



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

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[PRICE ONE PENNY.]

A WORD TO CRITICS AND INVESTIGATORS.

Every intelligent Spiritualist must have been disgusted long ago with the carping and barren cry of "dishonesty and deception," which assails every instance of the marvellous in mediumships. Unfortunately, this insane practice is not confined alone to sceptics, but Spiritualists who pride themselves on their intellectual acumen are sometimes the first to blurt forth the stupid hypothesis that all extraordinary manifestations are the result of trickery on the part of the mediums or their supposed accomplices. Such uncharitable considerations are not calculated to have a salutary effect upon the moral character of mediums, and the low suspicions of self-satisfied but ignorant Spiritualists are sufficient to restrain nervous and sensitive mediums from making their gifts public, however wonderful these may be. We would simply warn our suspicious friends that their insensate cry proves nothing but the venal tendencies of their own minds. Indeed, the ever-present hypothesis of trickery is an impassable barrier to all honest, dispassionate investigation. After a man has saddled his weak intellect with the foregone conclusion that he is the victim of a rogue, it is not likely that his claims as an acute and scientific discoverer will be enhanced thereby. On the contrary, he at once confesses his incapability, and excuses the public from having any further confidence in his pitiful testimony. Well may independent-minded and intelligent men be ashamed of the miserable subterfuge of Mr. G. G. Stokes, of the Royal Institution, who, in his "report" (?) on Mr. Crookes's paper as published by us two weeks ago, objected to take part in the investigation of Spiritualism because, of what?—"I have heard too much of the tricks of the Spiritualists to make me willing to give my time to such a committee myself." What a wonderful capacity for scientific discrimination this immortal Mr. G. G. Stokes must possess, and how happy the Royal Society must be in having such a tool to turn over the literary materials about to be submitted to its digestion! Wherein does his great power lie, according to his own confession? Listen, ye benighted Spiritualists, and learn the intellectual qualifications for a Popedom in the realms of modern science! Yes, we are ashamed to write it. The gentleman's exulting excuse was his ability to listen to slanderous gossip against Spiritualists to the effect that their "tricks" explained the whole of the pretended manifestations. This is a most pitiful position to occupy, and it could not be credited at truthful were it not based upon the gentleman's own confession. It would appear that the conversation of gentlemen in the higher walks of science is of a kind that would surely meet with hearty detestation did it not minister to their ignorance and conceit. It is nothing less than to pass around the statement, sufficiently authoritative to base upon it scientific opinion, that every man who confesses himself a Spiritualist is a trickster whose experience is utterly unworthy of a moment's attention.

We cannot conceive how such treatment can in the slightest degree affect Spiritualists, since the opinion as to the tricks is entirely unfounded and unmerited; but, on the other hand, how damaging must this state of things be to the moral well-being of those who entertain such unworthy notions respecting their fellows! That the excuse of Mr. G. G. Stokes is groundless we are quite certain, and we defy him to make his calumny good. Let him in the first place name the Spiritualists of whose "tricks he has heard too much." Next let him give the names of his informants, and the circumstances under which the information was vouchsafed. Thirdly, we demand from him a description of the "tricks" according to the account he received. And lastly, by all means let him inform the public as to what experiments he tried to prove to his own "scientific" satisfaction that the facts narrated were indeed "tricks."

This is a very small task for Mr. G. G. Stokes to perform, and one which he is in honour bound to undertake as a moral duty to himself and in strict justice to the Spiritualists, who in the present state of the case have some grounds of complaint. To protect Mr. G. G. Stokes from the consequences of his acts in this matter, we will allow his statements to appear in our columns, and thus take upon

our own shoulders the personal imputations which he may be forced to make against individuals in the course of his exposition.

We much regret that there is not a law whereby such unscrupulous statements might be thoroughly sifted, and the perpetrators of unfounded aspersions brought up to justice. In the absence of such a tribunal we have provided a substitute, and if our assailant does not choose to avail himself of it, he will thereby pronounce his own condemnation.

Having disposed of a scientific stumbling-block, we pass on to the letter of E. Fairfield on "Dark Seances," reprinted from the *Banner of Light*. This writer opens in a very commendable spirit a question of the greatest importance. Avoiding the idiotic imposition theory, he dares to assume the honesty of his fellow-men, and seeks a rational and moral explanation of phenomena witnessed. When the Davenportes were in England, the hands and arms were continually seen issuing from under the seats whereon the brothers were tied—even before the doors were shut. That these arms, darting out from the mediums, were real phenomena there can be no dispute; and the same thing has been observed in the case of other mediums. In the *Banner of Light*, some years ago, we observed a communication stating that a full form had been seen, which shrank back into the person of the medium when the light was introduced. Here is a very interesting subject for investigation:—From what source do these forms proceed? are they entirely a product of the medium, or are they materially derived from the medium's physical surroundings, but formed and dominated by the will-power of contiguous spirits? Take up this question as a basis of investigation, and it will be found to bear far richer fruits than the "imposition and trickery" theory. In a former number of the *MEDIUM* we called attention to a paragraph from the *Printers' Register*, in which it was stated that the spirit-hand at one of the Davenportes' seances had been surreptitiously marked with printers' ink, and a corresponding mark was afterwards found on the hand of one of the brothers. We confess that such a statement is quite probable, but why resort to a mere theory of trickery to account for it? Such a step can only end in defeat, for there is no evidence to show that the real hand of the medium was offered to simulate a spirit-hand. Rather let experiments be tried with the consent of spirits and their mediums having the power to produce the spirit-hand, and thereby settle the question as to whether there is a law whereby markings may be transferred from the spirit-hand to that of the medium. Such experiments would also throw light on the phenomenon of the "double," of which but little is at present known except sensation stories.

