

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

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[PRICE ONE PENNY.]

A CURE FOR SCEPTICISM.

There is no quarrel between the Spiritualist and the Sceptic. The latter is a person who does not entertain the notions peculiar to Spiritualists simply because he does not know the facts. This, no doubt, arises from the circumstance that he has not had the opportunity of gaining the necessary enlightenment. He requires facilities for investigation, the services of a medium, and the co-operation of others interested in the work. These needful appurtenances being afforded, test conditions are absolutely required, that the novice may be certain that the phenomena are the result of influences other than the volition of the medium or sitters. These tests are arranged in a variety of ways; but we have great pleasure in adding to the long list already published another example. The writer thinks that if such a course were adopted, if such methods of investigation were made known to the public, they could not for a moment advance the preposterous plea that Spiritualists are fools, deceived and deluded. Our correspondent proceeds:—

"I have been investigating at home this last six months, and have obtained table-movements, drawings, and attempts at speaking and singing. The movements are repudiated by the two mediums affected, as being their own, and being members of the family, there is no deception; the circle do not understand it, but intend to continue their investigations.

"I invited Mr. Fegan, the celebrated Liverpool medium, on Thursday, October 17th; having that evening at liberty he generously consented to come, when the phenomena as herein stated occurred. I herewith enclose you a plan of the meeting-place, which you will not fail to perceive is limited in area, though cubically sufficient for all purposes connected with the meeting. Not one of the sitters could stir without being detected by the others, as can be seen by reference to the plan. I critically noted everything, in order not to be deceived.

selected by our spirit-friends to be read, after which a developing circle is held for about twenty minutes, during which Mr. Cowens and myself are used in attempting to sing, play, and speak; this done, we have

"MR. FEGAN'S MEDIUMSHIP.

"I am not allowed to sit at the table; No. 5 on the plan will show this. All being comfortably and correctly seated, we speedily are cognisant of a powerful influence. I am not going to enter upon a disquisition of cause and effect; for I should suppose everyone knows that no effect can be produced without a cause. We had scarcely settled in our seats ere effects were manifested to us.

"1. The small round table commenced performing a complicated action, viz., a rotary and shaking motion, which, if it could have spoken, I fancy, would have said, 'I am pleased.' It then rose in the air.

"2. A home-made brown paper tube ascended from the table; all could hear it whirling about in the air, high over our heads; if any doubted their ears, they could not doubt the next action, for it descended and struck all in the circle, from what cause I know not, but I appeared to come in for the larger amount of corporal correction.

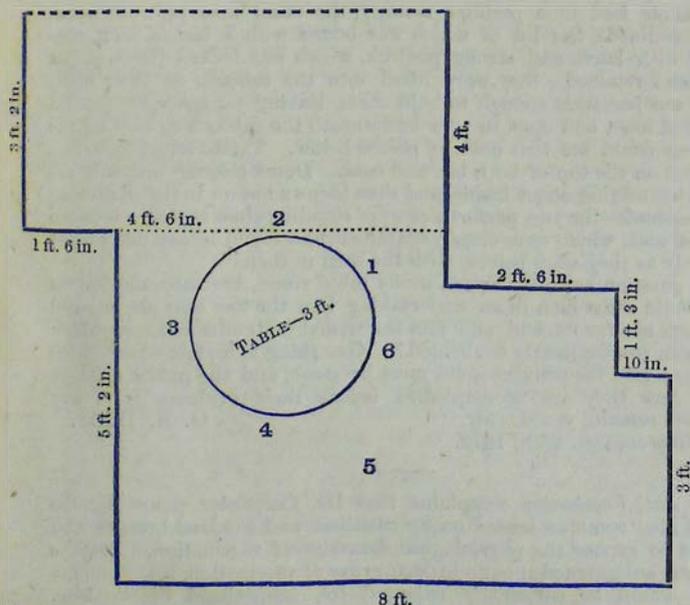
"3. Hand-bell carried clear from the table, floated about the room, and rung over the head of each in the circle, then dropped upon a small tray on the table. I had previously requested our spirit-friend to be careful of the table. This bell-test was thrice repeated, and the bell each time dropped upon the tray. Bell and tray were then taken, and all heard the tinkling of the tray, which appeared near the ceiling, certainly out of reach of all the sitters. They were then thrown into my lap, and I let them fall to the floor.

"4. A personal test, though simple, satisfactory to myself, inasmuch that I am positive of the impossibility of the performance by any of the sitters. It must be remembered I am not allowed to sit at the table, but a short distance from it. Not one at the table could pass the other without confusion, and consequent detection. It would appear as if I doubted all in the circle—at least I had so arranged it that any doubts were impossible to the sitters. I had none, and it is for the benefit of your readers I am so particular in my statements. As a magnet draws, so my right hand appeared to be drawn into the air, out of reach of any of the sitters. The paper tube was also drawn from the table, and was flying about. My forefinger and thumb formed a semicircle. I could have no idea as to why my hand was drawn up, until the thing was done. There was only one way that any of the sitters could reach my hand to insert the tube into it, that was underneath. This was not done, but, on the contrary, the tube ceased flying for several seconds; then, quietly, quickly, and gently, with nicety, it was inserted from above between my thumb and finger, touching the top of neither. I would reiterate, none of the sitters could possibly do this without my detecting them—especially if we take into consideration the conditions—total darkness: neither could see the next sitter, much less the position and locality of my hand. I would say, Sir, I have great difficulty in reconciling my mind to the fact. I have thought and reasoned upon it, being confident I have not been deceived by any human being. My mind was, as it were, stunned for a time by the revelation of the fact. After reasoning upon it, I cannot get over it; I am compelled to accept it; and the question with me is, if it is not human, what is it? Mental cerebration I cannot accept; I have not met with any satisfactory scientific explanation. Can it really be the spiritual kingdom come with power and reality?

"The effects of a strong whirlwind have produced in me feelings of astonishment, but this evening I was more astonished by its appearance as—

"5. For a short season silence sat serenely upon the circle; when all at once we felt the rush and heard the sound as of a whirlwind. It filled the enclosure where we sat; nearly all felt it stronger than I did, and it culminated by rushing from the enclosure; in its exit flinging back the large curtain, as if a man had run with all his might against it. All but one in the circle saw the curtain flung back. We sat quietly, waiting and watching for something else, for about a minute and a half, when swiftly and silently the curtain was put back, and that which caused

Curtain, 6 ft. 3 in.



The sitters were:—

- No. 1. Mr. Fegan.
- 2. " Mac.
- 3. " Cowens.

- No. 4. Mr. Owens.
- 5. " Hickling.
- 6. Miss Hickling.

"It will be seen, on referring to the plan, that the space on two sides of the table would not admit of Nos. 1, 2, and 3 reaching No. 5 without disturbing Nos. 4 and 6. Indeed, one could not pass another without creating confusion. The room is portion of a large one partitioned off by a heavy curtain. Height of ceiling, 9 feet. A chapter from Job is

the rush was with us again. The cloth was seen to be put back by all the second time, excepting myself. I am satisfied this test could not be imitated by us, or by any number of persons sitting in a circle enclosed in a room. It was the principal general test of the evening, with which all were pleased. I was then directed to pick up the bell and tray, which had been on the floor since I let them fall. While doing so I was touched on the head by fingers; they appeared cold. Mr. Mac was also touched on the head, which 'sent a thrill through him, and felt like cotton-wool' being applied. We were then directed to sing and conclude.

"Sir, the objection I often hear urged is the 'ridiculousness of the manifestations.' They do appear so at first, but what great undertaking has been free from this hasty censure?—Yours truly, GUTHLAC.

"398, Scotland Road, Liverpool, October 22, 1872."

CHRISTIANITY AND HEATHENISM.

"The name of God is blasphemed among the Gentiles through you"—Romans ii. 24.

We are told that our Bible mentions iniquity only to brand it with the stigma of sin; and that the grave "accusation against the heathens is, that they ascribe iniquities to the gods and saints who are held up to honour," and that this ascribing of iniquity to the gods "corrupts the very fountain of morals" among the heathens. But do not the ruling powers that occupy the seats of the Scribes and Pharisees in our Church, under the name and title of Christian priests, ascribe "the greatest crime ever done on earth" to God the Lord of heaven and earth?

And in accusing God (as they do) of having required and re-ordained the slaying of an innocent and just man, in direct contradiction of the Sixth Commandment, "Thou shalt do no murder," and in requiring the people from infancy to profess belief in such an evil doctrine, in order to be saved from the Church's wrath here and God's wrath hereafter, do not these Christian priests "thereby corrupt the very fountain of morals" among Christians? For does not our Bible assert that he "whosoever shall offend in one point, is guilty of all"?

But when the ruling Christian priests quote the Bible (as they do) to support the truth of an evil doctrine, and the need of an evil deed being committed either to appease God's wrath, satisfy his justice, or propitiate his favour, is this using the Bible to brand evil with the stigma of sin? For if evil could be justified as required by God on the authority of the Bible, then the Bible would be an evil book. As if an evil deed and doctrine could be justified in God's name as "doing God's service," and necessary to be believed (even if a mystery, and irreconcilable), then the doing of evil to establish that evil or mystical doctrine would also be justified, from one generation to another, and so on in perpetuity, as expedient and necessary for "doing God's service." And if evil could be thus called good, and good evil, then an evil and false Church might and would reign to the present hour, as it has done of old, and it would quote Scripture in support of evil deeds as expedient and necessary for "doing God's service." And whilst such an evil and false Church reigned with supreme power, it would brand and anathematise all who refused either to abnegate their reason, or to be its abject slaves like dumb-driven cattle, as Atheists, deceivers, heretics, infidels, rationalists, and sceptics, to be excommunicated from society, and put away from off the face of the earth, as deceivers and blasphemers.

Behold the cross of Jesus! and the records of history! And such an evil Church, in thus striving to save its power from disestablishment (by a policy of extermination and stifling of reason in its infancy and development, as Herod tried to save his power by a massacre of infants), would make the earth a hell to the honest, innocent, just, righteous, rational, and truthful, so long as it had any muscular power.

Behold the cross of Jesus! and the records of history! And, to the present hour, the ruling Christian priests, in their doctrine of atonement, ascribe iniquity to "God" (anathematizing all men as damned to eternal torments who resist that evil doctrine as false), and they "thereby corrupt the very fountain of morals" among the people of England. And in passing judgment of condemnation upon the heathens for doing the very evil which they are themselves guilty of, they are condemned on their own accusation; and if they refuse to reform by putting away this evil doctrine as false, the same muscular power which established them should and will disestablish them.

REV. T. G. HEADLEY, in the *National Reformer*.

Petersham, S.W.

SWEDENBORG AND SPIRITUALISM.

To the Editor.—Dear Sir,—I think if the Preston correspondent (Mr. Foster) will look a little farther into the writings of Swedenborg he will find he has made a slight mistake in calling him the great apostle of modern Spiritualism, which embraces chiefly the doctrines held by the progressionists. A very casual reading of the *True Christian Religion*, and numbers 1, 2, 3, 4, and 5 of the first volume of the "Arcana Celestia," will prove it. As to the foundation of the New Jerusalem Church, Swedenborg certainly never started any particular sect, but he was the channel through which the great truths that constitute the Church proceeded. Mr. Foster must understand what Swedenborg expresses by the word "church" in its general Scripture sense, namely, the truths which constitute the Lord's universal kingdom. Surely Swedenborg, in giving utterance to those truths, had a view of dissemination among mankind. As to the New Church becoming "gradually smaller and beautifully less," he will find by looking at the minutes of the New Church Conference for the past year, held in August, that he has betrayed utter ignorance of New Church movements, and far from declining, it has been and is steadily increasing. In reading the portion of Mr. Foster's letter which appeared in your paper, I should have supposed (had I been a stranger to Swedenborg's doctrines) that he (Swedenborg) was to be identified with the doctrines generally held by Spiritualists; and to correct the inference, which, no doubt, has been forced upon the minds of many of your readers (especially by that unapt allusion to the Church), I append the following extract from "Heaven and Hell" (No. 250):—"To converse with the angels of heaven is granted only to those who are in truths derived from good, and especially to those who are in the acknowledgment of the Lord (Jesus Christ) and of the Divine in His human, because the heavens are in this truth; for, as was said above, the Lord (Jesus) is the God of

heaven; the Divine of the Lord makes heaven; the Divine of the Lord in heaven is love to Him and charity towards the neighbour derived from Him," &c. I would just add that when certain societies claim noted individuals as apostles, the idea conveyed would be that those individuals are great teachers or upholders of the distinctive tenets held by those societies, and in that general sense was Swedenborg the great apostle of Modern Spiritualism or New Church Theology? I ask a plain answer to a plain question. I remain, dear Sir, yours truly,

A NEW CHURCH WOMAN.

