for free-thought generally, even whilst performing their daily workshop duties. Let each begin by taking two *MEDIUMS* weekly (as I myself do). Feed the soul off one copy on the Sunday; then on the Monday take it with you to your workshop for the purpose of lending for perusal to those around you, who will peruse it gladly. Make it a point to send off the other copy, per post, weekly to some absent friend or shop-mate, marking off in pencil all its more racy or salient points, taking care to advise the weekly taking-in of it as the best (at present) weekly working-man's free-thought journal, showing them, in a word, how inevitably and successfully it beats Bradlaugh, Watts and Co. and their so-called Secular and "Free-thought" journal on their own ground. The working-classes must, in these stirring and sifting times, be won to the higher Spiritual teachings and truths, through the medium of the prior securely-established principle of free-thought. To this end, take with you to shop all that you can obtain, as your means shall permit, bearing upon this mighty principle. My own practice is to keep a supply of free-thought tracts at the shop, of all shades, for the purpose of lending around me. This beats down the blind dependence on authority and strangles the priestcraft power. Upon this (to them) novel basis, we, in proportion to our tact and wisdom, build up the grand truths and teachings which (as we know) our fellow-beings on all hands are now eagerly waiting and yearning for.

W. ORMOND.

A CONFERENCE: WHAT IS IT?

Mr. A. W. Turner, of Birmingham, thus writes:—

"I laboured under a wrong impression of the meaning of the word conference, as understood by Spiritualists: that wrong impression having been removed on Sunday, September 19th, by Mr. Burns's visit, I will make it clear to any who may still have foggy ideas on that subject.

"As understood by me some two years ago (when the shackles of the Catholic religion were not quite removed), the term meant an assemblage of persons delegated to represent a large mass who could not meet in so small a space or transact the business in so short a time—the said delegates having been elected by a majority of the Spiritualists residing in their particular town or neighbourhood; the said delegates to elect a president and other officers; every proposition to be seconded, put to the meeting, and carried (or rejected) by a majority of votes; every proposition so passed to be entered in the minute-book; the said minute-book to be the rules or regulations binding the fraternity covered by the conference until another assembly of delegates, elected in precisely the same manner, alter, take from, or add to the said minutes.

"Concluding that to be the mode of procedure, I did not attend the Collier conference, held some two years ago, my experience of that individual being such as to convince me that he would have the conference managed to suit his own purposes.

"I did attend the meeting at the Athenæum Rooms on the above date, and came to the conclusion that a Spiritualist conference means precisely what the root of the word indicates, namely, to confer or talk over.

"The conference did not bind anyone to interfere with or restrict the action of any Spiritualist in the district surrounding Birmingham or anywhere else.

"We merely agreed to assist the men who are doing the work to the best of our ability, and in the way that appears to us, for the time being, most calculated to produce harmony and co-operation among all Spiritualists within our reach."

Mr. Turner's definition of a conference should be borne in mind. Free from previously-defined dogmas, it leaves all open to the inspirations of the present to say what they feel to be true, and to do what they conceive to be best, either in cutting out a new path for themselves, or in helping on the work of others. A spiritual conference is quite unlike any of the old forms of association.

THE "WHITE MESSENGER" FUND.

Mr. Editor.—Dear Sir,—I find myself in a very trying position. I began a work of mercy in a large city in the West of England. I came to London in the fall of last year asking aid from Spiritualists. Mrs. Tappan gave an address in Doughty Hall, which few who heard or read can forget. Some ladies, to whom I am all but a stranger, formed a committee to help me, but I fell ill, and adverse circumstances kept me from my work, and it seems all lost. However, I now take it up prepared to face a burthen of debt and vexation, but with confidence that a foundation laid in faith in God and holy love for the lost and suffering must eventually prove a good building. I ask help again from Spiritualists in general. Mrs. Makdougall Gregory has commenced a subscription for the work, and I am prepared to carry out the original intention of trying to do somewhat, though it be but a little, to help the fallen and to show that Spiritualism means something besides talking about mediums and manifestations—that it means doing good, as the Master taught us in the old times, when men and women were just the same as they are now.—I am, dear Sir, yours faithfully,

Z.

[We hope our readers will at once take such action as will relieve this worthy lady from her embarrassments, which have been occasioned by her own great sufferings. Mrs. Makdougall Gregory's support is ample guarantee of the bona fides of the case—if any guarantee be needed.—*Ed. M.*]

MR. J. J. MORSE AT LIVERPOOL.

On Friday evening Mr. Morse attended at the Islington Rooms on his return to public work in this country from his successful tour in America, where he has been labouring for the last twelve months. At eight o'clock Mr. J. Lamont took the chair, and opened the meeting by stating that a *soirée* had been proposed, but that labour of love had been left to the London friends. He was glad to see such a large gathering of friends to welcome their visitor, which showed that their old favourite had not lost prestige by his absence.

Mr. Casson moved the first resolution—"That this meeting tender to Mr. Morse its cordial greetings on his return from America."

Mr. John Chapman seconded the resolution, giving a retrospect of Mr. Morse's labours in the town, and his acquaintance with him.

Mr. John Priest moved the second resolution—"That this meeting expresses its deep sympathy with Mr. Morse and his guides on the glorious work in which they were engaged." The speaker traced his interest in the cause to the thought which had been excited by Mr. Morse's addresses.

Mr. J. Coates seconded the resolution. Mr. Morse was well enough, but he would be nobody were it not for his guides. If anybody were to ask what good he had done, or what had his guides accomplished, he could point out the fact that Mr. Morse had, with other less conspicuous labourers, borne the heat and burthen of the day. The voice of his guides had been heard in this country, and made deep impressions, and demonstrated that we recognised the reality of trance-mediumship. Let them by all means surround mediums with love and sympathy, and in doing so accord hearty sympathy to Mr. J. J. Morse and his guides, "Tien" and the "Strolling Player," whom he hoped to hear that night.

Mr. J. Ainsworth supported the resolution, and acknowledged that it was due to the labours of the guides of Mr. Morse he was captured and entangled in the meshes of Spiritualism.

It is needless to add that these resolutions were carried by acclamation when put to the meeting by the chairman.

Mr. J. J. Morse then arose, and was received with great applause, and addressed the meeting in his normal condition. He gave expression to his feelings at receiving such a warm reception, and proceeded to state some of his impressions of America. He was more than ever attached to Spiritualism, and as long as he had strength in his body, or a thought in his brain, he meant to devote it to the cause. He thanked them especially for the words of the second resolution, for if they had left his beloved guides out he would have felt miserable, for without them he would be nobody. He was their instrument, and they had made him what he was. No doubt they would speak for themselves in the course of the evening. The psychological atmosphere of America so overwhelmed him that he felt inclined to return home, but he derived comfort from meeting with Andrew Jackson Davis, the philosopher and man, the highest title that he could give him, and whose cordial greetings made him for ever at home. His kind reception by Mr. Peebles, Emma Hardinge Britten, Mr. Colby, of the *Banner*, Mr. Anderson, of New York, the spirit-artist, the latter gentleman having taken the likenesses of his guides, cheered him. Mr. Morse recounted many interesting experiences in America, which no doubt the London friends will hear again at his reception there.

While Mr. Bretherton, our indefatigable organist, discoursed sweet music, Mr. Morse passed into the trance-state. "Tien" assumed control, and in a few choice words returned thanks for the expression of sympathy accorded by the meeting towards them and their medium in the work in which they were engaged. The "Strolling Player" then told a tale, and unfolded a moral, as of yore, and was listened to with rapt attention. A vote of thanks passed to the chairman brought the meeting to a close.

On Saturday evening, the 23rd inst., Mr. Morse held a seance at the Psychopathic Institute. About thirty of the leading Spiritualists were present, and everyone seemed pleased with the result. He lectured twice on Sunday with acceptance, as of yore.

MRS. BUTTERFIELD AT OLDHAM.

To the Editor.—Dear Sir,—On Sunday week Mrs. Butterfield delivered two addresses in the Spiritualists' Institute, Waterloo, good audiences being present on both occasions. In the afternoon the medium's spirit-guide, "Dr. Campbell," spoke on "The Means of Communication between the Spirit-World and the Earth." The subject dealt with the various phases of mediumship.