In connection with the subject under review is a letter in another column from the pen of Mr. James Brown, of Glasgow, and which appeared in a recent issue of the *Glasgow Herald*. We gladly characterise Mr. Brown as one of the most consistent, fearless, and intelligent Spiritualists which the movement has produced. Such being the case, we have the greater pleasure in criticising the letter in question. The reader will observe that he labours to invalidate the testimony upon which it was asserted that Mrs. Guppy was carried by spirits from her home in Holloway to the rooms of Messrs. Herne and Williams, on Saturday evening, June 3rd, and placed on a table in the midst of the circle, while a seance was being held. No doubt it is very easy and very convenient to adopt the theory of "collusion," and purposely ignore the logic of facts in order to make such a theory tenable. But would this course in the slightest degree settle the question, or would it be worthy of an honest, charitable, truth-loving man, or a mind capable of taking cognisance of palpable facts? If we would investigate any subject, we must accept facts as a basis, and not proceed to explore an empty negation. No one can read the account of this occurrence, in the *Spiritualist* for June, without being impressed with the absolute certainty of the facts stated. In the first place, the data do not depend on the honesty or credibility of the mediums, Mrs. Guppy, or even Spiritualists. The greater part of the company were sceptics, and men of more than ordinary intelligence and penetration, and who were fully on their guard and quite alive to

any trickery or collusion which might be attempted. Allow us to recapitulate a few of the facts. The back drawing-room, used as a seance room, is small, and destitute of furniture except a plain table and chairs. The sitters and table so nearly filled the room that no person could move round on three sides without disturbing the sitters. The side on which there was space was towards the folding doors leading into the front room, from which the company would enter. At the time of Mrs. Guppy's arrival on the table there was general quietness and silence in the room, so that any overt acts or movements would have been promptly detected. Mr. Williams was hemmed in by sitters against the window. Mr. Herne, nearest to the folding doors, had his hands held. All the particulars might thus be recounted, and after so doing we might triumphantly ask, Where is the loophole for doubt? "In the non-observance of the exact time at Mrs. Guppy's." Mr. Brown will reply. We are aware that the time of Mrs. Guppy's being missed at home was inaccurately noted, but the approximation is sufficiently near to warrant the difference as a matter of no importance. If there had been a conspiracy to get up a mock manifestation, no doubt the matter of time would have been more certainly managed.

Mr. Brown writes as if this transportation of Mrs. Guppy were the only case of the kind on record. Not so. Our file for the last few months gives numerous well-established instances of objects being in like manner carried by spirits. The matter has also been "scientifically" tested in the presence of a clairvoyant, and it is no longer a matter of doubt that human beings can thus pass through solid substances, such as the ceilings and walls of ordinary houses. These facts are just as certainly established as are the experiments of Mr. Crookes; and in respect to these the world has only the testimony of that gentleman and his associates. That evidence we do not for a moment doubt; but if we are to accept it, why reject other equally reliable witnesses?

The experiments connected with the movement of objects by spirits, as in the case of Mrs. Guppy, are of much more value than the experiments of Mr. Crookes. These latter add nothing to the sum of our knowledge on spiritual phenomena. The facts of Mr. Home's mediumship were just as certain before these experiments as they have been since—in fact, in some instances much more so. Objects have been moved, through Mr. Home's mediumship, far more strikingly, and as indisputably as the very moderate deflection of a board, though marked by a graduated spring balance. The accordion has played in open space, suspended and manipulated by the spirits—much more satisfactory as a test than in Mr. Crookes's case, when the phenomenon occurred under a table, in a basket, and Mr. Home's hand in with the instrument. Because the passing of a lady through a ceiling cannot be placed inside of a clothes-basket, are we to infer that it is a falsehood? and because the transportation of an object two miles cannot be marked by a graduated scale of a few inches, are we therefore to assume that the larger manifestation is not a fact? It is lamentable that investigators are so illogical. The sole merit of Mr. Crookes's experiments consists in the fact that they are promulgated by a gentleman whose position presents a claim upon a certain class which could not be so well sustained by one so related. Mr. Crookes experiments for the outside world, not for Spiritualists, and for his services we cannot be sufficiently grateful, but do not therefore disparage other facts of far greater importance because Mrs. Grundy demands that Mr. Crookes should be lionised. There is a lamentable weakness on the part of Spiritualists to run after the opinion of men who are not committed to the subject, and to introduce the element of authority as a guarantee for facts which anyone can verify for himself.