[Were we to claim Swedenborg as "the great apostle of modern Spiritualism," we would be careful not to confound Swedenborg's personal opinions and individual perceptions with the apostleship thus assumed. Our claim would be based on the undeniable ground that Swedenborg practised spirit-communication, and thereby revealed to mankind much suggestive matter on man as a spiritual being. The blunder into which the "New Church" has fallen is, that it quotes Swedenborg's opinions but does not follow his example, just as the Christians do in respect to Jesus and all church-makers in relation to the person who is assumed to be their founder. A Spiritualist is not a person who holds certain tenets, but one who practises spirit-communication, and endeavours to learn concerning spiritual things. Then Swedenborg was a Spiritualist, and so were all the prophets and seers that the world has ever seen. In that complete sense the "New Church" people are not Swedenborgians, but the Spiritualists are. We entertain a deep regard for the noble Swede and many who are his "receivers," for they are among our warmest and most intelligent friends. While we rejoice at the information imparted in respect to the prosperity of the "New Church," we ask, Is it not a fact that at a recent social meeting in connection with the most celebrated New Jerusalem Church in the metropolis, after prayer to God in the most savoury fashion, there was a very unprayerful bickering till the meeting broke up; and was not the cause of the dispute the introduction of the thin edge of that obnoxious wedge, Spiritualism, which is imperceptibly splitting all the sects to splinters? If the "New Church" be the first to succumb, the fact will indicate its superiority in love of truth and Spirituality. We do not desire to be understood as interfering with Mr. Foster's position, and shall at all times be glad to receive correspondence from our "New Church" friends. Swedenborg's works are in the Progressive Library for the use of any of our friends who may desire to peruse them.—Ed. M.]

MESSRS. MASKELYNE AND COOK'S PERFORMANCE.

To the Editor.—Dear Sir,—As you invite correspondence on the subject of Maskelyne and Cook's apparent imitations of spiritual phenomena, I know a little about it, having, one evening, gone on to the platform when they were in this town, in the endeavour to discover how the thing was done. I found much was done by deception, and some things inexplicable; for instance, in part of the performance, the gorilla caught a man-made female, and carried her, or him, off into the cabinet. While another part of the performance was going on, gorilla slips out unobtrusively; presently, a second gorilla comes out, exactly like the other, and throws open, in stepping out, the doors of the cabinet, and discloses a bundle of female's clothes lying in a corner. A murmur of astonishment from the audience follows, and they say, "He's eaten her," not having detected the deception.

What was inexplicable to my mind was, that after Maskelyne and Cook were both locked in the stocks, which were so tight a fit for both ankles and wrists that I had to press the top part of the stocks with some force to get the latch over the ring-bolt to put the padlock on, the doors of the cabinet were scarcely closed before the bells, tambourine, &c., which had been put under the seats, were thrown out of the aperture of the cabinet, quite four feet above the heads of the imitation mediums inside, and two hands were projected, apparently not so clearly defined as human ones; one of them was quite twice as large as either of the men inside possessed, for I observed they had very small hands. Again, after one of them had been put into a stout wooden box (previously well examined), locked in it, and afterwards securely corded with knots tied in a peculiar manner, the other man put into a cask (also examined), the lid of which was bound with a bar of iron, connected with latch and strong padlock, which was locked (keys of box and cask I retained), they were lifted into the cabinet, on their ends, which was just wide enough to hold them, leaving no space to open lid of box at least, and open to view underneath the cabinet, so that all the audience could see that nothing passed below. Tambourine, bells, &c., were put on the top of both box and cask. Doors closed—instantly the things were flying about inside, and then thrown out on to the platform; doors opened—the two performers were standing close together between box and cask, which were closely examined, and found locked and corded precisely as they were before, with the men in them.

The question has often arisen in my mind since, Are there any spirits who would assist men in an undertaking like the one they are engaged in, which has for its end and aim the denial of truths and facts which have been so abundantly confirmed? One thing is certain—that manifestations like the genuine ones must be done, and the public must be shown how they are accomplished before their evidence is of any value.—I remain, yours truly, G. R. HINDS.

Darlington, Oct. 28th, 1872.

The *Anti-Vaccinator* complains that Dr. Carpenter pours out the vials of his "common sense" on Spiritualism and kindred heresies, and neglects to expose the physiological demerits of vaccination. Perhaps if he were enlightened enough to disapprove of vaccination, his "common sense" would be sufficiently enlarged to comprehend Spiritualism. What matters it? The Doctor does not exhaust the intellect of the age.

On a recent evening a very agreeable party, numbering about eighty persons, assembled at the hospitable mansion of George Dornbusch, Esq., to entertain the veteran reformer, Mr. Joseph Bormond, previous to his departure for America on a lecturing tour. Mr. Bormond has for many years been a lecturer on temperance, dietetics, and other topics connected with human improvement. For a man of his age to go forth to enlighten another hemisphere, speaks volumes for the healthful influence of his principles.

MESSRS. HERNE AND WILLIAMS IN THE NETHERLANDS.

(A REPORT BY A. J. RIKO, MOLENSTRAAT, 71, THE HAGUE.)

I.

As I promised you, I will now give you an account of the most striking incidents which happened during Messrs. Herne and Williams' visit to the Netherlands. It is impossible to mention everything—that would occupy more than one number of your MEDIUM—but I hope to do so in Dutch.

Let me begin by saying that the business correspondence between the mediums and myself, previous to their visit, showed, in a clear manner, that they consented to come here much more for the cause than for making money. The conditions were so reasonable, that we, from our side, felt obliged to take care that the gentlemen should be content about their reception and their residence in the Netherlands, and so they are, we trust. The mediums arrived at Rotterdam, by the Harwich steamer, on Wednesday, October 2, at three o'clock in the afternoon. To receive them there were two gentlemen from Amsterdam, one from Rotterdam, and two from The Hague. All went with them to The Hague per train at 6.50. We reached the hotel about eight o'clock, an hour before the first seance, which took place the same evening at nine o'clock. The room where it was held was the great drawing-room of the Hotel Keizershof—a long well-furnished room, with a great dining table, chairs, sofa, &c. We had provided a harmonium, in order to open the seances with music; further, there were at the service of the spirits a musical box, tambourine, violin, triangle, bells, Æolian harp, harmonium, and two different kinds of flutes. All these things were from The Hague, and all our own instruments, not one being brought by the mediums. The manner in which the first and following seances, where many persons were present, was conducted by myself, was this:—1. Reception of the visitors by two inquirers of The Hague, who allowed everyone to inspect the instruments, the room—in one word, all things. 2. Presentation of the mediums by myself. 3. Permission to everyone to bring other instruments. 4. Reading of the rules to be observed (viz., to be passive, attentive, calm, not to go into discussion, avoid any disturbance, assurances to the ladies not to be afraid, &c.). 5. Invitation to one of the sitters to shut the doors of the room and put the keys in his pocket. 6. Putting out the gaslight, only two candles burning before me. 7. Organ music (a spiritual song: "Hand-in-hand," or any other). 8. Invitation to join all hands. 9. Blowing out the candles. Seance.

A committee of Spiritualists of The Hague was present at every seance; besides this committee, there were at the seances ladies and gentlemen from different classes of society, some Dutch mediums, savants, clergymen, &c.; in short, a distinguished audience. After having sat only a few minutes, we heard a great noise from under the sofa which stood near the wall. Several in-lay boards of the table, which were on the ground under the sofa, in order to have them at hand when the table must be enlarged, came out, and were spread over the carpet. One of the Amsterdam gentlemen said he received something on his lap. On making a light, we found it was a small playing table from the wall. Other incidents occurred, too many to relate in detail. We made a short pause, let fresh air into the room, and afterwards formed with two screens a cabinet. The mediums, allowing everything, were bound to their seats by two of the persons present. The table was put directly before the entrance to the cabinet, and our seats were placed all round. Under these conditions we sat again in darkness, and obtained the following phenomena:—Ringing of the bells, playing of the tambourine, with which several of the company were touched on the head and fingers, spirit-voices in the room, different touchings. The spirits took my match-box out of my hand, but on my request brought it again. Also I received a bell, and a blow several times on my arm. Phenomena of a similar description were experienced by several of the sitters that night.

Thursday, October 3, at eight o'clock.—Same room, conditions, and manner of conducting the seances. Present, about fourteen persons. The following phenomena were obtained. My hat came from a small table near the wall, where I left it, and was thrown upon the table where the circle sat (always joining hands). Another table in the room was brought behind the chair of one gentleman. Rappings of different intensity were heard at various places—those of "John King" very strong. "John" spoke some words which we couldn't understand. All at once we heard the two sitters who held Mr. Williams call out that the medium flew away, and that it had been impossible for them to hold him; on making a light, we found Mr. Williams sitting on a chair upon the table. It was not the chair whereon he sat at the table, for that was still in its place, but one which was taken from beside the wall of the room. Nobody had perceived that a chair was brought upon the table. Mr. Williams sat with his head just under the point of the great gas pendant, his head being placed amongst the branches of the ornamental work, and he was deeply entranced. He returned to consciousness after some minutes, and we helped him to descend from the table. Pause. Second part, with the cabinet formed as on the previous evening, with two screens. Messrs. Herne and Williams sat in the cabinet. They were bound by two gentlemen, one of whom had been a sea captain. At the entrance of the cabinet sat at one side Mr. Herst, at the other side myself. We were touched several times, also other sitters. For the first time we heard "Katey's" whispering, lovely voice, who called me by my name, saying that she remembered me. I must say that in October, 1866, I was by the Davenport's in relation with "Katey," who at that date touched me several times, played with my hair, &c.; also, I met, on the same occasion, with "John King," who spoke then just in the same tone as now, but not so quick. It was the same rough, deep voice we heard now as at the seances of Messrs. Herne and Williams. In the same moment that dear "Katey" said she remembered me, I, during some minutes, was touched on my head. I asked her if she could show herself. Answer, "I'll try—do my best." Further, she recommended us to wait in patience. She laid her hand in mine, played with my hair, &c. I also brought her hand to my lips, and kissed it several times. A gentleman near me was invited by me to extend his hand to mine, and he declared that he felt distinctly the fingers and nails of the spirit-hand. Then came in a whisper the question, "Can you see me?" and, between Mr. Herst and myself, somewhat

high up, appeared for the first time a luminous head and bust in white drapery. On the other side of the table sat gentlemen who declared that they saw the form of a head. This first apparition remained but a few moments. I did not see the whole form of "Katey;" only the head, with a white veil, forming a kind of turban, and a part of the bust was seen; nose, mouth, and chin very distinct, the upper part of the face more indistinct. The turban was illuminated very brightly. The whole melted away and disappeared after a few moments, not giving time enough to perceive the apparition in detail. Again "Katey's" voice was heard giving the promise that when the conditions were better in future seances she would show herself more distinctly. Many times a hearty "good-night," "good-night, Mr. Riko," and a "God bless you!" to the circle, came to us by the spirit-voices. So this seance ended. On striking a light, it was found that the mediums sat still bound in the same manner as before. Mr. Visser, the sea captain, declared to me that the cords being wet from the perspiration of the mediums, the knots had swollen so that it was very difficult for him to untie the "boys," as "Katey" called them. There were marks of the cords on their wrists.

Friday, October 4.—On that day we were obliged to assemble in another room in the same hotel, with about seventeen persons. Other conditions, &c., the same. We obtained nothing; the seance was a complete failure; but nobody made objections, knowing it was not the fault of the mediums, who are only instruments for the spirits to prove the reality of the phenomena. I, for one, say failures are precious to me, as a proof that the cause which gives the wonderful phenomena is to be sought for not in the living persons present, but from the unseen intelligences who come to visit us, viz., the spirits who have free will, and come as they like when conditions permit. When on the point of going to their rooms, I said to the mediums, "I should like to go with you upstairs with a few friends, in order to try if we can obtain any phenomena there." Answer, "Yes, Mr. Riko; if you please." And so, unexpectedly, we followed the mediums to their rooms. I had commanded one of the servants to put all the instruments into a basket, and to bring the whole to the room. On entering, we found the basket, with all the objects, in a corner near the door. The room was darkened within a few minutes. We sat, seven persons in all, joining hands round the table, a lady being present also, and the mediums separated by the sitters. Nobody left his place; still, with the light burning, the table moved from the ground. In the dark we immediately heard the basket turned over. All the instruments came successively, playing, on to the table, after having touched us. Mr. Herne laughed, and said he saw "Peter" dancing. At once I received a touch with the tambourine on my nose. I said, joking, "I pray you, 'Peter,' not to hurt my nose." He answered in the usual shrill manner, known to you all, "Yes, your nose is big!" The musical box, a heavy thing, was also set on the arms of Mr. Becht, the surgeon. We heard "John," "Katey," and the two "Peters" speaking, during a long time, to all of us, and to each other. It is not necessary to describe these voices to your readers, as they are acquainted with them from the interesting articles which have appeared in the MEDIUM. Also, for the first time, I felt "Katey's" dress over my face; it was like very fine muslin, which passed quickly over my head. Some sitters were touched for the first time in their lives. The seance ended with the hearty "Good night, and God bless you!" to all present.