In the evening Mrs. Butterfield seemed to be under a different influence from that of the afternoon. She delivered a very able and, in a sense, cultivated address on the subject "Thy Will be Done." Her guides left the old beaten track and boldly plunged into the theory of evolution, eloquently defending the progressive line of thought adopted by so large a class of Spiritualists. We never remember hearing a better discourse from Mrs. Butterfield; it was really well sustained, one good feature being the strong, bold vein in which free-thought principles were enunciated. It is a treat to hear the truth told and not minced. Yours truly,

SAMUEL H. QUARMBY.

31, Plane Street, Oldham.

P. S.—Our friend Allen Hough, the physical medium, is doing a very good work in this town. "Sam Wheeler" often comes and tells how Dr. Monck is getting along. On Sunday evening I heard the sewing-machine worked, a mouth-organ played very sweetly, and other ordinary manifestations. The medium is often floated up to the ceiling. He sits under strict test conditions. He has converted some very hard-headed sceptics in this town.—S. H. Q.

SWANSEA.

Dear Mr. Burns,—I am glad to find, from reading last week's *MEDIUM*, that you intend visiting Wales shortly. Whatever you do, don't forget Swansea. There are several here that thoroughly believe in the phenomena of Spiritualism, but are thirsting for ocular demonstration, like your humble servant, SEMAJ.

October 19th.

[We fear Semaj will have but small satisfaction from seeing Mr. Burns, as he is not a ghost. There are, no doubt, hundreds of mediums in Swansea. Set to work, form circles, and, no doubt, full demonstration will be obtained. The same means whereby mediumship has been gained elsewhere are open to inquirers in Swansea.—*Ed. 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 " " " 5½d. " 41s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 8d. 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 29, 1875.

THE "MEDIUM" AT ONE PENNY.

It is now fully decided that the MEDIUM shall be One Penny after No. 300 is published. The first issue in 1876 will be on Friday, January 7th, which will commence the penny series.

The reduction in price is regarded with general satisfaction. Some think that the paper sells as well now as there is any need for, or rather, that those who will not take it now, would not purchase it if at a penny. Mr. Barkas, of Newcastle, "regrets exceedingly" that the reduction is to be made. He says, "It is a mere throwing away of money, and will not increase the sale ten per cent. Certainly nine-tenths of the friends here are strongly opposed to the reduction." We can well believe that these words are true of Newcastle, for we have more genuine support from that town than from any other in these dominions. Spiritualists of the Newcastle stamp do not stand at trifles; but there are many of quite a different degree of enthusiasm, who require every inducement to take any part in the movement whatever.

The sacrifice we shall have to make will indeed be considerable, amounting to several hundred pounds in the first year, unless the circulation be very much increased. We cannot expect that all the sacrifice should be made by our friends, who will, no doubt, strain every nerve to double or treble our circulation. Hence we make this concession, that we may have some claim upon their co-operation.

The MEDIUM might be made the Sunday newspaper of the English people, and that is what we aim at in issuing it. It is the organ of a great truth, and not by any means a commercial enterprise. Upon that basis we hope every friend of the cause will feel it to be a special business to do all he or she can to give the MEDIUM a universal circulation.

INSTITUTION WEEK.

Our correspondent "S." having introduced this matter, it appears to be our duty to keep it before our readers. Very little benefit will be realised by so doing, unless everyone thinks of doing something for INSTITUTION WEEK. A special claim upon such energies is the reduction in price of the MEDIUM, which will at first, no doubt, incur a considerable outlay which the proceeds of INSTITUTION WEEK might help to make up. Whether the sum contributed should be much or little, we should be glad to see a couple of Sundays devoted to services, all having one object in view.

INSTITUTION WEEK will be from Sunday, Dec. 5th, to Sunday, Dec. 12th, inclusive, leaving a clear week and two Sundays on which to work for contributions and hold seances or Sunday services. Mrs. Olive has already offered her services for a seance, and we shall be glad to hear from as many workers as possible what they think they will do in their respective districts.

MR. MORSE IN LONDON.

On Monday afternoon Mr. Morse called upon us on his way from the station. He looks very well, and is but little altered in appearance, if we except a slight dark tint of the countenance, occasioned no doubt by the sun. Of course he gives expression to a few Americanisms in conversation; otherwise he seems as before. He says his health was never better. We observe from the Banner of Light that he had a grand farewell previous to his leaving America. His reception in London will be at the Cavendish Rooms, on Nov. 3, tickets 1s. 6d. each. He will speak at Cleveland Hall on the four Sunday evenings in November.

NEWCASTLE.—Mr. W. H. Lambelle, of South Shields, trance-medium, will deliver an address in Freemasons' Old Hall on Monday, November 1st, at 8 o'clock. The guides of the medium are expected to deliver short addresses on the following subjects:—"Novum Organum," on the "Time of the Commonwealth," and on "Mill's Essay on Theism."

AN INVITATION TO PROVINCIAL SPEAKERS.

About a year ago we gave a public invitation to platform labourers in the cause of Spiritualism, to enter into such arrangements as would permit the friends of Spiritualism in London to hear and see them. The response has not been very great as yet, but we mean to repeat it, and do all we can to bring the proposal into practical realisation. Of those whom we shall be glad to see during the winter may be mentioned:—

Mrs. ILLINGWORTH of Bradford, trance, medical, and domestic medium.

Miss LONGBOTTOM of Halifax, inspirational speaker and poetess, after Mrs. Tappan's pattern.

Mrs. SCATTERGOOD of Bradford, inspirational speaker of the same kind.

Mrs. BUTTERFIELD of Morley, inspirational speaker, who has been heard in London on a former visit.

Mr. WILLIAM JOHNSON of Hyde, trance speaker.

Mr. S. H. QUARMBY of Oldham, trance speaker and poet.

Mr. EDWARD WOOD of Halifax, trance speaker and medical medium.

Dr. HITCHMAN and Mr. PRIEST of Liverpool.

Mr. HARPER of Birmingham.

Mr. WILLIAMS of Bradford.

Mr. THOMAS BROWN of Howden.

This list might be very much extended, and we hope no one will feel slighted because his name is not included. We shall be glad to hear from any we have named, who can give us a visit and spend one or two Sundays with us. They will meet with sympathetic audiences, and we hope they will have no necessity to regret the step they may take in visiting us.

THE HAPPY EVENING AT DOUGHTY HALL.

Arrangements are in progress to make this occasion one that will fulfil the title we have accorded it by providing entertainment of a varied character suitable to all classes of minds.

Addresses will be given by several speakers, music and singing intervening, inspirational music forming a distinctive feature.

There will be a kind of exhibition of objects more or less connected with Spiritualism, such as spirit-photographs, drawings, direct writings, and materialised robes, objects brought into spirit-circles, and so forth.

A few chemical and electrical experiments will be made, illustrative of some of the scientific facts of Spiritualism; and it is hoped that views of spirit-photographs, &c., may be given on the screen by means of the lantern and electric light.

The committee of ladies who have the refreshment department under consideration will, no doubt, prove themselves equal to the occasion.

Single tickets, 2s.; double tickets, 3s. 6d., admitting a lady and gentleman. We would impress upon our friends the desirability of making early application for tickets, in order to facilitate the arrangements.

Should any friends be in the possession of objects of interest in a spiritual point of view, the loan of such for the evening will contribute to the enjoyment of this reunion.

Tickets to be had at 15, Southampton Row, and after the Doughty Hall services.

For greater prominence, we state, in conclusion, that friends from the country will be specially welcome.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED DURING THE PRESENT WEEK.

	£	s.	d.		£	s.	d.
Mr. W. Strudwick	0	1	0	Per Mr. Reedman—			
Captain Copperthwaite	5	0	0	Mr. John Reedman	0	10	0
Major Menars	1	1	0	Mr. R. E. Watts	0	5	0
Mr. W. Martin	1	0	0	Mr. C. Haynes	0	2	6
Goodwill	0	10	0	"A Friend"	0	2	6
J. B. Wieldt	0	5	0	Mr. Jos. Reedman	0	2	6
"Inquirer"	0	10	6	"A Friend"	0	2	6
Mrs. J. Petty	0	2	0	G. B. B.	0	2	0
Mr. F. Podmore	1	1	0	Previously acknow-			
Mr. J. Easton	0	1	0	ledged	13	4	6

DOUGHTY HALL SERVICE ON SUNDAY NEXT.