THE MEDICAL PROFESSION AND SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—My interest in Spiritualism compels me to take notice of the letter by Mr. Joseph Ashman, on the subject of the "laying-on of hands," which appeared in your last issue. I believe I am correct in assuming that truth and charity are virtues which Spiritualism seeks to inculcate, and if this is the case, I greatly fear that intelligent inquirers, seeing a production pass unnoticed in which these virtues are conspicuous only by their absence, might not unreasonably be prejudiced against the movement by so glaring an instance of moral inconsistency.

Mr. Joseph Ashman "lays hands" somewhat violently upon the profession of which I have the honour to be a member, but he fails signally to "cure" me of an ailment which has long been chronic in my mental constitution, namely, a rooted prejudice against advertising charlatanism. Among the mildest of the sins which he lays to our charge are presumption, ignorance, and incompetency. Mr. Joseph Ashman has been singularly unfortunate in the choice of his medical acquaintances, or he would have known that the intelligent physician of the present day has only too often to bemoan his ignorance and lament his incompetency when brought face to face with many of the more intricate problems involved in the science of life; at the same time, his presumption does not prevent his availing himself gladly of all the means by which he may increase his knowledge, and by spending the best years of his life in the study of the complicated mechanism with which he has to deal, he gives the public the best guarantee they can have of his fitness for his profession, until they have the opportunity of judging him by his work. The public have a weakness for evidence of this kind, and on the same principle that guides Mr. Ashman when he sends his disordered watch to the watchmaker in preference to the tinsmith, they take their ailing bodies where reason and experience teach them that relief is most likely to be found.

No intelligent physician will vaunt medicine as anything more than a progressive and necessarily imperfect science, or himself as anything more than an instrument in the cure of disease. We know

quite as well as Mr. Ashman can tell us that the "*vis medicatrix nature*" is the real healer—that the thing to be avoided is "physic of doubtful action," and that our skill is best shown in surrounding our patients by such circumstances and placing them in such conditions as shall be most favourable to the action of that inherent recuperative power which alone can restore the balance of systemic action.

I believe the bulk of legitimate medical practice in this country is *elective*; we neither wed ourselves to any special pathy, nor do we despise any. We seek ever to extend our power over disease, and are willing to adopt the good and true for the benefit of suffering humanity wherever they may be found. Is there any good in Homeopathy—we embrace it. Is there any virtue in Hydropathy, in Electricity, Galvanism, or Animal Magnetism—we accept it. We never cease to be students, and I trust may never be found too proud to learn, even from Mr. Ashman, should his work prove him worthy to become our teacher. In conclusion, if that gentleman finds that he has power over disease by the "laying-on of hands," by all means let him go on and prosper, and in the name of every honest physician I bid him God-speed. If his work be good, it will stand without being bolstered up by advertisement, or propped by diatribe against the medical profession.

A little reflection will convince Mr. Ashman of the truth of the aphorism that "all real power is silent."—I am, Sir, yours truly,

Normanton.

ALFRED GIBBS.

To the Editor of the Medium and Daybreak.

SIR,—My object (*inprimis*) of writing this is mildly, I hope, to call to account a correspondent of yours for the uncharitable, and therefore unspiritual, remarks which I consider he so unnecessarily made in his letter in this week's MEDIUM, against a body of men whom I consider to be among the most benevolent and self-denying of mankind. Scarcely need he, I think, have spoken in such terms of men who, to benefit their fellow-man, have spent years—the brightest and most hopeful of their lives—in studies which the laity acknowledge to be repulsive, in order that they may afterwards be familiarised with scenes of sickness, sadness, and sorrow. Such your correspondent calls "the well-paid (?) disciples of exploded text-books, and the worshippers of unwarrantable tradition." Little, I imagine, can he know of the minds of the men of whom he so disparagingly writes, or of the yearning anxiety they feel and the interest they take in the welfare of those under their care, and whose summons they are ever ready to attend, even at the sacrifices of their natural rest. Individual instances contrary to this perhaps your correspondent may bring forward, but such can be no criterion of the large body of the legally, and I will maintain of the majority, the mentally qualified medical practitioner.

Secundus, I desire to say a few words with reference to the "*vis medicatrix nature*" which he so strongly defends, and which I am equally willing to take up, not arms, but pen to maintain. Here, Sir, standing side by side, I will bring to our assistance the words of one of the great intellects of the profession, whom perhaps he will acknowledge to be both *mentally* as well as *legally* qualified. Fourteen years ago the late Sir John Forbes, writing on the same subject, says:—

"The power of nature to cure disease is infinitely greater than is generally believed by the great body of medical practitioners and by the public. So great, indeed, is this power, and so universally operative, that it is a simple statement of facts to say that, of all diseases that are curable and cured, the vast majority are cured by nature, independently of art; and of the number of diseases that, according to our present mode of viewing things, may be fairly said to be curable by art, the far larger proportion may be justly set down as cured by nature and art conjointly." Thus Dr. Nature does receive her due from them.