Saturday, October the 5th.—The same room and conditions as at the two first seances; present, about twenty-two persons, among them several ladies; most had been at the failure of the 4th. Soon after the seance had begun there was heard a tremendous noise with the boards of the table, accompanied by the playing of the tambourine and harp. Once for all, I remark that during the seances all the hands were joined. The harp was given to me and afterwards laid on my breast by the spirits. Several sitters said they were touched by different instruments. A table standing near the wall was brought to the circle just behind the chair of a sceptical sitter, Mr. Ryben, a piano dealer of The Hague, who thinks now quite differently about Spiritualism from what he did some time ago. He, who was afraid of nothing, confessed to be very much disturbed at that moment. Light being procured, a real chaos presented itself. Several boards of the table were thrown over each other, so that wide openings were between them; before myself there were no boards left. After the pause the cabinet was formed at one end of the room, and we began with a hymn, accompanied by the piano. The gentleman at the piano said he was touched on his legs. After he took his place in the circle many of those present were touched (remember, both the mediums sat on their chairs behind the screens). The voices were heard, principally those of "John" and "Peter," and beautiful spirit-lights, like stars, floated over head and in the air over the table, which was very interesting to those who never saw such lights. "Katey" showed herself some moments, but not quite distinctly; but she let us feel her dress, and showed it in the material and spiritual states; the latter, by holding her luminous hand, which was clearly seen, under the white drapery. She came near the table, close to the cabinet, but did not walk in the room. She spoke with her gentle voice a long time, and addressed herself also, especially, to the surgeon, Becht. Sitters at the other end of the table said they saw her standing behind that gentleman and a clergyman from Leiden, who expressly came to see the phenomena. He also declared that he was touched more than once. "John" also spoke in his powerful voice. One of the sitters, an officer in the army, who for some time we had supposed to be a medium, said he saw "John" standing before him, and said to the apparition, somewhat disturbed, "Go on; go to another." The touchings were going on during the whole second part of that remarkable seance. To finish the seance, the spirits threw towards me a paper, on which was written: "We are glad to meet you again, and are doing our utmost to please you all.—(Signed) "John and Katey King." The paper was followed by several bats of the sitters, which flew upon the table at the same time that the spirits said to the whole circle "Good night!" Let me not forget to mention, that after the mediums had been bound to their seats with very strong cords, the clergyman from Leiden, Rev. Mr. L—, asked permission to join a very thin woollen thread to the cords, and bind it round their legs. This was consented to. The seance being finished, the examination showed every knot the same, and the woollen thread untouched and unbroken. Rev. Mr. L— declared this to the whole company.

Sunday, October the 6th.—Same room, same conditions, and about twenty-four sitters. The spirit "Peter" wound up the musical box

and essayed the triangle and violin. A general conversation with the sitters by "Peter" and "John"—the voice of the latter being extraordinarily powerful that evening. The conversation with the spirits continued about an hour. All at once we heard "Peter" say that all hands were not joined, and Mr. Piepers, an inquirer of The Hague and officer of the army, declared that he was blowing his nose, and therefore left the hand of his neighbour a few seconds. "Peter" replied to him that he must not do so, but let his nose alone till after the seance. A few moments thereafter "John" said to me, "Mr. Riko, the hands are not all joined;" and now Mr. Rivius declared that he had left the hand of his neighbour a few moments. I, taking the word, admonished the sitters not to break the chain further, and all consented to act in that manner. Remark: It was impossible for any sitter to see that anyone did not hold hands, but the spirits, for whom darkness is light, not only saw it, but spoke of it. On that evening several sceptics were touched, and got deep impressions, as they declared to me after the seance.

Monday, October 7th.—Same room, same arrangements; about twenty-four sitters, amongst whom some laughers; also bad conditions. Somebody asked the instruments to be placed on the floor behind the chairs, which I allowed, but regretted afterwards, as it is natural that the objects must be within the magnetic circle. After long waiting, we formed a double circle round the table, and put the instruments on it, when some small movements and sounds were obtained, but the seance was nearly a failure—a very merited punishment for the mockers.

On Tuesday, noon, the 8th, Messrs. Herne and Williams were conducted by me to Amsterdam. In the meantime, preparations were made at The Hague to give a second series of seances.

MR. CONWAY AND SPIRITUALISM.

We gladly publish the following letter received from Mr. Conway, at the same time thanking him for his candid statement:—

"SIR,—I have just read the article in your paper of the 25th, relating to my lecture at St. George's Hall on 'Sorcery.' The allusion I made in that lecture to Spiritualism was not meant as a sneer, but as a plain affirmation that I regarded the belief in spirit-manifestations as referable to the same class of superstitions as that which I was discussing. Were the alleged contemporary manifestations to be proved true, my views would be revolutionised.

"You say you desire to know what real objection to Spiritualism I have. I answer, simply, that I do not believe it to be true. I have visited many eminent mediums, and attended scores of seances, both in America and England, and have never witnessed a fact warranting any belief in it. If you, or any of your friends, wish to offer me further opportunities for investigation, I am quite ready to avail myself of them.

"In such matters, testimony of others is of no importance; I am familiar with the sincerest testimonies to impossibilities throughout history. Spiritualists are neither more nor less than the thousands who have plainly seen wooden Madonnas wink. When supernaturalistic belief is strongly excited, it is a species of intoxication, like that of hasheesh, causing persons to see unrealities.—Faithfully yours,

"MONCURE D. CONWAY.

"51, Notting Hill, Bayswater, W., October 30."

[Well, having read Mr. Conway's letter, our first comment is a good hearty laugh. It is quite recreative to hear an intelligent gentleman affirm that a conviction of the reality of those phenomena called "spiritual manifestations" is the result of an intoxicated state on the part of the observer. This theory could explain away a good deal more than Spiritualism and the other edge of the same sword might cut Mr. Conway, by making it appear that in his denial he may be actuated by a psychological potion of another kind. It is a fact that there are various degrees of drunkenness; one man may, through intoxication, see double, while his fellow may be in the more glorious state of *blind inebriety*. Does Mr. Conway seek his bed amongst the latter class? Notwithstanding our correspondent's relegation of the whole matter to "superstition," we are forced to say, with Galileo, that the objects still "move" by invisible agency in full light; that solid bodies are carried into rooms to which there is no access, except through solid walls, &c.; that voices speak intelligently and exhibit all the known indications of individuality, such voices being the product of no person present; that human figures sometimes appear, connected with these voices—figures as solid and vital as Mr. Conway's own body—and in a moment they can be dissolved, and no remnant left; that writing is produced without the intervention of mortals, such writing being in the peculiar caligraphy of deceased persons not known even to the parties present, and conveying sentiments peculiar to the spirit-writer. These and many other manifestations are simply *facts*, and their occurrence is being continually proclaimed in our pages, the names and addresses of the persons concerned often accompanying them. Thousands of men and women of all degrees of intelligence and culture are being continually convinced that the "alleged contemporary manifestations" are true, and thereby their views are "revolutionised;" and if so, why not Mr. Conway's? If other gentlemen can find access to the means of conviction, so may he. The public mediums are continually advertised, and numerous private seances are indicated, but it must be the act of our correspondent himself as to whether he is convinced or not. To us it seems almost madness to speak as our correspondent does as to the non-reality of the phenomena, and we feel certain that, from his deep desire for truth wherever found, he cannot disregard the testimony of so many earnest minds, and that he is sincere in his avowal as to the "further opportunities" which he is willing to be presented with. We grant that testimony is not sufficient, neither as regards Spiritualism nor other matters of fact. There is far too much superficial knowledge in the world, and too little personal acquaintance with truth; but if it is inexpedient to adopt the "Spiritualistic belief" on testimony, surely it must be equally so to brand as "superstition" that which has occurred in the *absence* of the person so expressing himself. We shall be glad to afford Mr. Conway, and all other truthseekers, every facility at our command to enable them to know that the spiritual manifestations really do take place.—ED. M.]

ECCENTRICITY DISCUSSED.

The *Daily Telegraph* of Monday contains a paper on the Jumpers, entitled "Jumpers off the Jump," by "Our own Commissioner." The writer introduces himself with the following paragraph:—

"It is to the credit of our common humanity that eccentricities, whether of religious or of common life, tend to disappear with time. Either they are altogether eliminated, or they hide themselves from public gaze in proportion as cultivation advances. This fact has been curiously illustrated in the case of the Irvingites. In the days of their founder—the celebrated Edward Irving—'miraculous tongues' came suddenly into fashion, and, like Frankenstein, the gifted preacher was unable to lay the monster he had raised. But as years advanced, and the sect grew in social status as well as in numbers, gradually the miraculous tongues fell into silence. On inquiry some years ago at the Irvingite Chapel on Paddington Green, I was informed that the gift of tongues was vouchsafed only on a particular evening in the week, and then only in private—that is, in presence of none but members of the Irvingite persuasion. If anyone now pays a visit to the gorgeous cathedral-like building in Gordon Square, he will see nothing but an ultra ornate service of the most decorous kind, and would no more expect 'miraculous tongues' or anything else grotesque, than in Westminster Abbey or the Chapel Royal. What is called 'Spiritualism' *par excellence* seems to be passing through the same phase. This is all as it should be, and indicates a growing deference to common sense."

If the purpose of Irving and the Spiritualists had been to introduce a new variation in the game of playing at church and chapel, then the remarks of "Our own Commissioner" would have been characteristic of indisputable sagacity. Such is evidently the view which he takes of these movements. Let us suppose, however, that Edward Irving desired to exhibit to the world a manifestation demonstrative of the fact that "the spirit" could move the organism of man to perform its will, then the "miraculous tongues" were a necessity, and the Irvingites who dispense with these manifestations are more under the influence of our "common humanity" than "the spirit." As to Spiritualism, it is more distinctly characterised by "eccentricities." Had it not developed a form of action other than the "most decorous kind," it would not have been recognisable from "our common humanity," and have taxed the analytical powers of "Our own Commissioner" to distinguish it from the sects around it. What, then, is Spiritualism? The communion of spirits with mortals through the organism of a medium, by the use of writing materials or telegraphic signals. To those who have never seen the process, or do not perhaps believe in its existence, such proceedings would, no doubt, be highly "eccentric," and a glaring departure from the hum-drum routine of "our common humanity." But we might pause to inquire, Is not our very "common humanity" but a fraction of the perfect man, and, therefore, in the strictest sense of the term, "eccentric"? If so, the boot must be put on the other foot, especially as some very curiously anomalous matters are said to have appeared recently in the *Daily Telegraph*. A few weeks ago our attention was directed to a paragraph in the *Pall Mall Gazette*, stating that an unlucky wretch had been certificated by the doctors to an insane asylum, on the plea that he had been considered the author of certain writings. On further investigation, it was found that the sentences quoted as proof of insanity on the part of their author were extracts from a *leading article* which had appeared in the *Daily Telegraph*! If such be the case, there must be much more eccentricity in the world than that perpetrated by the Spiritualists. If Spiritualism were to abandon its mission of demonstrating a class of facts and teaching allied truths, and were to don "common humanity's" garb and gabble and become snob and hypocrite, then, perhaps, it would appear more in harmony with the system of concealed ignorance and selfish insincerity which form the intellectual wealth and manners of our great dailies.

"Our own Commissioner," then, occupies a column in telling the public that he went to see "an exhibition so unedifying as Jumpers without jumping," which, in our "eccentric" phraseology, signifies that the people called "Jumpers" did not jump at two of their meetings which he attended. Wonderful indeed to the Spiritualist are the devious ways of "common sense"!

A SWEDENBORGIAN LECTURE.