The subject of discourse at Doughty Hall on Sunday next will be, "A Few Thoughts about Woman," by Mrs. Burke, who will, no doubt, present eminently useful reflections upon the question, of vital interest to the well-being of society. We hope that our able lecturer will receive a hearty welcome from a large attendance of lady friends. Doughty Hall, 14, Bedford Row. Commence at 7 o'clock.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.

Lectures and Debates every Wednesday evening. A free platform.
November 3.—Mr. W. Drake: "What information does the Bible give respecting God?"
November 10.—Dr. T. L. Nichols: "Social and Sanitary Science."

REPLY FROM MR. HOME.

Dear Mr. Burns.—It is to be hoped you will avoid such "a liberty" to be taken in future. The Billingsgate wit of the article in last week's MEDIUM, signed "R. Linton," being simply personal abuse, would disgrace any publication, and, as it deserves, merits only the contempt of yours faithfully,
D. D. HOME.

22, Rue de la Paix, Paris, October 24th, 1875.

EDITORIAL RAMBLES.

In answer to the many calls he has received for the season, Mr. Burns publishes the following arrangements already completed. On Sunday, October 31st, he will visit the Nottingham Psychological Society, when a series of meetings will be held at the Meeting-room, Church Gate, Low Pavement, Nottingham:—

PROGRAMME.

MORNING:—10 to 12. A Conversazione for social intercourse and mediumship.

AFTERNOON:—2 to 4.30. The Conference, when reports, papers, speeches, and inquiries are expected. Tea at 4.30. Adults, 9d.; children under twelve, 6d.

EVENING, at 6.15. A lecture by Mr. Jas. Burns, of the Spiritual Institution, London, subject, "The Biblical and Practical Aspects of Spiritualism." A collection will be made at the close to defray expenses.

J. ASHWORTH, Cor. Sec.

72, Rowland Terrace, Hoskey Street, Nottingham.

In a note of invitation the secretary says:—

"Our meeting-room is quite on the way from the station to the market, close to St. Peter's Church. We hope our friends in the surrounding towns will not fail to come on this occasion. Let us have a good meeting, that we may know one another better. We hope they will come prepared to say something about the cause in their districts. We may be able to strengthen each other, and be better fitted to battle with bigotry, superstition, and infidelity. I again say to all who can possibly do so, Come, come."

BOLTON CONFERENCE.

On Sunday, November 7th, a conference, morning and afternoon, and a lecture by Mr. Burns in the evening, will take place at Bolton. We have not yet received full particulars, but we are glad to hear from many Spiritualists of the surrounding district that they will be present, and no doubt it will be one of the best meetings ever held in Lancashire. We advise all to make arrangements to be present in the morning, and have a jolly day of it, as was the case at Birmingham. For our own part, we see too little of our distant friends to spare any of the time allotted to social communion. Dr. Mack will also be present, and devote his energies to the treatment of the diseased. We hope to announce his place of attendance next week, and also to give the hour and place where the conference will be held.

LECTURE AT ULVERSTON.

On Monday evening, November 8th, Mr. Burns will deliver a lecture at the Temperance Hall, Ulverston, on "Various Views of Spiritualism." Syllabus:—History and Spiritualism; Public Opinion and Spiritualism; Scientific Men and Spiritualism; Physiology and Spiritualism; Spiritualists and Spiritualism; the Laws of Nature and Spiritualism; the Religious World and Spiritualism.

The chair to be taken by Mr. R. Casson. Doors open at 7.30. Lecture at eight o'clock. Discussion at the close. Seats—front, 1s.; second, 6d.; third, 3d.

Dr. Mack will also visit Ulverston on the same day, and attend to patients.

REPORTED GREAT LIBRARY IN SAMARCAND.

To the Editor.—Sir,—As I believe Mr. Aksakof is now in London, I wish to ask him, through the medium of your valuable journal, whether he has noticed the account reprinted in the "Book of God," vol. i., pp. 266-268, from the *Standard* of January 25th, 1866, relating to a great library said to exist in the Mahwee at Samarcand, containing copies of many classical works, the loss of which has been a constant source of regret to European scholars for ages? Should the account be true, the recovery of these stores of learning would be of immense importance to the world; whereas, should it be false, it would probably be easy to ascertain the fact. Samarcand is at present almost inaccessible, except to Russians; but I pen these lines in the hope that Mr. Aksakof, or some other gentleman who may have an opportunity of communicating with that city, may be induced to inquire into the matter. —I am, Sir, yours truly,

W. L. K.

MR. WELLS, phrenologist and hygienic healer, of Scarborough, has published the *Phrenological Messenger*, price 2d. It is illustrated, and contains a good supply of matter on the subjects named above.

MARTINE.—Mr. Scott reports that, at the seance on October 14, Mr. John Jones, medium, a peach $5\frac{1}{2}$ ounces in weight was placed upon the table by spirit-power. The test-conditions were perfect. Two gentlemen had also very satisfactory tests.

One of the most interesting objects in our collection is a finely-arranged and framed mount, enclosing six drawings of spirits done by Mrs. Reed, of Newcastle. We recommend all our readers who come near the Spiritual Institution to call and see these highly-finished studies. Some of them are being photographed. A little frame, containing photographs of these beautiful works, would look well on any Spiritualist's walls.

BOLTON.—The friends have formed a little association for self-improvement and the development of trance-speakers. They hold their meetings in private at present, and they are described as being very enjoyable. We are glad to hear of the success of this step. Spiritualists everywhere should form Sunday meetings of their own, and not sit and nod before the pulpits of the day.

MORMONISM INVESTIGATED.—A lecture will be delivered by Mr. G. B. E. Galloway on Sunday afternoon next, the 31st of October, in the Eastern Hall, East India Road, Poplar, commencing at three o'clock. All classes are cordially invited. Questions will be allowed respecting statements made in the lecture. Discussion, if desired, with any of the apostles, bishops, elders, or the president of the Church of Mormons. George Sexton, M.A., LL.D., will preside upon the occasion, and will make a few observations upon the teaching, practices, and results of Mormonism.

OUR FIRST LETTER FROM MRS. TAPPAN.

Dear Mr. Burns,—It is just a week since our arrival, and I fully intended to write to you at once. But you know how engagements crowd, especially after a long absence.

Altogether, we had rather a stormy passage. I am like a sea bird—the more stormy, the better for me. Not so with our friends Mr. and Mrs. Hinde; the first few days they were sick enough, and afterwards enjoyed every moment, and the little people liked the ship amazingly.

The last night on board, in response to an invitation from the lady passengers, I was controlled to give a lecture on Spiritualism, and a poem on "Modesty in the pursuit of Knowledge," the latter chosen by the company.

I need not say that they seemed instructed and delighted.

Our friends the Hindes remained here until last evening, enjoying New York, its park, and other sights very much, and attending my first lecture in America on my return, which was in Brooklyn, last Sunday evening, the invitation to speak there reaching me by tender before our ship was at the dock.

The subject was, "The Scientific and Religious Aspects of Spiritualism in England and America;" poem, "Nobility of Manhood," chosen by the audience.

Among those who welcomed us during the week, were our friends and co-workers Mr. and Mrs. A. J. Davis.

I cannot refuse to give New York a lecture, so I remain over, speaking (by urgent request) in Brooklyn next Sunday afternoon and in New York in the evening.

On Thursday evening of this week the Brooklyn friends welcome me with a reception—music, recitations, and dancing. So you see the work of being welcomed promises to be demonstrative.

I can scarcely realise that so much sea divides me bodily from dear old England and the friends; their hearty "God bless and preserve you" is still ringing in my ears, and their good wishes seem to follow me like white-winged birds, cheering me in my labours here.

My programme is:—

New York and Brooklyn next Sunday, October 17.

Philadelphia, October 20 and 21.

Boston, October 24.

Washington, October 27 (about).

Rochester, first week in November.

Chicago, 14th of November.

St. Louis, later.

San Francisco, about the middle of December.

My health is good, except a slight cold, which is rapidly disappearing under the administration of roasting and boiling, which the fine Turkish baths in this establishment afford.