The present age, the age of matured civilisation (?), is one of an artificial existence. Everything that surrounds us tends to make our habits unnatural. Clothing, eating, and drinking are brought by art to such a pitch of artificiality that we have to look far ere we find anything that is natural. The air we breathe, the water we drink, are so contaminated by the encroachments of art, that at the present day nature finds but a narrow resting-place anywhere in the regions of this so-called civilisation for the sole of her foot. Hence this state of existence is the cause of the multiplicity of maladies which so plentifully pester mankind. It is a soil in which they can fertilise and multiply, and where nature is to a great extent paralysed in her actions and attempts to neutralise them. But, Sir, having our lot cast in such conditions, we must, to the extent of our power, remedy them, and see what means we have at our disposal.

We who are enabled to view matters by a light given to us from those whose opportunities and powers of observation are so far higher than our own, look upon these things in a different manner to the—shall I call them—"unlightened world." We know of a power which has existed, recognised by few, from the earliest days of man's incarnation—a power which each one of us possesses to a greater or lesser extent, and which, by judicious management, can be used for the alleviation of pain. But here I would draw a distinct line of demarcation between this power and that of which your correspondent, I am happy to hear, avows himself possessed. The one is a magnetic aura—a "psychic force" stored in our own bodies, which, by the effort of our own wills, we throw off, to the exhaustion of our strength, until our own powers of restoration bring about an equilibrium again in our bodies, and we are replenished with this vital essence from our laboratories contained in our own persons—in what manner it is difficult to say, but may it not be by an adaptation of that law of nature that wherever chemical action goes on, electricity is developed? May not this electricity, liberated by the constant chemical action going on in our bodies, be so modified as to keep up the supply of this vital magnetism? I leave this proposition as a basis upon which perhaps some of your readers, or maybe some of our spirit-friends, can enlighten us.

Now the difference which I consider exists between the two is, that one is obliged to draw upon this repository within him, the other—the "healing medium"—is so constituted that his spirit-friends are continually pouring upon him this power in a far more highly developed form, hence his almost miraculous cures. Thus, in looking back, the great Medium to whom the Spirit was given without measure had this power in its highest perfection; thus the poor woman whose living had been spent on physicians was cured by coming within the circle around him and touching the hem of his garment. Dr. Newton's magnetised cord

the visit is said to effect cures on persons at a distance from him. Is not this a marvellous repetition of phenomena of which we read in the New Testament, when handkerchiefs, &c., were carried from the apostles to those who were sick, and they were healed? This subject seems so prolific of ideas that I fear they are coming forth in rather a scattered manner, and I must draw to a close; but as I here am enabled to stand shoulder to shoulder with my brother Spiritualist, let me ask him to be more lenient in his remarks and more charitable to those who belong to the profession of medicine, seeing that they are not yet, but I trust soon may be, guided by the lights from the unseen world which have been revealed to us.—I remain, Sir, a Spiritualist who has studied medicine, H. C. S.

DARK SEANCES.

BY E. FAIRFIELD.

(To the Editors of the "Banner of Light.")

One of the most difficult points to settle satisfactorily to my own mind, in connection with the physical phenomena of spirit-power, especially those of cabinet and dark circles, is the contradictory testimony of credible witnesses as to what transpires. For example; a medium of acknowledged truthfulness sits at a table between two reliable persons, who hold her hands, and sometimes place their chairs upon her dress. A drum is suspended high above her head, and the drumsticks out of her reach, even if her hands were free. Presently the drum is beaten, the persons holding the medium affirming that she has not moved a limb. A doubting investigator has clandestinely introduced a dark lantern. He opens it, with his eye and mind intently fixed in the direction of the drum, leaving small chance, it would seem, for honest mistake. He affirms that he sees the medium's arm extended, and with stick in hand beating the drum; he sees the stick fall from the hand, and the arm withdraw. Now, is there any way to reconcile this conflicting testimony?—or must all these credible witnesses be impeached by one class of investigators or the other, and the question remain unsettled as to the facts in the case?

On this point, I wish to suggest an hypothesis which I do not remember meeting with.

I think it will be admitted by all who have patiently and successfully investigated the subject, that the spirit-bodies of living persons have appeared in visible and tangible form, apart from the physical. Testimony to this effect, I believe, is abundant and conclusive. If so, there seems no room to doubt that the hands and arms of mediums in an abnormal state can be projected from the physical, and seen and felt and used independently of the physical.