On Sunday evening last we attended the Swedenborgian church in the Mall, Kensington, near Notting Hill Gate, and heard Dr. Bayley lecture on "Jesus removing Devils from the Man amongst the Tombs." After a preliminary service, for the special delectation of the local fetish—and we hope it interested him much more than it did us—Dr. Bayley commenced his discourse. Though his reading was not particularly good, nor the delivery at all impassioned, yet the genial manner and lucid good sense of the speaker presented a continuous chain of interest. Amongst other matters, it was stated that the evils in the will of man were represented by the term devils in the text. Obsessions were not now-a-days to be met with in an aggravated form, though there may be many cases of such maladies. This alleviation resulted from "our Lord" having overcome the powers of darkness, which were the bane of the human race, before the work of redemption was accomplished; the object of which was to give spiritual freedom to infested humanity. God could not effect this without coming in the flesh. God is to man as man's spirit is to his body: the essential deity is spirit, the manifest deity is the Lord—who hath seen him, hath seen the Father.

The demoniac was a representative of the Church before and at the Lord's advent, as is also man before he meets Jesus and is regenerated. His heart is full of evil and madness, and vices innumerable. The demoniac was naked—he had no means of sheltering himself from falsities, and was without a home—had no spiritual comfort. He lived among the tombs, like those who disdained domestic virtue and its bliss, and follow in the ways of evil society, indolence, and vice. He was in chains and fetters—had no volition. He was driven into the wilderness amongst wild beasts, and truly such a man's heart is a wilderness inhabited by evil spirits, wild beasts, and foul birds. There is pride, with its vain assumptions; sensuality, prompting men

to think alone of the means of animal enjoyment; intemperance—how many desolated homes and ruined souls it has caused! Covetousness is another demon, never satisfied, but, like the serpent in the grass, ever watching its opportunity to spread around slander against the innocent. Then there is hypocrisy, with its polluted lip, crying, "Lord, Lord!" The spirit of malice and vindictiveness, thirsting for vengeance and retribution for every grievance—a devil which mars the peace of many homes. Churlishness and vicious temper sour the lives of its victims. Avarice holds his prey to the last, straining all the powers of mind and body to the acquisition of more wealth. There are many more, for their name is legion.

By what means are these noisome tenants to be ejected? Texts from the "Word" and exhortation might confer light on the sufferer; but truth in the understanding oftentimes warred with evil in the will, so that the victim was rent, or the devils crouched with fear of their approaching dethronement. The cleansing was generally gradual. Evils might be denied, but could not be got rid of all at once. It is said that they went into the swine—which means man's animal nature having been driven from the will—where they halted before being sent down the steep place which is hell, from whence they came. Thus the work of the Lord is gradual, instilling good where evil has formerly been, till man's selfish lusts get entirely subdued, and he becomes regenerated, and is enabled to enter into the spirit-world in a favourable position; for it was intimated that man remained on the plane in which he left this world.

The lecture was characterised by much moral power, but it was difficult to see the bearings of the question to New Church theology, which makes Jesus, or "The Lord," the instrument of all this good. We may ask, Is this process of spiritual regeneration not a fact peculiar to other men besides New Churchmen or Christians, and did it not take place in the ages of the world previous to the advent of Jesus, and in nations where that name has never been breathed? We fancy that if the operation is a fact, which we do not dispute, it must be of a more universal character than described by the lecturer. We shall be glad of more light on this topic.

On Wednesday evening Dr. Bayley lectured on "Death: Not a Fearful Phantom, but a Step—a Change—in Man's Everlasting Life." The following lectures of the Sunday evening series have yet to take place:—

Nov. 3rd.—Jesus Healing the Woman who touched the Hem of his Garment.

Nov. 10th.—Jesus Raising the Daughter of Jarius from Death.

Nov. 17th.—Jesus Transfigured on a Mountain.

Nov. 24th.—Jesus, the Conqueror of Hell, evinced by his Healing the Tortured Child.

Dec. 1st.—Jesus Giving Power to Tread on Serpents and Scorpions.

Dec. 8th.—Jesus Casting the Devil out of him that was Dumb.

Dec. 15th.—Jesus Healing the Woman Bound by Infirmity Eighteen Years.

Dec. 22nd.—Jesus Healing the Man Afflicted with Dropsy.

Dec. 29th.—Jesus Giving Sight to the Blind.

Commence at half-past six.

MATERIAL PASSING THROUGH MATERIAL.

To the Editor.—Sir,—In further explanation of the "ring-test," and to show the harmony which runs through all the explanations given by spirits of their power over matter, I quote the following remarks, made through a trance-medium in my presence, at Kingston-on-Thames, on August 26th, 1871. The explanation was given in the course of an address on "Shooting Stars: their Origin and Destiny." No question was asked upon the subject, but as those who attended the circle had been talking upon the matter, our spirit-friends themselves volunteered the information:—

"We have shown you that each particle of matter, when in contact with spirit, is enveloped by an aura, and this partakes, to a great extent, of the nature of the material atoms it envelops. This points to one stage in the various manifestations of spirit to man, and is suggestive to us of the explanation we are about to offer. We offer it because this very demonstration of spirit is closely allied to our subject. We speak of what has been a perplexing manifestation to you, because it does not come within the scope of your experience. You do not, with your bodily eyes, see the actual process, and if you could see material passing through material, you could not comprehend it, because you could not do it of yourselves. When you consider that everything material is but an aggregation of material atoms brought together by spiritual attraction, and that though these atoms are impalpable to your bodily senses, they are surrounded by the aura we have described, you will understand us when we say that it is not at all times we are cognisant of the material atoms you see, and can see alone, but we see their surroundings. When we wish to make those atoms subservient to our will, we do so, because we see at times only their surroundings, and operate on them alone. When we wish to convey anything palpable to your touch, through another thing palpable and material, we bring into our spiritual sphere the emanations which surround their presence. If we wish to pass through a ceiling or wall, we will, so that the surroundings are disturbed, and drawn to us by our will-power; and the material atoms, which they hold as it were in solution, are drawn with them. Having passed through the vacuum caused by their dispersion with the material object which we wish to convey, we cease willing, and they return again to the places they formerly occupied, and apparently, to your eyes, have not been disturbed.

"Were you able to gaze on the process we have described, you would see but a dim mist, composed of the surrounding atmosphere and the particles of the material through which we pass."

Trusting you will find space for this in the columns of the MEDIUM AND DAYBREAK,—I remain, dear Sir, yours sincerely,

Kingston-on-Thames, Oct. 29th, 1872.

W. J. CHAMPERNOWNE.

MORE TESTS.

To the Editor.—Sir,—During my short acquaintance with Spiritualism I have received a great number of tests through a variety of mediums, but on the present occasion I beg to recount a few of those which have been given me through the mediumship of Mrs. Olive. Her controlling spirit, "Sunshine," described a spirit in the following terms:—

"He is in military dress. He died when you were a boy; it was a sudden death—he was either drowned or shot. His name begins with a C. He says he is a very near relative indeed. He died abroad at a place very much farther off than America. He was middle aged." Fact: My eldest brother Charles, a captain in the Light Cavalry, fell in battle during the Indian Mutiny, 1857.

This spirit, on controlling the medium, gave family tests. Then came the following:—"I see an attendant—a soldier-servant—near you; he died in a large white building, not very long ago, near this city; he was in your service at the time. His religion was one of many forms—ceremonies. A black dog stands near him, but the dog has been dead as long as the man. You attended his funeral in military dress. He was about the middle age. He had known you abroad, but he had not been in your service long." Fact: A servant of mine, a Roman Catholic, did die in my service eighteen months ago. He was middle aged, and had known me abroad. I did attend his military funeral. He died in the Herbert Hospital. I remember the black dog distinctly—a favourite retriever—which the man was very fond of, and which was killed by a kick from a horse.

Again; one morning about ten days ago, I paid several sovereigns to one person. In the evening I had a sitting, when "Ambo" immediately said: "Ah, I saw the yellow boys pass; I saw him (mentioning the individual by name). Did you think I didn't see you?" I had not mentioned the circumstance to anyone. He also informed me rightly what I had had for dinner the night before, and the same has been done as regards my breakfast.

Another spirit said: "You had a very dangerous illness when you were quite a child, in France; your life was despaired of. You had a similar illness a few years ago, when some distance away—abroad—across the Atlantic." These statements are facts.

Again; a fortnight ago, on two consecutive mornings, I read the newspaper in bed, and got up late—a thing I am not in the habit of doing at all. At the next sitting, "Sunshine" said: "You are very lazy sometimes; I saw you. It is very pleasant and luxurious to read the newspaper in bed." A visit which I paid the day before was described.

I will not go into detailed private family tests any more than to say that my grandfather, father, mother, brothers—dead and alive—with names, characters, &c., have been given me. That a particular circumstance, known only to myself and relatives, and which occurred six weeks ago in the country, has been referred to in the most striking and accurate manner. The marriage of a sister; the names of early homes; the degrees of intimacy with different friends—and various circumstances about myself, and known only to myself—these all have been stated to me. But I will conclude, and I remain, Sir, your obedient servant,

RICHARD ARTHUR SALMOND,

Woolwich, Oct. 30th, 1872.

Lieutenant Royal Artillery.

SPIRITUALISM IN ITALY.

A gentleman just returned from the "sunny South," in reply to our inquiry, What news? writes as follows:—"My experiences have been of a very ordinary character; and it is only the good news that the cause of Spiritualism is spreading throughout the length and breadth of Italy in a manner highly creditable to its supporters, when the amount of clerical and other opposition they have to encounter is taken into consideration, that I have to communicate. In Rome there is a Spiritual Society, with a regularly organised council, &c., the president whereof is Sig. Felice Scifoni, a gentleman holding a responsible post under government. The secretary is one Sig. Achille Fanfani, the author of a pamphlet entitled 'Lo Spiritismo,' the first work on Spiritualism published in Rome, so I am told. Both these gentlemen I had the pleasure of being introduced to during my short stay in their city. Sig. Fanfani is a thorough English scholar, having resided some years in Great Britain. It was this gentleman who succeeded in securing the presence of the medium, Sapia Padalino, in Rome, where she astounded all beholders, both believers and non-believers. Her health failing, she was compelled to return to Naples, and the Roman society are now left to struggle on as best they can without a medium of any remarkable power. In Naples, Sig. Damiani extended his friendship and hospitality to me, and I have enjoyed much delightful spiritual conversation with him. I also met a very amiable man and a Spiritualist of twenty years' standing, a Dr. A. E. Nehrer, who with his wife and daughter were about to pass the winter in Naples. The doctor is an impressional and writing-medium, and has often received spiritual advice as to the treatment of patients, which has produced the most happy results. His wife also possesses the writing power. I was unable to have an interview with Padalino, owing to her having changed her place of residence. This poor girl appears to be beset by spirits of a very low and mischievous type, whose doings effectually prevent her from retaining any situation. The last one she obtained was as housemaid to an old gentleman, with whom she would no doubt have found a comfortable home, but for the presence and annoying attentions of her spiritual friends. One of the first things she was set to do, on arriving at this gentleman's house, was to wash the floor of a parlour, and no sooner had she gone down on her knees and commenced to scrub, than a table came rolling along the floor towards her, broke a large china vase, and did other damage. The master of the house of course called her to account for her carelessness, and it was not until several other pieces of furniture had moved about in his presence that he believed her guiltless of trickery. But he would not keep her in his service, notwithstanding; so she was again thrown on the charity of her supporters. Sig. Damiani has made repeated endeavours to induce her to receive instruction in reading, writing, &c., she being quite illiterate; but she appears very self-willed and capricious, and not inclined to do anything except after her own fashion. It is a great pity that such a wonderful medium should be thus, as it were, in obscurity, and likely to remain so; for I much fear that she will go from bad to worse, if left in such a vile, immoral atmosphere as that breathed by the lower class of Neapolitans. In another climate, and amongst strangers, I have no doubt she would improve in tone, and be of immense service as an instrument for the conversion of sceptics. Sig. Damiani, although in a very poor state of health, is, nevertheless, hard at work, reading, writing, and transcribing matter for a series of lectures on Spiritualism, to be delivered in England, on his return in the spring of 1874."

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CONTENTS OF LAST No. OF "THE MEDIUM."

Sunday Evening at St. George's Hall—Secularism and Spiritualism—How the Spirit-Faces are Made—Another Benefit Seance for Mrs. Powell—Miss Fowler at Hall's Pond—The Next Conference—The Missionary Medium—Next Sunday in London—Mr. Morse's Engagements: Liverpool—Direct Spirit-Writing—"The Intermediate State"—The Spirit Messenger—Progress of Spiritualism in Liverpool—Mr. Morse's Anniversary Soiree, &c., &c.