With kindest remembrances and greetings to all, believe me, ever yours sincerely,

CORA L. V. TAPPAN.

Dr. Miller's Hygienic Institute, 39 & 41, West 26th St., New York, October 12.

DR. MACK IN LANCASHIRE.

In response to urgent solicitations from many of his patients who live in the North, we understand that Dr. Mack will accompany Mr. Burns on his forthcoming ramble into Lancashire. Dr. Mack will be accompanied by his clairvoyant, and will be prepared to receive patients at Bolton on Sunday, November 7th; and at Ulverston on Monday, November 8th. This timely notice will give those who desire to consult Dr. Mack an opportunity of making arrangements to be present, either at Bolton or at Ulverston.

MR. WILLIAM APLIN, who has been developed as a powerful healing medium, is directed by the spirit-doctors who control him to treat patients free of charge at the Psychopathic Institution, 254, Marylebone Road, on Mondays and Fridays from seven till nine p.m., when he will be assisted by Mr. J. Ashman and other healers.

The two most popular progressive tracts of the season are the Reply of John P. Hopps to Mr. Moody's Lecture on "Hell," and J. Burns's Reply to the Religion of Ghosts, by Talmage. Both of the publications are in their twelfth thousand. They have done a great work in all parts of the world. Men of progress should keep on hand a small stock of both sorts for discriminate circulation. They cannot fail to be read, and when read "made a note of." Both works are supplied at our office on the most favourable terms to distributors.

JUDGE WILLIAMS has arrived in Michigan in safety, and found all well at home. He regrets that Mrs. Tappan has left England, because her orations being published in the *Medium in extenso* give them great importance. Years ago in New York he used to contribute liberally to have Mrs. Tappan's lectures printed, but those who promised to do so failed in accomplishing it. We think we may safely say that there are few spiritual publicists so venturesome as we are; our chief thanks and recompense are severe hardships and bodily suffering.

INDIA.—The *Pioneer of Allahabad* of October 1st contains a very lengthy review of Mr. Crookes' "Researches into the Phenomena of Spiritualism." Extracts are given from all departments of the work, extending in all to nearly five columns. The article, thus fortified with Mr. Crookes' experiments, must have considerable influence upon the readers of the *Pioneer*. A continuation of the subject is promised, describing the materialisation of "Katie King." The article thus concludes:—"If Mr. Crookes' book stood alone, even his narratives, told as they are, would be impressive, but finding it, as we do now, but one volume in a perfect library of books on the same subject, some of these by other men of distinction in the ordinary grooves of literature and science, we confess that it is a hard nut to crack."

SAUL AMONG THE PROPHETS.

The Right Reverend Father in God the Bishop of Peterborough—talker-talk Bishop Magee—has been saying a smart thing at his episcopal visitation. When we compare his lordship among his clergy to the son of Cis, we mean no irreverent allusion to that young Benjamite going in quest of certain asses, but the comparison occurred, curiously enough, to our minds. Well, the bishop was lecturing the elect on the Public Worship Bill—that latest outcome of ecclesiastical legislation, designed to prevent the very lively Jerusalem ponies from kicking over the traces. This was how he delivered himself of the great thoughts he had *in petto*:—"They would never conquer materialism," he said, "by importing it—that is, materialism—into theology." This is somewhat plain speaking for a bishop; but then, a bishop who talks so much as the Bishop of Peterborough is pretty certain to tell the truth, as if by mistake, sometimes. This was not only the truth, but a very palpable truism. "The Church's deliverance," he said, "would come by the bursting out of some great school of Christian theology, which would silence the adversaries of the supernatural, and give its friends breathing space in which to grow calm, and wise, and moderate again." "Has the bishop become a Spiritualist?" we fancy we hear our readers ask. "Is the son of Cis really among the seers?" Alas, no, for he does not see that the expected "burst-up" has come. Immediately the bishop was himself—his own episcopal lawn-sleeved self—again, and went on to add, "Just now there was no immediate prospect of this, but they must not neglect to do their part, and ask God to guard them against the perils that threatened from within and without." This is the true unctuous episcopal style; but the allusion to the burst-up, and the supernatural, and, above all, the candid admission that the Church had tried the method of incorporating materialism with her theology, are crumbs of candour we did not expect to gather beneath the table of this suave prelate of the Establishment.

D.

DOUGHTY HALL.

Dr. Hallock having been prevented by unforeseen circumstances from giving the expected address on Sunday last, Mr. T. L. Henly delivered a lecture on the "Faiths of the Christian Churches." He discussed some of the salient points of the dominant creeds, and dealt heavy blows at their manifest incongruities.

Mr. Linton followed with remarks on the work accomplished by Christianity, in spite of the corruptions that have encrusted it. In all religions there was a divine element, the one great purpose of which was the spiritual exaltation of man. The crystallisation of the sublime teachings of the Nazarene into creeds was the human element which had shorn it of its beauty. Every revelation had passed through a similar history; but he thought it could not be denied that Christianity, pure and simple, had been the purest light the world had yet received, yet it must give place to the great universal law of progression, which in our day has brought in Modern Spiritualism. This, as a religion of knowledge and of fact, precludes the necessity of creeds, and is in harmony with the more advanced condition of humanity of to-day, in which the intellectual combines with the emotional. Its independence of mere opinion promises a hopeful future for it as a religion, but let it, like others, crystallise into creeds, and its efficacy will forthwith diminish.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday last Mr. F. Wilson explained the constitution of Willingwell. "Don't object to an institution until you are prepared with something better to replace it," is a wise saying, and he professed himself prepared with a better in objecting to the whole political, social, moral, educational, and religious institutions and opinions of this country in particular, and the world in general,—as a willing-ill society to oppress humanity. Politics are looked upon as warfares of opinion. Our policy is the house in which we live, but we are always in migratory lodgings, and so living in perpetual discontent. It was a wise decision of a board of guardians to rebuild the workhouse, and not pull the old one down until the new one was constructed. It meant, begin at one corner, and rebuild that on a good foundation, upright and horizontal, to stand for ever, and then there would be no more trouble about it. He (Mr. Wilson) proposed to do the same with our policy, and begin at a corner with a piece, but have the whole plan of reconstruction prepared beforehand, so that as we go inching along we shall always be right and square. The principle of election was, the lower appoint the higher; as in house-building, it is the foundation that is the arbitrator on the question of stability. England is in parishes; re-congregate each parish to a population between 1,500 and 2,500, averaging 2,000, under the supervision of five persons as guardians, five years, if unchallenged, in office; one to retire every year. The parishes also each elect one representative to the district council (usually in a small town), the council supervising sixteen parishes. The council elect a diocesan representative as a chapter; each chapter elects a dean, who will sit in the place of the present House of Lords, and the House of Deans elect sixteen arch-keepers of the constitution. These are the law-upholders, the law-makers, to secure a balance of stability in the Lower House of Parliament. The councils and the sixteen parishes each elect a member for the Lower House, and the decisions of the Lower House may be questioned by a chapter, for re-consideration in the next session of parliament. Each member retires in succession after five years of representation, as soon as the gradation can be introduced. The same succession will be followed with the arch-keepers. The idea is: the uncertainty of tenure will keep them attentive, and, in the good government the people, can mind their own business, and not be distracted by a controversy between unstable policies. The subject for next week is "The on-flow of Comprehension."

Mrs. P. Stowell, late wife of Dr. Stowell, of the Church Street Dispensary, Brighton, departed this life, in London, of consumption, on September 30.

A CAUTIONARY correspondent asks us why we fill space with "invocations." As a finite being, he is sick and tired of them, and it is cruel to think that the Infinite may be infinitely so. To the editor of what scientific review was the invocation by Dr. Hitchman, printed by us last week, addressed, he wants to know. Our general reply is that while there are people to be found who will perform invocations, there will also be those who will print them and read them.

UPON SPIRITUAL SEXUALITY.

In a letter inserted in the MEDIUM of Sept. 3rd, Mrs. Catherine Woodforde raises the question of the continuance of sex after death. The answer made by Jesus to the Sadducees appeared to exclude the existence of sex in the future life. "In heaven," he said, "there will be neither husbands nor wives, there will be only angels."