I have attended some of the seances of the Davenport, the Allen boy, and the Ellis girl; and I incline to the opinion that their spirit-hands were used by invisible intelligences in the performance of some of the marvellous feats performed. Take one case, where the Allen boy was held by a man sitting by his side, on the back of whose head some paint had been rubbed. He said a hand was repeatedly placed upon his head, while those of the boy could not have been there; but on examination, point of the same kind was found upon the inside of the boy's hand. Now, if it was the spirit-hand of the boy (as I believe) that was extended to put the man upon his head, it will be seen at once that, when withdrawn into the physical, the point it received from the head must be left upon the corresponding surface of the physical hand. I cannot understand this hypothesis as touching the question of honesty on the part of the mediums, as they are probably unconscious of the manner in which they are used. This is evidently the case in very many of the manifestations through them. The agitation of a medium when a strong light is suddenly introduced during the trance is easily accounted for.

I have neither the time nor ability, Messrs. Editors, to elaborate this subject as it seems to me it should be in all its bearings. I hope, therefore, to receive further light upon it through the *Banner*. If mediums are wrongfully charged with deception, it should be made to appear, if possible.

Portland, Me.

MRS. GUPPY AND THE "PSYCHIC FORCE."

(From the Glasgow Herald.)

Sir,—In your leader of yesterday you have given a very fair summary of the transportation of Mrs. Guppy, and the experiments of Mr. William Crookes with Mr. Home. You do not seem as yet, however, to have arrived at any very tangible theory to account for the same, although, like the late Sir David Brewster, "spirit" seems to be about "the last thing" you "will give in to." With this no intelligent Spiritualist should have any fault to find, as it is a perfectly right thing that every unexplained phenomenon should first be tried by all the known laws that exist before formulating a new theory to account for them. For my own part, as a Spiritualist, I cannot blame you for discrediting such a phenomenon as the transportation of Mrs. Guppy. The very nature of such is calculated to generate anything but a very credible state of mind in one who is otherwise unfamiliar with and sceptical of these things. And more especially so, in this case, does it seem to me, as there is one fatal omission in the story I have not yet seen supplied, and that is, an authenticated statement of the exact time when Mrs. G. was last seen at Highbury previous to her appearance three miles distant, near Holborn, in the manner set forth. This omission, apart from other weak points in the narrative not mentioned by you, and which I might point out, renders it unfit to be received as authoritative demonstration by a thoroughly scientific and searching analysis. Before such a manifestation can become intelligently credible it must be performed repeatedly and under conditions that will preclude every shade and semblance of error and uncertainty, and that I am prepared to acknowledge has not yet been done.

It is quite otherwise, however, with regard to those experiments of Mr. Crookes. Here we have every precaution taken to guard against imposition and delusion, and the most scrupulous care exercised in applying scientific tests, to ensure results of an unquestionable character. As evidence of this, the most carping critics have not yet been able to pick a flaw in the whole of his narrative. It rests still uninvalidated; and the results of his experiments, not once made only, but repeatedly, stand recorded as the fearless utterances of one at least amongst scientific men

who has dared to court obloquy rather than be infidel to the truth. They have the guarantee, besides, of other two gentlemen equally eminent, and who do not the less scorn every consideration of policy by such an act.

And what are these results? Mr. Crookes has himself informed me that they have been of such a nature as to entirely baffle his scientific knowledge; that he has tried every known chemical and mechanical combination to reproduce them of himself, but has woefully failed; and that he has positively been reduced to acknowledge the existence of a power in Nature hitherto altogether ignored by the orthodox scientists. This he has christened "Psychic Force," but that explains little, for there is more than mere force manifested. Force has not hitherto been credited with intelligence, although this "Psychic" quality of it may be so blessed that it is able to "execute perfectly, in a very beautiful manner, a sweet and plaintive melody." When such a manifestation as this is possible to mere "force," surely we are not far from acknowledging the immortality of human intelligence, and the possibility of its continued action on the material plane.—I am, &c.,

Jas. Brown.

August 16th, 1871.

DR. H. SLADE IN GREENFIELD, MASS.

(From the "Banner of Light.")

A correspondent, "H. A. B.," writing from this locality, informs us that, at the invitation of several of the Spiritualists of Greenfield, Dr. Slade came there July 1st, and remained two days, during which time his rooms at the Mansion House were visited by from seventy-five to one hundred people, a large portion of whom witnessed the celebrated slate test. Many of the investigators purchased slates at the book stores, and having obtained messages, carried them away. "An accordion, borrowed of J. H. Hollister, was played upon in the presence of a dozen of our citizens, and in the plain sight of many, while the Doctor held the instrument by the end opposite the keys." Chairs and tables rose in the air, and people were moved by an invisible power while sitting in chairs. "Loud raps were heard in various parts of the room, in quick response to questions. Several of our most sceptical citizens held their own slates while the messages were written, the room being fully lighted, and Dr. Slade sitting on one side with both hands on the top of the table. The slate was held under the table-leaf, and close against it, the distance between the top of the slate and the under side of the table being not more than a quarter of an inch. In this narrow space the little fragment of pencil, moved by unseen hands, wrote out the messages."