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

FRIDAY, NOVEMBER 1, Seance by Mr. Towns, at 8 o'clock. Admission, 1s.
 TUESDAY, NOVEMBER 5, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission, 2s. 6d.
 WEDNESDAY, NOVEMBER 6, Seance by Mrs. Olive for the benefit of Mrs. Powell. Tickets, 2s. 6d.
 THURSDAY, NOVEMBER 7, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 1, 1872.

RELIGION, SCIENCE, AND SPIRITUALISM.

The minds of the orthodox are troubled exceedingly in these latter days by the hostile attitude existing between popular religion and modern science. By "popular religion" we mean not only that form of religion by law established in this country, but generally the religion of Europe and America. In the quiet and comfortable old days, when the church used to make the science as well as the religion, there was a sweet harmony between them; but since that recreant Galileo first pointed his telescope to the stars, there has been—

"A little rift within the lute,
That threatens to make the music mute."

This little rift has been widened successively by the discoveries of astronomy, geology, and, latterly, by the theories of evolution propounded by Darwin and others, till, at the present time, there exists not a little despair as to the possibility of restoring the ancient accord. Nor is this despair unnatural. For as truth is one, a true religion and a true science must be in harmony, and a discord between them indicates an error in one or both. Will it be religion or science that must needs go to the wall? This question will be answered by everyone according to his knowledge. For ourselves, we believe that as the discoveries of science repose upon a basis of fact they can never pass away, and that it is religion that will have to yield. Yet we deeply sympathise with those on whose minds this conclusion is forcing itself with the irresistibility of fate, but who, while surrendering to the necessity of casting away the old religion, do not yet know in what direction to look for a substitute.

The Spiritualist exists in an atmosphere elevated far above the din of this conflict between religion and science. He has solved the problem that is confounding the orthodox—"How are religion and science to be reconciled?"—for Spiritualism is religion and science. It is the first platform upon which, since the beginning of the world till now, these two principles are able to shake hands. It is a religion because it demonstrates the immortality of man. This thing—the nucleus of all religions—about which moralists from the beginning of the world have theorised and philosophers speculated, it is the peculiar merit of Spiritualism to have lifted out of the region of theory and speculation, and to have planted irrevocably in the domain of fact. Spiritualism is thus religion in its "positive" form. Nor is this fact of the immortality of man—albeit it be the centre or focus of Spiritualism—the only sense in which Spiritualism is a religion; for around it cluster large groups of allied facts with reference to the progressive elevation of man, of which it would never have entered his heart to conceive, had they not been communicated as facts of experience.

But Spiritualism, while it is religion, is also science. It may be divided into two parts—first, the things that it proves; and second, the facts by which it proves them. First, the things that it proves. It takes up the natural history of the

animal "man" at the moment when death relieves him of his "vesture of decay," and it traces that natural history up through the spheres and the ages. This is science pure and simple; for science, both derivatively and in fact, is only exact knowledge, that, and nothing more. Second, the facts by which this natural history is demonstrated. These facts consist of the various mediumistic phenomena, some of them appealing to the senses, some to the intellect, but all challenging and inviting the most rigorous examination that scientific analysis and method can bring to bear upon them. The scientific Spiritualist has accepted this challenge; the facts have come triumphantly through the ordeal, and henceforth for him Spiritualism is both science and religion.

If our voice could reach to all those desolate and doubting ones to whom the old religion is becoming as an antique fable, we would say, "Ho, every one that thirsteth, come ye to the waters."

SEANCES FOR THE BENEFIT OF THE SPIRITUAL INSTITUTION.

Mr. Morse being absent from London, the Friday evenings will be occupied in the meantime with seances, the proceeds of which are to go to the benefit of the Spiritual Institution. Our friends the mediums have taken into account the great advantages which that Institution has afforded them in the prosecution of their mission, and desire to afford something in acknowledgment. To-night Mr. Towns acts as medium (admission 1s.), and as the public generally are not acquainted with his mediumship, this will be a good opportunity of witnessing his control. Mr. Towns has of late been spoken very highly of in some of our contemporaries, and he has for years devoted himself to the cause, without money and without price.

On next Friday evening Miss Lottie Fowler has signified her desire to give a seance for the same object, the admission to which will be 2s. 6d. At Mrs. Powell's benefit Miss Fowler's success was of a very satisfactory kind. Indeed, we have noticed that the influences are oftentimes more congenial at seances held for some beneficial purpose. As Miss Fowler leaves for America soon, this will be one of the last opportunities which the public will have of witnessing the exercise of her powers. Of course we need not add how pleased we will be to see numerous visitors patronise an effort made on behalf of the Mission and its home. Mrs. Tebb has taken £1 worth of tickets.

NEXT SUNDAY IN LONDON.

Mr. M. D. Conway, South Place Chapel, Finsbury, at 11.15 a.m. Subject: "Bunyan re-visiting Bedford;" and at 7 p.m. at St. Paul's Road Chapel, Camden Square, Camden Town.

Sunday Lecture Society, St. George's Hall, at 4 p.m., W. B. Carpenter, Esq., M.D., F.R.S., F.L.S., on "Ancient and Modern Egypt: the Pyramids and the Suez Canal."

Sunday evenings for the people at St. George's Hall, Langham Place, at 7. The oratorio of "the Creation."

Dr. Bayley, Swedenborgian Church, the Mall, Kensington, at 6.30 p.m. Subject: "Jesus healing the woman who touched the hem of his garment."

MR. GERALD MASSEY'S LECTURES.

We have received an advertisement bill from Bishop Auckland, intimating that Mr. Massey will lecture in the Town Hall, on Friday evening, November 8. Subject: "Facts of my own personal experience narrated and discussed, together with various theories of the alleged phenomena." The lecture to commence at eight o'clock. Admission—front seats, 1s.; second, 6d.; gallery, 3d. We also learn, from Mr. Wilson, that Mr. Massey is engaged to lecture at Halifax, on December 18, 19, 20, and 21. This is a full course, and ought to be imitated in other places of similar size. If well worked, the effort would prove a great success. For the benefit of inquirers, we append Mr. Massey's address—Ward's Hurst, Hemel Hempstead, Herts.

GERALD MASSEY'S LECTURES.—"We learn that Mr. Gerald Massey is engaged on a prose work, to bear some such title as *Myth, Mystery, and Miracle*, a series of deep-sea soundings in the abnormal domain of which Mr. Massey has had such a special experience. Parts of his profoundly interesting subject will be treated by Mr. Massey in a series of lectures, which he is preparing for delivery in this country and the U.S. of America. Literary societies that desire a preparatory specimen of the work cannot do better than engage Mr. Massey to give them his curious and novel lecture on 'Sun and Serpent Worship.'"—*Newcastle Daily Chronicle*.

MESSRS. HERNE AND WILLIAMS go to Llanelly on Monday, and expect to visit other places in Wales, as indicated by us last week.

MISS LOTTIE FOWLER will be found, during the remainder of her stay in London, at the Spiritual Institution, from twelve to eight o'clock daily.

MR. J. BURNS will deliver a lecture at 102, Ball's Pond Road, on Monday evening. Subject: "The Material Aspects of Spiritualism." To commence at eight o'clock.

MR. J. BURNS is engaged to lecture on "Man" at the Mechanics' Institute, Northampton, on November 11, 12, and 13. Spiritualism is to receive special treatment, and it is to be hoped that our friends in the district will do all that lies in their power to make the meetings a success.

The Marylebone Spiritualist Association intends holding the first of a series of monthly conferences, for members, on Monday evening, November 4, at Mr. Turner's, St. John's Wood Terrace. Proceedings to commence at eight o'clock. These conferences are intended to take place at the residences of the members, in rotation.

MR. MORSE'S appointments are as follow:—At Blackburn on Sunday first; address, care of J. B. Stones, Esq., Pleasington, near Blackburn. On Sunday week, Mr. Morse will deliver an address in the trance at Preston, of which particulars will be given in our next. Mr. Morse's services should be secured for seances by all who desire to understand the principles of Spiritualism.

MRS. HOLMES IN THE PROVINCES.

To the Editor of the Medium and Daybreak.

DEAR BURNS.—Please make a note in this week's MEDIUM to the effect that we must decline invitations to visit the friends in the provinces. The heavy pressure on our time, both day and evening, just now, will necessitate our stay in town for some time. Due notice of our visit to the country will be given through the MEDIUM.—Yours truly,

NELSON HOLMES.

16, Old Quebec Street, Marble Arch, Oxford Street, W., October 30th.

It is with deep regret that we hear of the ill-health of our fellow-worker, Mr. B. Coleman, of Norwood—a name so well known in connection with Spiritualism.

WE OBSERVE from the newspapers that D. Lewis, Esq., of Stradey, died suddenly from apoplexy on October 14. The deceased gentleman was deeply interested in Spiritualism.

Mrs. BERRY is using her influence to promote the cause of Spiritualism in Margate, and has arranged that the MEDIUM be kept on sale at Mr. Peterkin's Library, High Street. We hope our friends in the town will call for copies, and give the agency a start.

DUBLIN.—A good medium would be welcomed in the Irish metropolis. Mr. Lauder, 32, Westmoreland Street, Dublin, asks if Mrs. Bassett could be induced to visit Erin. Probably this notice will meet the eye of some one who can oblige our friends in Ireland.

A MODERN SIMON MAGUS, in a letter recently received at this office, offers the tempting reward of 1s. for information as to "the method of invoking spirits to visible appearance." We sent him some publications, and introduced him to certain Spiritualists in his locality.

Mr. JAMES FELL, writing from Vancouver's Island, observes:—"The phenomena of Spiritualism are making considerable progress in this small colony, and are destined to make still greater." We send Mr. Fell several parcels of books, including two copies of the "Dialectical Society's Report."

A LADY writes from the banks of the Tyne to say that their medium is developing very favourably, and that the society of the spirits is enjoyed very much. The controlling spirits have urged the circle to try to promote Spiritualism by the sale of the MEDIUM. A better course could not be pursued.

TRIBUTALS of commerce are being discussed in the City, chiefly through the indefatigable energy of our friend, Mr. John Robert Taylor. The Lord Mayor elect has taken the matter up. In France 18,000 causes were settled at a cost of £14,000. The object of the movement is to put an end to litigation in the settlement of commercial disputes.

"PLINY" (Smethwick) observes: "Spiritualism has made rapid progress in this district during the past year, and is now waging a fierce battle with a few dogmatic professors of theology in West Bromwich, particulars of which I may send you for publicity in some future communication, if acceptable." Yes, "Pliny," let us hear from you!

MANCHESTER.—Mr. R. FITTON, 34, Walnut Street, Cheetham Hill, is making arrangements for the visits of eminent mediums and lecturers to Manchester. Mrs. Holmes and Mr. Gerald Massey are talked of. We hope to hear of details soon; meanwhile, local Spiritualists and investigators should put themselves in communication with Mr. Fitton.

A COUNTRY CLERGYMAN writes:—"I have long wanted information on Spiritualism, but knew not where to obtain it. On Saturday last, however, your October number of *Human Nature* fell into my hands." He then orders a parcel of tracts. Would it not be worth while for our friends to adopt some means whereby a publication representing Spiritualism might be placed in every family in the land?

WE HAVE RECEIVED from Messrs. Burns, Crawford, and Co., merchants, Glasgow, a large and beautiful album to hold the photographs of Spiritualists and mediums, constituting part of the collection at the Spiritual Institution. The same gentlemen have also sent us a useful appliance for the exhibition of spirit-photographs for visitors. The eminent firm have our grateful thanks.

A RESPECTED fellow-worker writes as follows:—"I was pleased with your view of the Harris community and their wine business. It is something like the peace people, called 'Shakers,' executing with the utmost despatch contracts for clothing for the Union warriors." We shall be glad of some light from Elder Frederick on the warrior garment business.

"The phenomena," says a correspondent, "mentioned in the MEDIUM, No. 123, by Mr. J. Thomas, of Newton-by-Frodsham, is similar to what is experienced by Mr. Raby. Perhaps the spirits have some way of setting upon the sight, or of turning the paper into the condition of a mirror, so as to present themselves. Had not Mr. Thomas better inquire of the spirits how it is produced?"

WE HAVE had a visit from Mr. and Mrs. Cook, of Overall, Mirfield. They live in a neighbourhood in which they find very little sympathy as Spiritualists, and would be glad to receive a call from any Spiritualist who may be passing their way. A seance is held on Sunday and Thursday evenings, when the attendance of Spiritualists will be esteemed a favour. Mrs. Cook is a medium of considerable power as a seer in the crystal.