This teaching however, appears, to be contradicted by daily experience. Every evening, either in America or in England, there are materialisations, whose phases are followed with unflagging interest. On these occasions the spirits who manifest preserve the sex which constituted their individuality during their life. Often centuries have elapsed since their change of existence: but nothing has changed either in their form or in their moral aptitudes. Is it possible to reconcile Scripture with this apparent contradiction?

I think it will be sufficient to propose the question, to find the answer. One must always go to first principles to meet with unveiled truth. Now everyone knows that spirit and matter can be defined by active force, and passive or receptive force. Nothing exists without this duality, whence emanates all production. Spirit represents the male active fructifying principle. Matter offers us the female passive manifesting principle. But the manifestation can only take place by the command of the will, that is of the active principle of the spirit. It is the duality presented under another aspect among humanity by the law of sex, and this law governs not only human beings scattered through space, it is constitutive, so to speak, of the whole, and no development can take place outside of its influence, only its application necessarily varies according to the mediums; and as upon earth one of its principal functions is the preservation of species by reproduction, so this necessity ceases to exist in the super-terrestrial life.

Jesus replied to the gross senses of his questioners by telling them that in heaven there were neither husband nor wives. Jesus refrained from explaining that the law of duality survived the change of life probably because he would not have been understood. In creating man male and female, God has given to each sex a special mission in connection with the principle whence it proceeds, and which it must represent. In order to accomplish this mission, God has provided it with organs destined to form aptitudes. These aptitudes differently graduated put the stamp on the individuality of every created being, and as the individuality is permanent, and the stamp eternal, the bundle of habits is destined to perfection, and to develop and complete itself during eternity. There are, then, in the super-terrestrial life, male and female spirits, although the absence of the gross envelope has eliminated certain functions. Everything becomes purified in heaven, everything is volatilised.

As Mrs. Woodforde says, everything has a tendency to become harmonised into one light, and one common perception. But this sentiment which is love, always better understood and more generally practised, does in no way exclude the varieties of personal missions. It has the effect of sublimating the aptitudes, to bring them to their highest action, instead of melting them in a uniformity, which in excluding movement would stop general development.

The law of sex, then, has its application under another form, and under the empire of the laws of attraction, of affinity, of spiritual electricity, the union of souls exists in heaven as on earth, and moral procreation takes the place of material generations. It is that the object being changed, the reciprocal action of the two principles equally varies, and the result of the common effort of two souls united by love is a moral work—a spiritual product—instead of being an act where matter played an important part.

Upon quitting the earth where they are enshained by materiality, from which they can only gradually free themselves, spirits preserve their earthly appearance, and still feel the attractions and aptitudes of earth. For the same reason apparitions, we also must say, wear their earthly appearance, but, as they become purified, there is less of earth about them, and form is volatilised. We are told that spirits appear under a fluidic cloudy form, the degree of intensity of brightness being a sign of the degree of their purification. There is a tendency to apparent resemblance, because fluidification softens the outlines, but there is no change in the aptitude or mission on that account. They are governed by the same laws as from the first, and if there are no husbands and wives according to the earthly acceptance of the word, there are always angelic unions where souls melt together, so to speak, attracted by the same object, sanctified by the same love, having before them eternity to enjoy the pleasure of working together in God's great work.

F. CLAVAIROZ.

CARDIFF.

To the Editor.—Dear Sir,—Desirous of doing justice to all classes of mediums, whatever qualities or gifts they possess, although only a small body of confirmed Spiritualists, we are pleased to state that by invitation our friend Mr. J. G. Robson, of London, has been here for a day or two, and we hope the result of this short visit will prove a great benefit to all who had the pleasure of hearing his instructive discourses on the moral, social, philosophical, and religious aspect of the present movement called Modern Spiritualism. We therefore think it a duty to call the attention of provincial inquirers to Mr. Robson as a highly intelligent medium, whose discourses it would be a great treat to hear in small or large social gatherings. His manner of expression is both pleasing and satisfactory on the grand truths of spirit-communication and the reality of a future existence. We have found him clear and distinct on every point when answering questions on this important subject. The identification of departed relatives is also an important phase of Mr. Robson's mediumship. We are assured he will be found a most useful medium, particularly by those who are investigating the truth.

We think that ere long Cardiff will awake from her apathy, and will desire to know something more concerning this great truth which proves the immortal destiny of man, and gives him while on earth liberty to choose and think for himself, while the popular errors keep him in a submissive state of bondage and doubt.—Yours fraternally,
Oct. 9, 1875.

T. WEEKS.

The spirits have put a metal ring on Dr. Monck's wrist. The ring is 1½ inch smaller than the Doctor's hand when squeezed up to the smallest compass.

MISS LOTTIE FOWLER'S PHYSICAL
MANIFESTATIONS.

On Monday evening, Miss Fowler gave a seance to a few friends at her rooms at No. 2, Vernon Place. There were present Mr. and Mrs. Aldis, Colonel Adair, Mr. Bramley, Mr. and Mrs. Burns, Mrs. Makdougall Gregory, Mr. Herbert, Captain James, Mr. N. James, Mrs. Mayhew, Mr. Wedgwood, and Mrs. Woodforde.

The seance was held in the parlour on the second floor. The three windows facing the street were uncurtained, and admitted a considerable degree of light. One gas jet was also burning. The cabinet was formed in a recess caused by the projection of the fireplace in the corner of the room farthest from the windows by hanging a black curtain on a string. Miss Fowler, attended by the ladies, retired, and divested herself of her evening costume, returning in garments much shorter and less voluminous than ladies usually wear. The first preparation was to place her in a bag, which had been made for the purpose. It was composed of black lining. The bottom was formed by the doubling of the cloth. The seams up the side were first made by the sewing machine, then the margins of the cloth were folded down, and a piece of tape was sewn down to them by two additional lines of sewing. This rendered it impossible to tamper with the seams. Miss Fowler having got her feet to the bottom of the bag, her hands were tied behind her with pieces of cloth. The bag was then brought up to her chin, and was pulled tight by a piece of tape, which passed through holes in the top of the bag. Miss Fowler then sat down in a chair. The tape was tied to the top rail of the chair-back, and thence down to the lower rail, thus preventing her bending her head forward to her lap. A great length of cord was used to bind her to the chair by passing it round her body, bag and all—first by passing a rope round her chest, round her waist, over and above her knees, and round her legs. The end of the rope was then tied firmly to the lower rail of the chair, and passed under her feet, and hitched into each crossing of the rope, thus effectually preventing her moving her legs to any appreciable degree. Thus rendered helpless, Miss Fowler, on the chair, was conveyed into the recess, and the curtain was arranged in front of her. The sitters formed themselves in a kind of double row in front.

A bell was placed upon Miss Fowler's lap. Loud raps were heard quite plentifully, and the bell sounded faintly, but as if in contact with something. Soon the bell was rung violently, and was flung down to the floor. The ropes were examined, and found as at the beginning. This experiment with the bell was repeated, and it was seen to push against the inner side of the curtain.

A guitar was now placed upon Miss Fowler's lap. It was also moved inside the curtain, and sounded. The body of the guitar was protruded from between the curtains up to the neck; it was then withdrawn to the middle, and the neck of the instrument was elevated in such a manner that it could be seen by the sitters, who could perceive that no person was handling it. The movements of this instrument were very remarkable.

The curtain was next seen to be grasped on the inner side by a hand. The light was reduced a little, but there was sufficient to enable writing to be done, without necessitating that the rays of gaslight should fall directly on the paper. A little white hand came suddenly out from between the curtains and retired again.

Various of the sitters then came forward, each placing his head on Miss Fowler's lap outside the curtain, while the hand within manipulated the head as it was presented. The movement of this operation was quite visible to all. Mr. Burns thrust his pencil within the curtain, and it was touched.

The circle now moved a little farther back, and a lady's hand was shown very distinctly. Then a right hand was seen up to the wrist, the back of the hand being turned towards the sitters; and two fingers of another hand were seen at the same time. The examination of Miss Fowler's position was effected many times during these experiments.