Our correspondent says that one of the most striking manifestations given was the writing, by a spirit-friend, upon a slate previously purchased by himself—Dr. Slade not touching it—of a message to a prominent citizen, from his little daughter, wherein she told of her unrecognised nearness to himself and her mother, and spoke of "grandma's" solicitude for the health of his wife. The name of the little one was correctly given. The table which was used was one belonging to the landlord of the Mansion House. Both the Doctor's hands were in plain sight upon the top of the table, during the writing of the message, and every "hook" whereon a sceptic might hope to suspend a doubt as to the fairness of the conditions was removed. The impression left by Dr. Slade among Greenfield people was highly favourable, and our correspondent hopes he will repeat his visit at an early day.

[Shortly after Mrs. Hardinge arrived in London, she showed us a slate thus written on by the spirit through the mediumship of Dr. Slade. Mr. Britten took a pointed instrument and had the writing scratched into the slate, thus making it permanent. In Dr. Slade's experiments, there is no doubt as to the writing being done independent of human agency.—Ed. M.]

SIMPLE PRECAUTIONS.

We have received a very useful little tract by a lady who contributes occasionally to our columns. It is entitled, "Some Simple Sanitary Precautions against Cholera and Diarrhoea, with Suggestions concerning Dietetic Treatment, especially with regard to Infants." We need not observe that the means adopted are quite costless—nay, indeed, economical, and within the reach of all. The supplementary remarks on sanitary inspectors and the burning of organic matter instead of throwing it into the dustbin, are very sensible and practical. Here is a suggestion which would enforce economy in fuel as well as preserve the purity of the dustbin:—

"A wire grating secured to the top of the dustbin by a padlock would effectually prevent every kind of objectionable matter passing through: this plan, moreover, would be a very economical one, in the saving which it would effect; the waste of cinders, which are rarely sifted, must be enormous in large households, and with the prospect of a scarcity of coal this is a consideration worth looking at."

We use an American cooking-store, which burns everything combustible, and the dustbin containing nothing but pure ash, is rather disinfected than a nuisance. The tract is published by H. K. Lewis, 136, Gower Street, price 3d.

SPIRITUALISM AT STAMFORD.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It is an old saying, and a true one, that a prophet hath no honour in his own country; and true we have proved it to be, for we have for some time endeavoured to promulgate the truths of Spiritualism at Stamford, but to very little purpose, as we have been unable to demonstrate our principles, not knowing of a medium in our midst; but now our friend and brother, Mr. C. W. Allwood, the Phenologist and Spiritualist, has come amongst us, he has roused the people, and the result is that we have held circles these last few evenings with such results that the most sceptical has been convinced and the outside world has become inquiring; and we hope they will soon investigate for themselves, and then you may hear more of our progress in the Spiritual Philosophy in this sectarian town.—We are, yours for Progress,

Stamford, July 27th, 1871.

J. AND J. R.

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Spiritualism and the British Association—The "Laying-on of hands." More Cures—A Fund for Lecturers and Mediums—Mrs. Marshall, Senior—Mr. Peebles at Manchester—Mr. Peebles and Elder Evans—A Friend of Progress—Free Copies of the "Medium"—The History of Spiritualism, by Mrs. Hardinge—An American Opinion of Elder Evans—Mr. Morse's Seance—Mr. Wilson's Entertainment—Acrostatic Articles Instantaneously carried by Spirits from Kingston to Ostend—The Seat of the Soul—Discovery of Medicinal Springs by a Spiritual Medium—The Spirit Messenger—Messrs. Herne and Williams at Ulverston—A reply to Zuriel—A Sick Soul.

SEANCES AND MEETINGS DURING THE WEEK.

- SATURDAY, SEPTEMBER 2,** A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 8 o'clock. Admission, 2s. 6d.
- SUNDAY, SEPTEMBER 3,** Mr. Cogman's Seance, 22, New Road, E., at 7.
- LIVERPOOL,** Psychological Society, at 55, Devon Street, Islington, at 8 p.m. 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. NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30. 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.**
- MANCHESTER,** Grosvenor Street Temperance Hall, 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 Mr. J. Crane and Mrs. N. Wide.
- GLASGOW,** Whyte's Temperance Hotel, Candleriggs, at 6.30.
- GAWTHORPE, 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 7.30.**
- MONDAY, SEPTEMBER 4,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, 6 till 8 o'clock p.m.
- SOWERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.
- TUESDAY, SEPTEMBER 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.
- WEDNESDAY, SEPTEMBER 6,** Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- Mr. Cogman's Seance, 22, New Road, E., at 8.**
- BOWLING, Spiritualists' Meeting Room, 8 p.m.**
- HAGG'S LANE END, J. Crane, Trance-Medium, 7.30 p.m.**
- MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.**
- THURSDAY, SEPTEMBER 7,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d. Dalstox 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.
- Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.**
- BOWLING, Hall Lane, 7.30 p.m.**
- GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.**
- * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

You may place my name down for £25 towards the foundation of the Home, and an annual subscription of two guineas.—I am, truly yours,
CATHERINE BERRY.