AGENTS.—We take pleasure in intimating that Mr. James Guest, bookseller, Bull Street, Birmingham, whose name has been so long associated with the circulation of literature, will in future supply to order the MEDIUM and our other works. His position is central, and will in no way interfere with the activity of our other agents in that large centre of intelligence and industry. The MEDIUM may also be found on sale at the bookstalls, Great Northern Railway, Leeds, and at Mr. Booth's, North Street.

THE St. John's Association of Spiritualists beg to announce the following arrangements for November, 1872:—Thursday, 7th, a seance, Miss Keeves, medium; Thursday, 14th, a conference, to which non-Spiritualists are particularly invited; Thursday, 21st, a seance; Thursday, 28th, a lecture, by Enmore Jones, Esq., subject: "What is Death?" The meetings to be held at St. John's Temperance Hall, 7, Corporation Row, Clerkenwell. To commence each evening at 8.30. Doors open at 8. Admission free.—R. PEARCE, Hon. Sec.

THE EAST END HALL.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS.—I hope you will keep our East London Free Lecture Hall in view, and inform the Spiritualists of London and the provinces that subscription books and notice bills are now ready and waiting for the willing heart and hand to apply them to their respective uses, to be had at the Spiritual Institution or the above address.—Yours truly,

S. GOSS.

23, Trafalgar Square, Stepney, E.

THE BOY TO HIS MOTHER IN HEAVEN.

The following verses were enclosed to us by Mr. C. Gray, Birmingham:—

Is it wrong to wish to see them
Who were dear to us on earth,
Who have gone to heavenly mansions,
Who surround a brighter hearth?

Is it wrong to mourn their absence
From the parted household band?
Should we check the sigh of sadness,
Though they're in a better land?

Is it wrong to hope to meet them
Yet upon that blessed shore,
And with songs of joy to greet them,
When this toil of life is o'er?

Is it wrong to think them dearer
Than the many of the blest,
Who to us on earth were strangers—
Must we love them like the rest?

I've a mother up in heaven,
And, oh! tell me, if you will,
Will that mother know her children—
Will she recollect them still?

Can she look down from those windows
To the dark and distant shore?
Will she know when I am coming—
Will she meet me at the door?

Will she clasp me to her bosom
In her ecstasy of joy?
Will she ever be my mother—
Will I ever be her boy?

And thou, loved one, who didst leave us
In the morning of thy bloom,
Dearest sister, shall I meet thee
When I go beyond the tomb?

Shall I see thy lovely features—
Shall I hear thy pleasant words
Sounding o'er my spirit's heartstrings,
Like the melody of birds?

And I think me of another,
Of a darling little one,
Who went up amongst the angels
Ere his life had scarce begun:

Oh! I long once more to see him,
And to hold him in my arms,
As I did when he was with us,
With his thousand budding charms.

ANON.

SINCE our last issue the following sums have been received at this office for the benefit of Mrs. Powell:—Dr. A., 10s.; Historicus, 2s. 6d.; Bunyan, 2s. 6d.; Mab, 2s. 6d.; Mr. Kyd, 5s.; A Friend, 5s.; Mr. Gray, 5s.; Miss Hudson's seance, £2 17s. 6d. Miss Hudson's guides addressed nearly every person in the room, and many descriptions of spirits were recognised.

WE HOPE OUR FRIENDS will come forward as heartily to Mrs. Olive's seance for the benefit of Mrs. Powell on Wednesday next, as they have done on the two Wednesday evenings past. Mrs. Olive's powers are but imperfectly known, but from the accounts which have from time to time appeared, her mediumship is well worth the attention of Spiritualists. Make her acquaintance on Wednesday evening, and give Mrs. Powell the last item of aid she will require.

MR. GARDNER, of Newcastle, says that many men of learning and position in the world do not progress so rapidly in spirit-life as some who were not so eminent on earth. The reason is that these great men have to unlearn a great deal, which is very hard work. Such spirits often essay to control mediums, when they know no more than the medium himself. Such spirits have to remain a long time in Hades before they arrive at the second sphere—the true spirit-realm. When our mediums are controlled from thence, our Spiritualism will very much improve. For Mr. Gardner's ideas on this subject, see his little work, entitled "Travels in Hades, or the Phantom Ships," price 3d.

A SUGGESTION.—Sir,—I have thought for a long time that a society might be formed among the English Spiritualists, after the mode of a secret society, such as the Freemasons, &c., which would serve as a propaganda, a bond of union, and a support for the cause. Of course, its chief business would be anything but secret; but some of its business would be better transacted secretly than the modes now adopted. The Good Templars manage things very well, and why should not we, who have a broader platform of more interest? Sixpence a week all round would yield a revenue quite adequate to carry it on. As this suggestion can hurt nobody's feelings, nor, I presume, entail insult on myself, I feel it my duty to thrust it out.—J. R. OWEN, Liverpool.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

Mr. MORSE, Trance-Medium.

October 25th.

The first control was by Tien-Sien-Tie, the guide of the medium, who thus replied to questions from a country correspondent:—

Q. As the psychical body which emerges from the physical body during the process called death, is the counterpart—because elaborated from the physical body—how will it fare with those who in this life are malformed? Will the malformation be ultimately rectified, and if so, how? As an illustration, I refer to the "Two-headed Nightingale," or the Siamese Twins.—A. The psychical body is elaborated from the essential qualities of the physical structure, but it is a higher product, and more positive in its nature, so that after death it will be able to triumph over many obstacles that mar its physical counterpart. The spiritual principles which regulate human life find freer expression in the psychical body, and hence many organic imperfections are obliterated after death. Some are, however, retained in the psychical organism, but these are ultimately removed as the principles of spiritual life gain the ascendancy. As to the two persons conjoined by a physical ligament, it will be observed that a distinct and separate spiritual principle resides in each brain, and though there may be a great degree of sympathy between the two because of their contiguity, yet that is no more than takes place in some degree in common life. The band of attachment is an abnormal structure developed during fetal life, but which will not perpetuate itself in the spiritual body after death, when the individuals will become two normal spirits.

Q. Do spirits ever, when controlling mediums, actually perforate and permeate the medium's physical body, and walk about as if they were for the time being embodied, while the spiritual part of the medium is, in a strictly local sense, away?—A. We have not met with a case in which the controlling spirit permeated the body of the medium, but sometimes the thought-sphere of the spirit is so intimately related to the medium as to envelop his brain and nervous system so completely that to all intents and purposes the spirit is clothed in the flesh of the medium, and every wish and desire of the spirit can be fulfilled.

Q. Is this what is meant by the term "automatic control"?—A. Yes. When the control is said to be automatic, there is a complete intersphere of the spirit with the medium, so that the medium's body is as much related to the controlling spirit as the spirit of a man is to his own body in ordinary life.

Q. Can a medium, when in a state of coma, be made to utter words, in the English language, the meaning of which he or she, in the normal state, has not the slightest conception of?—A. Yes, when the control is automatic.

Q. What benefit does a trance-medium receive from being controlled by spirits, seeing that he is not conscious of what takes place?—A. The exercise of the brain-organs induces a corresponding degree of power in those organs. Such experiences are recorded in the inner memory, and give a natural power to the mind, very different from that which is the result of external memory. After death the spirit of the medium advantages very largely from what passed through him as a medium.

Q. How are we to distinguish an impression from our own thoughts?—A. A spiritual impression comes into the mind vividly and clearly, and with considerable force and spontaneity, and is characterised by strangeness of manner and form. Those thoughts which proceed from ourselves present more similarity to the usual products of our mind.

After a great deal of conversation, the second control took place by

THE STROLLING PLAYER,

who replied to various questions, of which the following is one:—Q. Can all spirits in the same sphere communicate with one another; and how do they discover one another's whereabouts in case of their being strangers to one another?—A. The mode of communication in the more intelligent spheres may be thus understood. Each spirit gives off an emanation or thought sphere, and if the spirits are on the same plane of development, these emanations readily unite, and become a general sphere enveloping the whole inhabitants. Being thus intellectually related, the thoughts occurring in the mind of any individual by becoming a part of the general sphere are communicated to all who are related to that sphere. Then, if the aspirations, affections, and intuitions are also intersphered, the whole society, be they ever so numerous, are of one heart and mind, and one purpose animates them all. This is subject to an infinity of expansion and attenuation. If a member of such a society desires to travel, the cord of sympathy which unites him with his fellows may, by extension, become so fine as to be scarcely perceptible, yet mutual sympathies pass over that cord wherever the individual may be. This is something like mental telegraphy, as talked of by the inhabitants of earth. A new idea reaching the mind of the individual breaks the close affinity which existed between himself and the society, and he sets out, following the cord of the new idea, to seek new and more congenial associations. It is not, however, necessary for him to relinquish his relations with those he has left, and thus strong links of mutual strength and sympathy bind vast societies together for great and holy purposes.

REV. FRANCIS BENJAMIN GRANT.

Soon after the "Strolling Player" relinquished control of the medium, he gave a start, as if he had encountered a shock of some kind, after which the new control began to make itself visible. The medium pressed the left side of his head with his left hand, placed his left hand on the left temple, as if suffering from neuralgic pain. As he withdrew his hand, and placed it on his knee, it was moved as by a nervous tremour. The spirit then caused the medium to say, in a calm, measured voice, "I am not so well able to control the medium as I should like; indeed, my nervous apprehensions overcome me. I have left this earth nearly three months, and my return will produce a strange feeling in the minds of my family. It is for their special benefit I come to ask them to form a circle, and they will hear from me on several important

questions. [The chairman asked the spirit to give some incident whereby his identity and the truthfulness of the communication could be proved.] I passed away from this life in the evening time, when it was least expected. I resided at the field of my labours, vicarage house, Collumpton, Devon. My name was the Rev. Francis Benjamin Grant; age, a trifle over 67."

As usual, we publish this message at the request of the spirit, and without knowing anything whatever as to whether it is true, or if such a person existed. We shall be glad to receive corroborations.

ADDRESS BY THE SPIRIT OF PROFESSOR FARADAY, THROUGH A MEDIUM, AT BLACKBURN.

Perhaps it would be wise on my part to frankly confess an error that I once made when on earth. I did certainly ridicule what you call Spiritualism. I was an instrument to condemn it. I slighted it severely, knowing nothing about it. I didn't think it was worth my time to investigate it. I confess humbly my error. I did make a statement that it was nothing but electricity. In that I was wrong. It is direct communication; it is the power of the spirit working upon matter. I did think then that spirits couldn't touch, handle, or move anything material. Now I have learned more sense. True, I was looked upon by many as one that they should be guided by. True, I was looked upon in the world as one of authority; but do not reckon anything of D.D., LL.D., or any other letters that a man may put after his name. There is more real conception of things by those who have not been educated, than those who have been to the colleges, universities, &c. True, there are some bright, some good, some true-minded pioneers; true, there are many of these real men, and you will find this class to be ever ready for the examination of every new thing that is introduced. Those who will listen to anything, these are ready and open to learn, whenever there is a new system to look upon.

October 27, 1872.

A SPIRIT-MESSAGE.

MEDIUM, MR. W. RUSSELL (Walsall).

Friends,—I will not detain you long. I have been listening to the spirit that spoke last; and as it is your wish for some spirits to manifest that are advanced, I offer you my services, and if at any time it will afford you any pleasure for me to come I shall be glad to do so. I will give you a sketch of my earth-life. My name is James Roberts. I resided at Glasgow in the year 1794. My father was only a poor blacksmith, but spent all he could on my education; I went to a school in connection with the church; the name of the schoolmaster was Adams. At fourteen I was apprenticed to a glover, but not liking the trade, at seventeen I ran away, and found my way to Liverpool; there I met with a Mr. Bevan, who lived in St. John's Wood. He kindly took to me, and taught me till I was sufficiently advanced to be articled to Mr. Stephens, of 24, Chancery Lane, London, being with him eight years. I established myself in business at Norwich. The first few years I was unsuccessful, but afterwards got on better. My wife was a Miss Georgiana Scott; her father was Colonel Scott, of the Scots' Fusiliers. He lived in East Street, Norwich; my establishment was in Severn Street, Norwich. I will not detain you longer, friends, so good-night.

[Can any of our friends aid in the identification of this spirit?—ED. M.]