A wooden curtain-ring, inside diameter 3½ in., was placed on Miss Fowler's lap, to see if the spirits would put it on one of her arms, which were inside the bag. No sooner had the request been made for the ring to be thus used, than Miss Fowler exclaimed that it was done. She was moved out into the room, and most of the sitters ascertained, by feeling, that the ring was around both her wrists, which were crossed behind her. This arrangement was allowed to remain till the close of the seance, and Miss Fowler and the chair were moved back again into the recess.

The curtains were now parted, so as to leave Miss Fowler in full view, and a lamp was placed at the farther side of the room, but there was sufficient light to read by, and to see everything clearly. This was the light seance, at which phenomena were expected to occur right before the eyes of the spectators.

A large quarto scrap-book was placed on Miss Fowler's lap, with its back close to her waist. Raps and scratchings were heard upon this book. Soon the cover opened up to the perpendicular, and dropped down again, and some of the leaves were lifted up in like manner. This manifestation was seen by all, and there could be no doubt whatever that Miss Fowler took no part in the production of it.

A small octavo volume, in paper cover, was now placed upon Miss Fowler's lap, and it was moved in like manner.

Captain James came forward, and seating himself beside Miss Fowler, laid his head on her lap, with the back of it towards this book, which was placed close to Miss Fowler's body. The book was seen to take itself up—no visible agency was observed—and

rub and pat Captain James's head. This movement could be both seen and heard by the spectators, and it was felt by that gentleman.

These various manifestations having been satisfactorily dealt with, Miss Fowler was brought forward into the room, and the ropes were examined. They were found to be just as at first. They were carefully unloosed, and when the medium was released from the bag, her hands were found crossed behind her, the tying with cloth still remaining, and the wooden ring over both wrists. The hands were extricated with great difficulty, for the one hand could only be removed when the ring was placed opposite the smallest part of the other wrist. All expressed their satisfaction and astonishment at this remarkable manifestation.

A circle was then formed round the large table, with nothing but the light from the windows. Raps of various kinds were heard, indicating Miss Fowler's controls, and the table was jerked up several times at the side opposite to Miss Fowler. The power was, however, exhausted, and no more time was spent over this manifestation than to certify the fact of its possibility.

At the close, Miss Fowler was congratulated on the success of the evening, and was thanked for the pleasure which had been afforded to those present. All were perfectly satisfied that the manifestations were thoroughly genuine, and that Miss Fowler took no part therein. Indeed, there was no room left for suspicion, for almost everything took place before the eyes of the sitters, this being absolutely the case when the books were moved on Miss Fowler's lap. Such a seance settles for ever the question of physical manifestations.

A HOME FOR SPIRITUALISTS.

"Where can I get a comfortable place to stay at?" is a very frequent inquiry that reaches the Spiritual Institution from country friends when desiring to visit London. By the word "comfortable" we presume is meant a residence the arrangements of which would harmonise with their predilections as Spiritualists. In this vast metropolis there are many "homes," but not one for Spiritualists. The want of such a "home" is felt more than ever since the recent healing movement was inaugurated in this journal a few months ago. The number of provincial Spiritualists who wish to take advantage of the metropolitan healers is by no means small. These alone, we feel assured, would fill a good-sized house. Dr. Mack tells us that he has many applications of the kind.

Cannot this want be supplied? We think it can be, and that free from risk. A convenient house, with furniture to put into it, is all that is required. The liabilities of such an undertaking would, it is believed, be far more than covered by the receipts.

We know of a lady who is willing to undertake the management of such a home. She is herself a healing-medium,* and well adapted for such a home.

Such a home would, in many respects, be a blessing to the healthy and to the invalid. All that is needed in *limine* is that a responsible person should come forward to take the necessary initiative. If any such sympathiser with the cause would communicate with me on the subject, the most satisfactory details of the working and prospects of such a Home for Spiritualists can be afforded.

R. LINTON.

MANCHESTER.

Mr. Editor.—Sir,—There are a great many in Manchester who are almost persuaded to believe in Spiritualism, but they want that finishing stroke—convincing proof. Now, there is no medium here capable of giving it. My object in writing this is to see if some medium of the higher powers could not come to Manchester whilst the attention of the public is attracted to the subject. I have no doubt it would pay, to say nothing of the great good he would accomplish. It would give the public a fair chance to come forward and investigate the subject, and much good would be done thereby.—Yours truly,

October 19th, 1875.

ROBERT H. HEATON.

[The desire of our correspondent is laudable, but the means he proposes of accomplishing it are not very practicable. Why should it be necessary to send for a powerful medium? There are just as many in Manchester as elsewhere. Form circles and develop your own medium, and you will save your money and protect yourself from being cheated. Perhaps some of our Manchester friends can come to the assistance of our correspondent.—Ed. M.]

Mr. J. Burns.—Dear Sir,—I have taken the Temperance Hall, Ordsal Lane, Regent Road, Salford, on Friday nights, for the investigation of spiritual phenomena. The meetings will be opened on Friday, November 12, 1875, when an address will be given by the writer; subject, "Mesmerism, Clairvoyance, Table-rapping, Spiritual Mediumship, &c." If any friends in or about Manchester would offer their services for other Friday nights I should feel much obliged. This will be the first time that Spiritualism has been introduced in this locality, and I hope that much good will be done. The platform will be free and open, and inquiry and discussion invited. As I have taken the place on my own responsibility, I shall not be able to pay any lecturer or medium; but as friends come and help, perhaps we may be able to do so. I shall try to be present at the Bolton Conference, and perhaps state my reasons for taking the above step.—Yours respectfully,

31, Back Quay St., Water St., Manchester,

GEORGE DAWSON.

October 23, 1875.

[We have sent Mr. Dawson a supply of literature for circulation; we hope he will receive the support of the friends in Manchester.—Ed. M.]

* Highly recommended by Mrs. Tappan and Dr. Main.

PHYSICAL MANIFESTATIONS AT DARLINGTON.

Mr. Robert Wardell reports a seance held on Thursday night, the 21st inst., at the house of Mr. Wm. Scott, 12, Landsdowne Street, North Road, Darlington. "There were present, Mr., Mrs. and Miss Brunskill, Mr. Thomas Oliver, Mrs. Scott, two sons and daughter, myself and Mr. Leonard Metcalf, the medium. After singing a hymn, all joined hands except the medium, who lay down in the cabinet. The light was put out, and presently the friends from the other side began to manifest their presence by ringing of the bells, floating the tubes amongst us, and touching us on the face and head with them. Mr. Oliver has been long sceptical about the spiritual phenomena, but our spirit-friends have given him satisfaction this time. Mr. Brunskill had his beard well pulled and face rubbed with the hands of his nephew, and he felt a spirit sitting on his knee. Mr. Scott's daughter Annie, who has been in the spirit-world a little over three years so materialized her hands as to rub and clasp her mother's face and shake hands with her in such a manner as to satisfy Mrs. Scott it was her own daughter's hand; she also shook hands with me and gave me every opportunity to feel it was a real lady's hand—it was so soft, but as cold as death. Then we heard her moving a tea-canister on the mantelpiece, and presently she carried it across the room and placed it on her mother's knee. Then a spirit asked us to sing a tune, but not having a tune to suit, the spirit struck up with the harmonicon a lively air, and Mr. Scott's little boy, nine years of age, was controlled by a Scotchman, who introduced himself in a very polite manner, and asked permission to dance to the music, which was granted, and he danced what is called a Highland Fling in good style. Now I must say our medium cannot play the harmonicon, and the little boy was never taught to dance."

8, Farrer Street, Hoptown, Darlington, October 24th.

VISITATION OF GOD, NATURAL DEATH, OR WHAT?

A QUESTION FOR THE PARSONS.

To the Editor.—Dear Sir,—It will be remembered that when our old friend and co-worker Mr. Hawkes, of Birmingham, passed away while giving his experiences in Spiritualism, both the papers and the reverend element attributed his death to blasphemy, and God's displeasure at his peculiar belief. Now that an opportunity has presented itself for returning the compliment, I enclose a paragraph cut from the *Daily Telegraph* of Tuesday, October 26th, 1875, which, should you think it worth it, you might insert in the MEDIUM.—Yours, &c., G. SMITH.

"DRAITH IN THE PULPIT.—The Rev. Isaac Hanks, for many years minister of the Independent chapel, Silver Street, Malmesbury, fell down dead in his pulpit on Sunday night, just as he had given out his text, which was, 'But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?'"