[Mrs. Berry has, in her considerate way, attributed an honour to us which from her munificence she is best suited to wear herself. All we can do is at the service of this noble project; but we really can do nothing except chronicle the good-will of others. It is for a few who can afford it to come forward with their amounts, and at once found an institution which is really very much wanted. Besides Mrs. Marshall, there are Mr. Ruby, Mr. Davies, and others who could easily be looked up. These poor old people are worthy servants of human progress, and needful of the fraternal care and sustenance of their fellow-Spiritualists. If there is a communion on earth who ought to feel indebted to their ministers, it is the Spiritualists. Mediums are indispensable to spiritual communion in its present stage, and what a boon it is for mortals to enjoy, what a grand fact before which all other forms of human knowledge dwindle into insignificance! We hope, then, that Spiritualists will not be the only people who do not provide for their teachers in their old age, seeing that the claims upon their gratitude are so inexorable. We can say no more; we hope the spirit-world will see that this scheme is carried out. It is an inspiration, no doubt, and fittingly emanates from Mrs. Berry, known in all lands as the friend of mediums. Let us hope she does not stand quite alone in this praiseworthy connection. We know there are hundreds who would tease mediums to death for tests, and phenomena, and wonders; but let us see how many "friends of mediums" are prepared to rank themselves alongside of Mrs. Berry. Let all such promptly forward their subscriptions, that a suitable cottage may be acquired and in the hands of trustees, and with proper administration and deeds secured for the noble object suggested by the letter published above.—Ed. M.]

THE GREAT MEDIATOR.

(An extract from Mr. Gerald Massey's forthcoming work on Spiritualism, now in course of publication.)

It would be denying the known realities and doubting the possibilities of Spiritualism to accept or assert the impossibility of Christ becoming absolutely one with God in certain exalted moments of the mediumistic mood. I myself have had intelligences talk with me through a medium, which were as far above the medium in range of mental power as the human life is higher than the animal creation. And here, in Christ, was the beloved Son the chosen receptacle, the perfect medium, whose human purity made him so diaphanous to the Divine as to be a living lamp for the eternal love to shine through without obstruction. In him our humanity most nearly touched the Divine. I see no difficulty, from the Spiritualistic stand-point, of believing that God could possess and control this medium so fully at times as to be audible as well as visible through him who would thus personify the Deity in presence, and speak with the voice of very God. It is purely a question of degree. Many persons will account this a curious way of getting at the unfathomable mystery of the God-man on earth, by making Jesus Christ the medium and mouthpiece of the Word itself. And yet that is the way of God, so often illustrated, and from our data the view is soundly philosophic, and will work. It will put a handle into the hands of thousands who could not have clutched the Divinity in any other way: it goes far to account for the twofold nature which could give utterance to the voice of the Most High, and yet cry out for help from the lowest depths of human weakness when suffering physical pain. For myself, I doubt not that in him the normal and abnormal mediumship attained the point of climax—was incomparably blended, and peerlessly perfect in power.

FAREWELL FROM MR. PEEBLES.

Steamer "Atlantic," near Queenstown, Ireland.

JAMES BURNS, DEAR FRIEND,—How rapidly time passes! It seems but a day since I was in 15, Southampton Row, where business connected with the dissemination of Spiritualism was the burden of each thought, the soul of each song. Observing and studying the energy and self-sacrificing diligence manifest in the "Spiritual Institution," I do not think it strange that Mrs. Hardinge-Britten, in the sincerity of her great, noble soul, should have called upon the Spiritualists of the kingdom to aid you in finances as well as letters of sympathy and commendation. Books to ship to America, Australia, New Zealand, and the Continent, MEDIUM AND DAYBREAK and Human Nature to edit, proofs to read, series of meetings to plan and perfect, seances to supervise, customers to accommodate, and visitors to entertain. Surely the Spiritualists who people that residence will never be accused of indolence or inefficiency. I believe it philosophically true that God, angels, and good men help those who help themselves, and thus the worker wins.

On the whole, considering the season of the year, I was delighted with my late flying trip to England, renewing many acquaintances, and cementing more firmly the bonds of previously formed friendships. The tour meaning business rather than pleasure, I made few visits, and answered only a portion of the letters received. Want of time is sufficient excuse.

Spiritualism is certainly making rapid strides in Britain. The clergy are reading the publications of Spiritualists; scientists, and experimental and literary men, such as Gerald Massey and others, are giving public adhesion to the principles of the spiritual

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 1, 1871.

A HOME FOR MEDIUMS.