MRS. OLIVE'S SEANCE. (Spirit-guide, Marie Stuart).—Last Thursday's seance was a triumph for "Sunshine," whose powers of clairvoyance are undergoing rapid development. There were few present, and each had decided tests—some of them home thrusts. We select an instance. A gentleman who had come some miles from the country as an inquirer, a perfect stranger to all present, was presented first by "Mesmer" with a correct diagnosis of his own pathological condition. "Sunshine" then came and described, as standing by his side, the spirit of his little boy, giving his age, personal appearance, the manner of his death, and, ultimately, also his surname—Archer. The experience of this gentleman had been unique. His little spirit-boy had been described and his Christian name given by Miss Fowler, and now he had had a like description with the surname through Mrs. Olive. His astonishment was perfect.

WE ARE pleased to observe that another lecturer is in the field, and one who gives promise of much usefulness. Our attention is called to the fact by the receipt of a printed lecture, entitled "The Harmonical Age"—which was delivered in Halifax recently by Mr. A. D. Wilson, Spiritualist—"being a refutation of the main statements made by Mr. Roberts (Christadelphian) in two lectures" delivered by him previously. We can heartily recommend the lecture for circulation, not only in such districts where the sect which it opposes is active, but also in other places where progressive ideas, based on Spiritualism and Scripture, would find acceptance. The lecturer's style is lively, and he is possessed of a full utterance and considerable eloquence. From the reading of his little work, we judge that he is endowed with a useful degree of power on the platform. Should it attain a second edition, we hope it will receive careful revision, as there are evidences of haste in the grammatical finish of the performance. We hope our readers will encourage a new fellow-worker by reading and circulating his lecture. The price is Twopence, and it may be obtained of the author, 13, Baker Street, Pellon Lane, Halifax.

ROCHDALE.—We have had Mr. Enoch Taylor from Keighley, Yorkshire, on a missionary visit to us for a week, and I am glad to say he has done very good work in developing our mediums. He is certainly a medium possessed of glorious gifts, such as healing, developing, trance-speaking, &c. He has been successful in developing some of our members into speaking and clairvoyant mediums. We have all been delighted with his stay amongst us. His whole heart and soul is in the cause, and he never seems tired in his endeavours to promote the interests of Spiritualism. I could with pleasure recommend him to any circle as one that has felt the benefit of his influence. We are gradually increasing in number of members.—JAMES SUTCLIFFE, Secretary, 24, Russell Street, October 22, 1872.

LAST NIGHT at our seance we had two bunches of grapes of a peculiar kind put on the table, as the spirit said, like ourselves, "peculiar." This is the second manifestation of this kind within the last month or so.—C. GRAY, Birmingham.

MR. MORSE AT LIVERPOOL.

Mr. Morse addressed about 300 people in the Camden Street Assembly Rooms on Sunday afternoon last, and about 200 in the evening at the Dining-Hall, Cornhill, Wapping.

The subject in the afternoon was "The Resurrection and the Judgment Day," which was gone into and handled in a masterly style; it was fairly reasoned out, and viewed from every standpoint—scientific, philosophic, and biblical—till all objections appeared to vanish. As a gentleman said, in the evening meeting, all was so well guarded and hedged in that he could not even put a question, if he had desired to do so, that could in any way elicit any further explanation. And yet the subject had been a puzzle and a mystery to all. An anonymous writer and a bitter opponent, writing to the *Liverpool Mercury*, in his criticisms says: "I do not pretend to assert for one moment that the address was not characterised by some amount of ability. The spirit in control was evidently a scholar."

In the evening the address was upon "Science, Religion, and Spiritualism," which was characterised by the same intellectual ability which distinguished the afternoon oration.

On Monday evening Mr. Morse held a semi-public seance at the Stafford Street Room, in the presence of a crowded assembly; and under the influence of his spirit-guide, proceeded to deliver a very able and cogent address upon the "Philosophy and Science of Mediumship." The various phases of mediumship were reviewed and discussed in a most lucid and masterly style; the subject matter presented was eminently calculated to enlighten and instruct all persons as to the true nature and foundation of mediumship. The seance was concluded by our old friend, the "Strolling Player," who gave a most remarkable disquisition upon "dust-bins," every word he used being a sermon in itself; the whole argument being characterised by that quaintness of humour and profundity of thought which are the distinctive features of this spirit's control. A most enjoyable evening was thus passed by all persons present, the assembly uniting in attesting their warm approval of Mr. Morse's third visit to Liverpool.

Previous to the separation of the meeting, it was announced that, in consequence of the great success that had attended Mr. Morse's visit to Liverpool, the committee of the Liverpool Psychological Society did specially invite Mr. Morse to pay another visit to our town upon his return from the north, which he readily promised to do.

JOHN CHAPMAN.

10, Dunkeld Street, Liverpool.

Since the above was in type we have received the following report, which, as it gives additional points, we present:—

That Spiritualism is making rapid progress in this town, is evidenced by the success and interest displayed in this the third visit of Mr. Morse amongst us. On Sunday last he was announced to lecture in the trance, at the Camden Street Rooms in the afternoon, and at Mrs. Spring's large dining-hall in the evening. An unexpectedly large company assembled in the afternoon (the hall being nearly filled), and listened with close attention to the address of Mr. Morse's spirit-guide, on the subject of the "Judgment day, and the Resurrection." The purport of the address was to show that if there was to be a judgment day, there must also be a resurrection of the material body. This, by a series of logical sequences, derived from science and philosophy, was proved to be contrary to the nature of Divine law, and therefore impossible.

The evening meeting was equally successful, a large and respectable audience assembling. The subject was "Religion, Science, and Spiritualism." It would be useless for me to attempt, in this short letter, to give an abstract of this splendid address, which was delivered with all the power and eloquence which characterise those coming through Mr. Morse's wonderful mediumship.

On Monday the Psychological Society held a seance at their rooms in Stafford Street, when Mr. Morse was first controlled by "Tien-Sien-Tie," and gave an address of great interest upon the "Philosophy of Mediumship—Trance and Physical;" after which the "Strolling Player" gave a humorous address upon "Dustbins," contriving, with his usual ingenuity, to extract something useful even from "dirt."

To-night, Tuesday, we have just had a seance at my house, and had a splendid argument, from the material standpoint, upon the "Existence of the Deity a necessity," powerfully supported by science and philosophy, and which, I think, surpasses all we have had yet. The "Strolling Player" afterwards advised us all to "paint our faces," but first to scrape and burn all the old theological paint off.

Afterwards our own circle formed, with Mr. Fegan as medium, to witness the physical phase of manifestations we have been so successful in lately. The room being crowded materially interfered with the conditions; yet the spirit, "Jack Todd," speedily put in an appearance, lifting the table (in the light) several inches from the ground, and, when the lights were lowered, violently ringing a large dinner bell, carrying it to various parts of the room, to the great alarm of many who had not previously witnessed such things. The tambourine and a small banjo were also carried about, and many were touched at request. Altogether, we have had a treat we shall long remember.

We hold two more seances with Mr. Morse on Thursday and Friday evenings next, after which his engagements preclude any longer stay. We hope, however, to have him again at no very distant period. Each succeeding visit deepens the impression, and increases the gratification produced by the former ones. We heartily wish him God-speed in the noble work he is so ably labouring upon.—Yours truly,

E. BANKS, Secretary.

DUMFERMLINE.—Mr. Eason writes:—"Last night, October 21, I brought the subject of Spiritualism before the Literary Association of this town, by reading a paper on it. The reception given was much the same as I find some of the readers of the *MEDIUM* have experienced under similar circumstances. Some gave vent to ridicule, others were overcome with holy horror, and all showed the grossest ignorance of the subject. As I had not time to reply to all that was advanced, the debate was adjourned for a week. One or two sensible members said, from what I advanced, that they thought it required more consideration. If this is accorded, I have no fear but they may yet progress in knowledge."

DARLINGTON.

An "Association for Investigators of Spiritualism" has been formed, of which we have received a Prospectus, as follows:—

"The need of an Association has long been felt by Spiritualists and by non-Spiritualists. The object is to assist mankind to gain a knowledge of Spiritualism, which God has seen fit to extend to mankind in the present age. The means will be by frequent private and public communion, seances, and conferences in the Meeting House of the Association.

"Preachers, Lecturers, Conversationists, and Rare Mediums will occupy the pulpit and the platform, voluntarily, or by call of the Association.

"All mankind are eligible to membership, and to attend all meetings, by observing the following Rules of Order:—

"1.—Non-Spiritualists are not eligible to hold office.

"2.—All Official Servants of the Association to be appointed annually by the members. All the Officers to be eligible for re-appointment. Anniversary Day is set apart for the appointment of Official Servants.

"3.—Two other Councillors and the President may constitute a quorum to act at any properly appointed meeting convening the whole Committee.

"4.—In case of resignation of an Officer, the Council is in power to act until the appointment of another by a Special General Meeting. In case an Officer shall be unable to do his duty from any cause, the Council may ask the general body to appoint another in his stead.

"5.—Members, consisting of Spiritualists or of non-Spiritualists, to be enrolled by the Secretary, on application personally or otherwise. Members' subscription to be not less than 2d. per week, or 2s. 2d. per quarter, in advance.

"6.—Non-Members' or Visitors' contribution to be entirely voluntary, except on specified occasions. Visitors' tickets to be had of the Secretary.

"7.—Access by visitors to Private Seances and Test Meetings to be by the introduction of a Member.

"8.—Sunday and week-day meetings may be organised by the Council, or by the arrangement of Members with the Council.

"9.—The engagement of Lecturers, and the invitation of Public Mediums, to be by consent of the general body.

"10.—The Library to be for the use of the Members, who may, on their individual responsibility, lend books belonging to the Library to their investigating friends.

"11.—All communications for the Association to be addressed to the Secretary. The Secretary to make a monthly statement of accounts, &c.

"12.—Any proposed revision of these Rules of Order to be considered at a General Meeting. Notice of proposal to alter to be given to the Secretary, in writing, at least one week before the meeting.

"SPIRITUAL SEANCE RULES.

"1.—All persons present should observe that order and decorum which generally characterise meetings of religious solemnity and importance. Controversy should not be entered into during the continuance of the meeting.

"2.—All persons should comply (with reference to conduct and position in the meeting) with the usual order of the meetings, that the best results may be obtained.

"3.—When any individual is in communication with a spirit, no other person should interfere.

"4.—Truthfulness, honesty, and good faith should be observed by all who desire correct responses. Those who resort to tricks to test the spirits repel good and truthful spirits, and may receive replies from weak and deceptive spirits. Spirits, of their own accord, give tests to convince the sincere.

"5.—When a person is asking questions, the other sitters should give attention, and not interrupt with suggestions (excepting the Conductor), nor disturb with promiscuous conversation.

"6.—Candour, quietness, and harmony are conditions in which to obtain the best communications from the spirit-friends. Questions should be addressed to the spirits as though you were conversing with anyone in the mortal body.

"7.—If the communication be by raps, or by table-tipping, five raps may be understood to be a call to repeat the alphabet, by which to spell out words and sentences. One rap means 'No'; three raps, 'Yes'; and continuous light raps may indicate an error in forming the word or sentence.

"8.—Sitters might first ascertain what spirit raps to them, and then arrange their questions definitely in writing, and point to them or read them out as they think fit."

Mr. Joseph Dixon is president, and Mr. David Richmond, 18, Chapel Street, Darlington, secretary, who informs us that the first effort of the Association is to have Mr. Morse to give at least three seances.

Mr. WALLACE, the missionary medium, went to Forres, in the North of Scotland, on Tuesday, and must defer his other engagements in County Durham till his return South. We hope our readers in Scotland, who have a desire to see spirit-communion practised, or have mediumship developed in their families, will invite Mr. Wallace, even if for a day or two. Address him as follows:—"Mr. W. Wallace, of London, Post Office, Forres." Mr. Wallace visited a family who were "nearly all mediums." There are thousands of such, which the exercise of missionary mediumship would develop into useful teachers.

Miss Simpson writes, dated October 29: "Mr. Wallace left us this morning. He says he has enjoyed himself very much, and all has passed off very well. We think him a very patient, powerful medium, a man well fitted for his mission of developing. We thank you for introducing him to us."

MISS HAY, writing from New York State, observes:—"I am making the mouths water of my American friends who sit in cabinets or attend the circles by lending the *MEDIUM*. They will have to traverse the Atlantic now, instead of English people coming here to witness Mrs. Andrews's manifestations."

NOTTINGHAM.—"Our meetings of late are crowded to excess—in fact, more than we can accommodate. We are looking out for a more convenient place. We want a room of our own.—J. ASHWORTH."

CONFERENCE AT THE SPIRITUAL INSTITUTION.