[We do not believe in a God of Vengeance; there is always an adequate cause for death. The above case, however is a striking one. Without Spiritualism, the church is impotent to answer the question contained in the text.—Ed. M.]

BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday last a crowded audience assembled to listen to a lecture by Mr. Towns, the subject being, "Spirit Flowers." It was both interesting and instructive, and was well received by the audience. The object of the lecture was explained by Mr. Barber, which was in aid of the meetings carried on in the above hall. It was well responded to by the audience, who contributed the sum of £1 14s. Mr. Towns's spirit-guides promised to give another lecture, on Love. On Sunday next Mr. Bullock and Mr. Wallis will occupy the platform. We offer a free platform to all workers in the field of spiritual progress, and shall be most happy to exchange platforms with any of our brother workers in London or the provinces. The quarterly tea will take place on Sunday evening, November 14th.

E. BULLOCK.

CONFERENCE AT CHOPPINGTON.

To the Editor.—Dear Sir,—We beg to inform our friends that our second conference will take place at Choppington, in the Unitarian Chapel, on Saturday, November 13th. Spiritualists from the various villages are requested to prepare a statement of their experiences in Spiritualism. Local mediums will have the privilege of addressing the conference under spirit-control. How to spread the truth will be taken into consideration. Tea will be provided. Conference to commence at half-past one o'clock.

GEORGE FORSTER, Cor. Sec.

SPIRITUAL LITERATURE IN LIVERPOOL.—In addition to the other sources of supply, we may state that the MEDIUM will be delivered promptly to residents in that part of the town by Mr. George Wilson, spiritual Centre, 33, Russell Street. All spiritual literature supplied to order on the shortest notice.

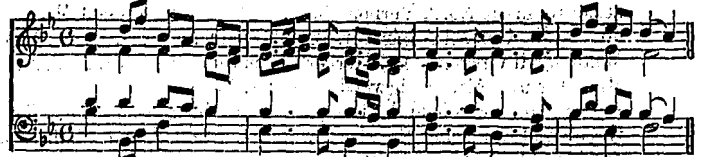
MR. EGLINGTON'S SEANCES.—To the Editor.—Dear Sir,—On Tuesday evening last I attended a seance held by Mr. Eglington at Mrs. Bullock's Hall, Church Street, Islington, and was pleased to find, from the number of persons present, that Spiritualism is exciting close inquiry as well as curiosity far and near, many persons having come long distances. Conditions were favourable, and the phenomena as a consequence were striking. "Joey," the controlling spirit, addressed me softly by name, some distance from the table, asking me how I was. One of the hands of the medium I tightly grasped, the other being held by a gentleman sitting next to him, and my name was almost wholly unknown to the company. The medium's chair was taken from him and placed noiselessly upon the table, although crowded with bells, musical instruments, &c. Spirit-hands freely touched the sitters, there was direct spirit-writing, and the eye-glass which I wore was placed to my eye. The tunes, "Home, Sweet Home," the "Marseillaise," &c., were very well played by the control. "Daisy," at the close of the seance, addressed through Mr. Eglington some excellent remarks to novices in the spiritual field, recommending that before attending a public seance they should read the spiritual literature of the day and hold sittings at their own homes. It is a pity that more quietness is not observed at seances; if so, better and a more continuous flow of phenomena would result. On this particular occasion the spirit repeatedly requested that silence might be observed.—W. B. W., Finsbury Park, 27th October.

HYMNS FOR SUNDAY'S MEETINGS.

HYMN No. 12 in the "SPIRITUAL LYRE."

HELMSTLEY.

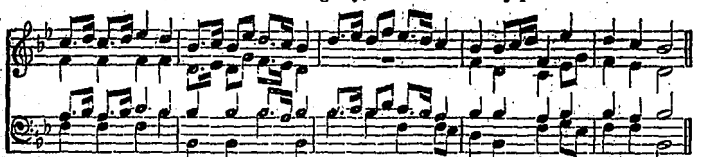
8.7.8.7.4.7.



Guide me, O thou great Je-ho-vah! Pilgrim through this barren land:



I am weak, but thou art mighty, Hold me with thy power-ful hand:



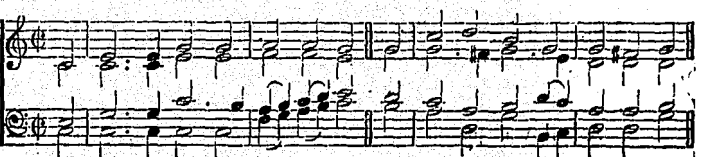
Bread of hea-ven! Bread of hea-ven! Bread of hea-ven! Feed me till I want no more.

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery cloudy pillar,
Lead me all my journey through;
Strong deliverer!
Be thou still my strength and shield.

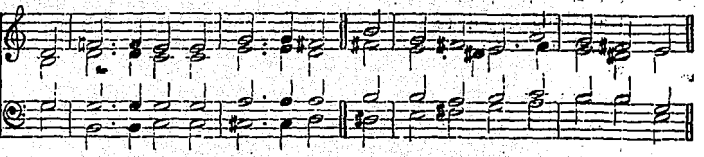
HYMN No. 46 in the "SPIRITUAL LYRE."

MELITA.

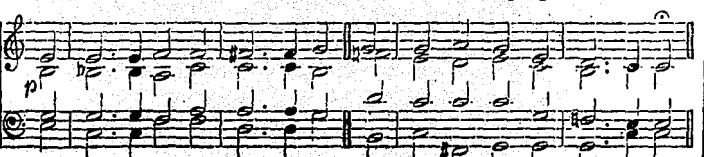
8.8.8.8.8.



Ar-rayed in clouds of gold-en light, More bright than heaven's resplendent bow,



The ho-ly an-gels come by night To bless the sleep-ing world be-low.



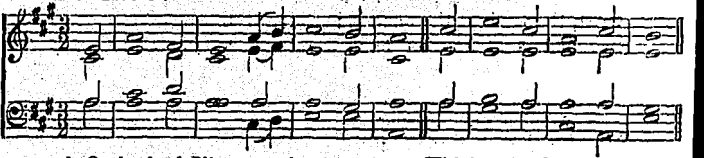
How soft the mu-sic that they bring, How sweet the hal-lowed strains they sing.

2 Good-will henceforth to man be given;
The light of glory beams on earth;
While angels tune the harp of heaven,
Their kindred here rejoice with mirth;
And to the skies their voices raise
In one sweet song of gushing praise.

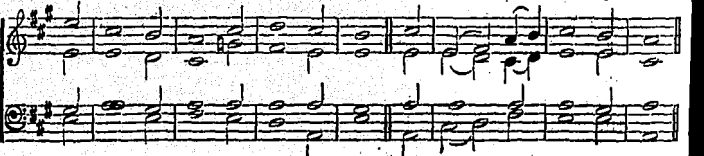
HYMN No. 120 in the "SPIRITUAL LYRE."

ALL SAINTS'.

C.M.



1. O land of Bliss, my heart now turns With long-ing hopes to thee, 2. O stream of Time, on whose sweet wave, Like flowers up, on thy breast,



As long the blos-soms for the spring, The sun-beams strive to free; My thoughts thy flow-ing tide doth bend T'wards that sweet land of rest.

O land of Fruit, that hangs so rich. And with me too, the beings loved,
Upon thy bending trees, Find all of sorrow o'er—
O when shall I beneath thy shade When shall these tearful partings cease
Inhale the swelling breeze! On life's retreating shore?
And with these rapturous eyes behold And by those living streams may pluck
The white-robed angel band, The amaranth and rose,
And drink the flowing landscape in, And drink the nectar from the streams
The sweet and dewy land! Where deathless water flows?

MR. AKSAKOF, left London for Russia on Tuesday. Professor Boutlerof left at the time Mr. Aksakof went to Newcastle. Mr. Petty and his two sons, we understand, accompany Mr. Aksakof. No other mediums go to Russia at present. After the experiments with the Pettys have terminated, other mediums may be invited to proceed to St. Petersburg.

KNOW YE THE REALM?