On Monday evening the attendance was not so large as it has been on former occasions, but the deficiency was made up by enthusiasm, as the proceedings did not terminate till nearly eleven o'clock. The following letter was read:—

"Mr. Burns.—Dear Sir,—I regret that I cannot attend the Conference to-night at the Spiritual Institution. If you can afford the time, perhaps you would bring to the notice of the meeting the suggestion I made last week in the MEDIUM with respect to engaging the services of Mr. Massey as a lecturer on Spiritualism. In furtherance of the project I should be pleased to subscribe £1, and to take a fair amount of the work it would be likely to entail. I do not think this scheme should in any way interfere with the Sunday Services. The latter are more particularly for the benefit of Spiritualists. We should help others before we help ourselves.—I remain, yours truly,
DAVID H. WILSON, B.A.

"15, Louvaine Road, Clapham Junction, S.W., Oct. 28th, 1872."

The meeting was not in a position to act on the suggestion given above, but recommended that the letter should appear in the report, that the offer might meet the eye of Spiritualists generally.

On the subject of Tract Distribution the following letter was read:—

"Dear Sir,—I beg to offer my services as a distributor of tracts, either by house-to-house visitation, or at any given churches, chapels, or other place thought best. As regards my own neighbourhood, there are several streets of about 150 houses in each, each house containing two or three families, the class of persons consisting chiefly of carpenters, engineers, clerks, shopkeepers' assistants, &c.; and I estimate that if I were supplied with 200 or 300 tracts, I could leave one at each house, requesting that it be lent to every one in the house; to be able to distribute about fifty in the hour, devoting two or three hours in the morning and the same in the afternoon, thereby placing an introduction to Spiritualism in the reach of about 1000 persons in one day.

"Let us leave the churches alone, unless they preach against it. Jesus of Nazareth said: 'I come not to call the righteous, but sinners, to repentance'; and if we act on the same principle, we shall find that the publicans and sinners, &c., will go into the kingdom of heaven the first in the race, perhaps before the others make a start.—Yours fraternally,
"50, Canterbury Road, Kilburn Park, N.W." J. D. RUPES.

Mr. Robson offered his services as a distributor, and a considerable list of names was said to be enrolled for this work.

When Sunday Services came on for discussion, a variety of views were put forward. The suggestion of getting up an entertainment of sacred music, with an address on Spiritualism between the parts, was considered too large an undertaking at present, when so little cohesion and organisation prevailed. It was rather thought that something more decidedly intellectual should be attempted than such a sensational programme. The simple singing of Spiritual hymns by the congregation was more profitable, and a higher enjoyment, than listening to the tortured harmonies of professional musicians. In this connection the institution of a choir was discussed, and it was resolved that the shortest way to get such an aid would be to start a children's lyceum. A few well-trained voices to form a quartet would lead the other singers successfully. As to halls, it was stated that South Place Chapel, Finsbury, could be had in the evening for from £2 to £3. Another suggestion was made—that it would be well to hold a series of services in different halls in the several parts of London. Ultimately it was thought best that however expedient it might be to have such occasional services, yet it was very necessary that some central place should be open every Sunday evening.

It was then moved by Mr. Gray, seconded by Mr. Austin, and supported by Mr. Smith, that inquiries be made as to whether the Cavendish Rooms were at present unoccupied, and if so, that arrangements be made to recommence the Sunday Services there as before. To meet the probable deficiency in conducting them, a guarantee fund was opened, and the following sums subscribed:—Mr. Gray, 10s. 6d.; Mr. Austin, 10s. 6d.; Mr. Stentford, 10s. 6d.; Mr. Francis, 5s. It was also recommended that steps be taken to obtain further subscriptions.

A plan suggested by Mr. Towns was likewise discussed, to the effect that a Sunday morning seance be held, at which two or three trance-mediums could speak, more in the form of a seance than as a formal meeting.

A letter was read from a lady in Paris intimating that Mrs. Jackson, an American lady, who had sung for A. J. Davis and H. C. Wight in their lectures, was willing to give a concert of inspirational music in London, whenever arrangements could be made for her to do so. In view of such occurrences, it was suggested that on certain evenings music might form a more prominent feature of the Sunday Services.

The *Llanelly Guardian* has just discovered that "that most ridiculous and profane of all isms—Spiritualism—is not yet extinct." Dear old lady! Can we oblige her by passing the smelling salts?

The *Weekly Dispatch* recommends the MEDIUM as containing "mystery and horrors enough to make a French soldier's hair stand on end." Poor old *Dispatch*! from the senility displayed in the paragraph from which we quote, we should suppose it had no hair of its own left to erect.

The *National Reformer* quotes from Dr. Sexton's "conversion" as given recently in our columns, and remarks:—"We hope that now our friends will be satisfied with our reluctance to continue to announce Dr. Sexton as a lecturer in favour of Secularism. We are ready to debate with any representative of Spiritualism three questions:—(1) Is there more than one substance? (2) What is life? (3) Is the doctrine of Materialism a grovelling doctrine?" We regret that the *National Reformer* did not finish its task, and point out in what respect a knowledge of spiritual manifestations and spirit-communion are incompatible with the functions of a lecturer on Secularism. Are we to suppose that a redundancy of knowledge is an impediment in that line? Wonderful used to be the "mystery of godliness;" now our astonishment is excited by the "mystery" of Secularism. When our contemporary supplies the deficiency thus pointed out, it will be time to think of another job, which would be to answer the following question:—What, in the name of all that is material, has the topics advanced by him for discussion to do with Spiritualism? Would he not be more in order if he challenged a feeder of live stock with them?

MORE EXPERIENCES.—To the Editor.—Dear Sir,—I am glad to read in the MEDIUM, September 20, an extract from a letter I wrote to you respecting my interview with Miss L. Fowler, and my first personal seance, and only about a fortnight after I had begun investigating Spiritualism, which I was led to do from reading a message sent through a circle at Brussels by my father, on Wednesday, 12th June last. He having died on Monday night, the 10th. He was not a Spiritualist. Being a Frenchman, he was brought up a Roman Catholic, but lately had joined the society of "Libres Penseurs" in Brussels, where he died, not wishing to have priests to disturb him in his last moments. Wishing to verify the truth of spiritual communications, I was led to the Spiritual Institution, heard Mr. Morse, was very much impressed, and at your kind suggestion had a private seance with Miss Fowler, the results of which you are acquainted with. I am greatly benefited by the remedies she ordered me. My spirits are cheered; I feel new life in me. Let me now tell you that I went to Miss Hudson on Tuesday last. She was most disinterested when she heard I had been to Miss Fowler, and she said it was better to keep to one medium. I told her I wished to "try the spirits," and intended to visit all the mediums in turn, and then select one; that I intended, if possible, to get acquainted with Miss Fowler, but that, as she was going to leave England, she must become acquainted with other mediums. Very soon after this I was introduced to a lady named "Daisy." I recognised four spirit-friends from descriptions given me—one—a very great traveller in South America, a very learned, scientific man and botanist, and a great friend of mine, who died last year—and he was glad I was a Spiritualist, and that he would communicate with me through writing, but that it would be some time yet. Another friendly spirit, a lovely young Scotch lady, who died at the age of nineteen, with whose family I lived eleven years of my life in the Highlands, and who was to me like a daughter, spoke to me by my pet name. The medium said, "She is a very bright spirit, with golden tinge on her hair." She gave me all the characteristics of the young lady, who said, "God thought fit to take me from earth, where I was surrounded with every comfort [they were rich Highland lairds], and bring me to this bright home, for latterly my health was very delicate. I am often with you when you are sad, and I cheer you up, and make you laugh." Then "Daisy" chimed in—"This bright spirit has now got your wee baby in her hands; she is holding it out towards you." She spoke in a very pretty broken accent, saying, "Oh, lady, zu have grieved vezy much for the little papouse; the 'Bright Spirit' know it, and says she will try and makes your little papouse tomes and tiss you on the forehead every morning, and 'Daisy' will come too, and will blow on zu cheek, so when zu feels a vezy cold wind on zus cheek, zu knows 'Daisy' has been wiz zus." "Dr. Forbes," Miss Hudson's guide, gave me a very encouraging address. I had said to "Daisy," "Oh, I wish I could see you go to your beautiful spirit-land!" "Dr. Forbes" said, "Not so, lady, you have a great mission before you, to help to spread the knowledge of Spiritualism. You have gone through many and severe trials and disappointments, but you never doubted that the Great Spirit would deliver you from them all; and in time you will receive your very great reward." He blessed me; and the tender, sympathetic address he made to me, of which I can only give you a faint outline, made me sob violently, when dear little "Daisy" said, "Zu must not cry, or zu drive away zou kind spirit-friends. Zu heart is very full with joy, not with sorrow; we knows how zu all suffers here belows, dat is why I tomes to my medium to tomfort zu," &c. Then she told me she liked the light round me, it was "dood" for her medium. She did not like the lights in some people, it was bad for her medium; but she had a very strong, tall, dark, copper man, from "Mahomet's star," to stand by, and keep off the bad spirits from her medium. My light was like a light cloud with a border of a very bright bluish colour, which "Daisy" said was a "vezie dood sign." She came several times to me, was so pleased that I liked her, and then finally came back to wish me good-bye, and shake hands with me. She kindly magnetised my heart, which is a little fluttering, and my knee-joint. I should like daily to visit that sweet little spirit, and envy Miss Hudson her gift—her glorious gift. I will gladly answer any letter on the subject that may be addressed to me.—Most truly yours, ELIZA KEENE, 4, Court Hill Terrace, Levensham. [This letter, and that of Lieut. Salmon, indicate instances of the numerous benefits conferred on the cause of Spiritualism by the services of public mediums. We know how these useful servants are maligned by the public, and even Spiritualists look upon them as getting a living from the cause, rather than doing a work for it, which no other person will undertake. It would be grateful on the part of Spiritualists if they took all public mediums under their care and patronage, and laboured to keep them well supplied with business, by presenting their claims to their friends and investigators. We know many Spiritualists who act in this way, and they are the true friends of the movement.—Ed. M.]

EXTRAORDINARY SUPERSTITION.—In many parts of France and Germany a most extraordinary superstitious mania is now prevailing like an epidemic. It seems to have originated on the French borders near Wissembourg, but has spread widely. Thousands of people, many of them educated and intelligent, profess to see all sorts of strange characters traced upon the window-panes of their houses. The figures are usually of a religious or warlike character. Nothing can convince these people that it is only a delusion. In most of the villages the inhabitants sit for long hours during the day, watching the window-panes for these miraculous manifestations, while their fields are remaining uncultivated, and scarcely a day passes but some little village has its newspaper to publish to the world. To make matters worse, a portion of the priesthood seem to be using this unhealthy excitement for enforcing the doctrines of faith in the miraculous.—*Newspaper*.

ON SATURDAY (to-morrow), at two o'clock, at the Police-court, Marylebone, Mr. Young and Mr. Stucks will be made the subjects of legal prosecution, because they refuse to give the drugging trade a job. If compulsory business arrangements are a benefit, we hope a law will be passed forthwith that every person shall take in a copy of the *Messenger* and pay for twelve months in advance. The gentlemen named above refuse to have their children vaccinated.

RECEIVED on behalf of Mr. W. Clarkson, Selby, the victim of medical tyranny, from Mr. Barr, Coventry, 10s.

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SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, NOVEMBER 1, SOUTH LONDON Association of Progressive Spiritualists, 21, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
 SUNDAY, NOVEMBER 3, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
 MONDAY, NOVEMBER 4, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.
 TUESDAY, NOVEMBER 5, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
 WEDNESDAY, NOVEMBER 6, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
 THURSDAY, NOVEMBER 7, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
 St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Public seance at 8 o'clock, doors closed at 8.30. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, NOVEMBER 1, LIVERPOOL Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
 SUNDAY, NOVEMBER 3, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
 BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
 MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
 COWMS, at George Holdroyd's, at 6 p.m.
 HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 GAWT TORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
 MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
 HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
 NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
 BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 6 o'clock. Notice is required from strangers.
 ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
 GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m. at 164, Trongate.
 MONDAY, NOVEMBER 4, NEW PELLON, at Mr. Swain's, at 8 o'clock.
 HULL, 42, New King Street, at 7.30.
 TUESDAY, NOVEMBER 5, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
 ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
 WEDNESDAY, NOVEMBER 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 HAGG'S LANE END. at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
 GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
 THURSDAY, NOVEMBER 7, BOWLING, Hall Lane, 7.30 p.m.
 GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
 WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
 BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.
 ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
 NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

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