Know ye the realms that the spirits envision?
The Paradise home of the noble and brave!
Where the soul bounds along to the goal of fruition,
O'er eternity's waters on thought's golden wave.
Know ye the land where Hope's flower is springing?
Whose beauty and fragrance the mortal outvies,
Where the choir of angelic evangelists are singing—
In heavenly cadence—the songs of the wise;
Where the loved and the loving, in tender devotion
And purity, journey the pathway of Time,
On their errand divine, in benignant promotion
Of the work of their God-given mission sublime.
Know ye the shore where the dear ones are trying
To weave a grand network of sympathy sweet;
And toil at each cord with a patience undying,
To draw and direct earthly wanderers' feet.
Blessed realm of delight! where the pure and the holy
Are welcomed as bridegroom and bride to the feast;
Where a crown shall encircle the brow of the lowly,
Who travelled on earth as the meanest and least.
Let us welcome the dear ones to earth's vale of sorrow,
And clasp the fair hand that's extended in love,
And be ready in earnest, to-day or to-morrow,
To join the bright phalanx of spirits above.

Worcester.

GEORGE CRACROFT.

MISS CHANDOS has gone on a professional tour to Germany. She will be home again early in the ensuing week.

THE South Shields trance-medium is attracting great attention. The variety and eminent character of his controls is astonishing. We hear he is prepared to discuss with anyone in the Greek language.

MR. QUARMBY, of Oldham, was well received at Bolton on Sunday last. He has a high opinion of the local Spiritualists. Long may this form of "free-love" continue amongst Spiritualists.

POVERTY AND SUFFERING.—Mr. James Burns.—Dear Sir,—I am in smarting pains; no money to purchase a medicine which would give me relief, without coals to light a fire, also no food, my clothes in pledge, alone, no Spiritualist to visit me. Is there no angel of mercy to give me temporal relief. I am ordered to leave the room for want of money to pay the rent. The domestic distress of those I reside with is heart-rending. Should I be carried away to the Union to me—is give me death.—Yours truly, neglected GEORGE RUBY, 3, Keppel Row, Stoke Newington Green, N., Oct. 26th, 1875.

COXHOE.—I have been interested in Spiritualism now for about two years. I have frequently gone a distance of twenty or thirty miles to be present at a sitting, not having an introduction to any circle nearer. I have tried hard to form a circle at home, and have succeeded twice, but as we had no developed medium, and no phenomena, they only sat two or three nights, leaving my wife, another, and myself. We sit regularly two or three nights a week, but we should like to have a larger circle. I take this opportunity, through the columns of your paper, of inviting any of your readers who may reside in this locality to call upon us, in order that we may enter more earnestly into the matter.—S. L. LAWSON, Orchard House, Cornforth Lane, Coxhoe.

FURTHER TESTIMONY.—A correspondent thus concludes a communication:—"As I understand the status of Spiritualists at the present time, all they require from investigators and co-operators is their candid adherence to and admission of what they know to be true in reference to Spiritualism, and I therefore take pleasure in stating that I, for one, have been favoured to be present at a seance where neither fraud nor financial gain were admitted, and where the proofs of materialised spirit-forms were given under circumstances that admitted of no doubt or humiliation to anyone with reasoning faculties. Should this statement prove interesting to anyone as an additional testimony to the facts of Modern Spiritualism, I have gained my point, and gladly subscribe myself yours respectfully, J. A. BEER."

SWEDEN.—A gentleman writes from Gothenburg: "I have been from home a month; travelled round by the coast of Sweden, from Stockholm to Gothenburg. Every day I have had as much work as I could get through, but at intervals, whenever I have had an opportunity, I have introduced the subject of Spiritualism; and in all cases, excepting one, I have found there was a great desire to be convinced of the truth of what I said. I have now several addresses of respectable intelligent men and women who wish to know more than I have told them, so that as soon as ever I can arrange for a good medium to come over and sow the first seeds I will do so. All that is required is a good medium to prove my words and commence the investigation, then it would develop of itself. There are people here who are ardently longing for proof of immortality, and I believe will not consider the cost."

A SPIRIT IN THE WITNESS-BOX.—The Ward will case is the cause celebre at present attracting attention in the State of Michigan. The contestants are endeavouring to break the will of Captain Ward, deceased, because of his having consulted spirit-mediums during life, and therefore that his disposal of his property may have been due to such influence. Mrs. Emma Martin, who used to give him sittings, when placed in the witness-box, was asked if she could exhibit spirit-control there and then? She soon passed into a trance-state, with the usual spasmodic jerks, and asked, in tolerable German, "Who will speak with me?" Bench, bar, and audience stood aghast at this manifestation, and it was some time before the counsel, who had suggested the control, was able to resume the interrogations. The spirit was asked, "What is your name?" But no reply was given till the question was asked in German, when the name was stated by the spirit, and a few sentences were spoken. The control was then relinquished, as it stated that there was too much magnetism around. The newspaper states: "This was indicated by more body-jerks, a sudden opening of the eyes, and a return to her normal expression, her features during the trance having undergone a curious transformation from their ordinary appearance to a look decidedly Teutonic."

THE LOVE QUESTION.

To the Editor.—Sir,—Mr. Morse has a right, no doubt, to keep his own counsel on free-love or any other topic, if he chooses to do so; only he must remember that public characters stand in a sterner light than humbler men, and he must not be irritable if he shares the common fate. His letter in your last issue is only, however, a transparent evasion. To my mind, silence or a direct refusal would have looked better. He either did or did not move a free-love resolution at the Lake Pleasant meeting. If he did, then it is mere word juggling to say he holds no position towards that subject. Mr. Morse covers his retreat by some "dust" about anonymous correspondents, which is altogether irrelevant.

The facts are these, so far as my first letter is concerned. I live in a small country town, in which a considerable interest has lately grown up on the subject of Spiritualism. Mr. Morse's name, with that of other mediums, is freely talked of. One day a friend brought me the *Banner of Light*, containing this announcement relative to Mr. Morse and the free-love resolution, and said, "How is this? I thought you said that Mrs. Tappan and all the great mediums abhorred free-love?"

Well, I was bothered, and believing there must be some mistake, I penned my first query. That is the whole matter. This is a free country, and I am sure your paper is not afraid of free discussion. If there are points about this later revelation on which we Europeans are at fault, for my part I think we ought to be enlightened, and I don't see why Mr. Morse should be afraid.—Yours truly,

SANS REPROCHE.

WE have received three apologies for Free-love doctrines, which we decline to print. The amelioration of those inharmonies which lead to domestic unhappiness is a work in which we have been long concerned, as our public lectures in various parts of the country in years past can testify. The school of teaching to which we then belonged, and still adhere, has done a great work in this direction. "Free-love" is quite a modern affair—a prurient and irritable sort of thing, which, when it has run its course, and expended itself, will leave the body politic still to be healed of the causes which have led to this repulsive outbreak. We do not see that anyone is forced to love or to marry where a true reason does not exist. If, then, people love foolishly, and marry thoughtlessly, the remedy is to sharpen their intuitions, elevate their tastes, and expand their capacities above the misdirections which abound in society. To declaim against marriage is rather to give facilities for the career of misdirections than to remove them. In either case it comes to the domestic union of man and woman, which is virtually "marriage." This is a contract in which all must join in one degree or other. Is it wise, then, to lessen the sanctity of this universal contract by demoralising it, so to speak? Would it not, rather, be wise to increase its sacred importance, that those who enter it may not do so foolishly, or from wrong motives, and then love would be pure and wholesome? There is always a screw loose somewhere with the ardent free-lovers, and their insane ambition seems to be to loosen the screws of society to suit their disjointed condition. No; let us tighten up matters with that divine implement, principle, rather than loosen them with the human burglarious tool, expediency. We repeat that the free-love movement in America has passed its zenith. The *Weekly* has taken up a new programme, and the filthy correspondence which used to exhibit the practical action of its teachings is no longer seen in its pages. Those who have not a personal knowledge of events are entirely misled by such papers. It is their trade to run a paper. The doctrine under discussion did not pay. They made a new departure, and cut out half of the spiciest matter, and now the circulation is less than ever. Ardent American free-lovers, when they come over here, are ashamed to avow their belongings, and the whole thing is ready to hide itself in a dark hole, and be forgotten.

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

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

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

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

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

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Wair's Court, Newgate
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LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Piafold
Terrace, at 6 o'clock.

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

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