DEAR MR. BURNS,—I quite agree with you that something should be done by Spiritualists for mediums. A Home should be created for them, so that when their power has gone, as in the case of Mrs. Marshall, they should be taken care of by those who have received so much happiness through their instrumentality. How can this be accomplished? I know no one so well adapted as yourself who could undertake such a work, your energies for a good cause having no limit. Perhaps you will think the matter over, and get some of the dear good Spiritualists to assist you. I wish I were a rich woman; I would only feel too honoured in having the privilege of erecting a Home for them—and a happy one it should be, if I had the making of it. Poor mediums! how little the world knows how much they have to go through—and for whose benefit? Certainly not for their own; and as for their happiness, I never yet knew a medium who felt grateful for the mighty power he was gifted with. No doubt this is because they are so badly treated. But this has ever been and ever will be. Human nature has made no progress. Still the same as when Jesus appeared amongst men and was crucified by them.

philosophy, while others are pursuing their investigations in private. With increase of knowledge will come moral bravery, and then independence of soul. Richly did I enjoy my stay in Manchester, at the quiet residence of R. R. Bealey, who, by the way, has a new volume of poems in the press. Our lecture upon Spiritualism was well attended, the Rev. Hume-Rothery in the chair. Both himself and estimable lady, whom we met at the pleasant home of Mr. Robinson, are believers in the present ministry of angels.

The Liverpool meeting was a decided success; James Wason, Esq., in the chair. At the close of our lecture, Elder F. W. Evans addressed the audience, explaining the method of his conversion from Materialism to Spiritualism, through spirit manifestations. He was listened to with deep interest. At the close he was critically questioned. The replies were adroit and satisfactory; in fact, he silenced every battery. We stopped with Mr. Wason, Birkenhead, who not only kindly and cordially entertained us, but saw us safely shipped. Blessings upon him!—Yours truly, J. M. PEEBLES.

ELDER FREDERICK'S FAREWELL.

Accompanying a "Letter of Information" to those desirous of joining the Shaker order was the following farewell:—

"J. Burns, my esteemed Friend,—Will you please insert the enclosed in 'The Tests,' or Shaker Communism. I believe this is the last duty I have to perform before I leave Old England for my own loved home in the Western world. I am exceedingly well pleased with my English mission; and to no one am I more indebted for practical assistance, for real work done on my behalf, and on behalf of the truth, than to J. Burns and his companion Amy. Thanks to both of you, and to all who have lifted a finger or spoken a word for the great cause of Human Redemption—the true resurrection—the new creation—the 'new heavens and the new earth, wherein dwelleth righteousness,' or by whatever name the great change from the generative plane to the spiritual plane of human existence may be designated. We are now on the briny deep once more, nearing Queenstown, where the last letters must be posted. I had a pressing invitation to go to Edinburgh and to Glasgow to lecture. Remember me in kindness to all friends—and I leave none but friends. We had a choice good meeting in Liverpool, and a good one in Manchester. J. Wason was exceedingly kind to us.—In love, "F. W. EVANS."

A NEW LYCEUM BUILDING AT SOWERBY BRIDGE.

A letter from Mr. Thomas Chadwick, care of Mr. William Robinson, Causeway Head, Sowerby Bridge, Halifax, informs us that it has been decided upon to build a new hall for the use of Spiritualists. A plot of ground has been secured, and plans and specifications have been made. Mr. Chadwick encloses an elevation draught of the building, which is intended to be 40 feet by 30 feet, and 16 feet high. In addition there will be two class rooms underneath, and the roof will be flat on the top, and so made available for open-air exercises. The probable cost of the building will be from £400 to £500. The friends have already on hand £40, and they will gladly receive aid from those who have the means and are disposed to devote part to human progress. The beautiful building at Keighley was furnished through the munificence of Mr. Weatherhead, the working men doing all the wood-work in their spare time. Every little town in Yorkshire is not blessed with a David Weatherhead, but this appeal will reach the ears of those who will come forward and fill his place in the present instance. When we see millions of money bestowed on cathedrals and other buildings to perpetuate the slavery of the human soul, surely a few hundreds can be obtained to open a useful place devoted to liberty and enlightenment. Subscriptions may be remitted to Mr. Chadwick, secretary, as above.

A FRENCH MEDIUM IN LONDON.

Mademoiselle Huet, of Paris, the well-known medium, will give a series of lectures (in French) relating principally to the subject of Spiritualism, every Monday, at 3 p.m., at the Spiritual Institution, 15, Southampton Row, W.C. Admission, 1s.

Those persons who would prefer a private seance with the spirits will please to apply at the residence of Mdlle. Huet, 78, Edgware Road, any day except Monday, from 3 to 5 o'clock p.m.

[We have great pleasure in adding to this announcement that Mdlle. Huet is a genuine and much-respected medium, and has been well known in Paris for many years. In 1867 the writer was present at one of her sittings in Paris, and got a message in English, as stated in *Human Nature* for that year. We have since visited her, in company with Mr. Gledstones and Mr. Peebles—and we need not remind our readers that the name of Mr. Gledstones is sufficient to recommend any person to English Spiritualists. The meetings indicated above will be a treat to many of our friends who understand French, in addition to which there will be the music of Madame Sievers, which all can appreciate.—ED. M.]

A STRONG TESTIMONIAL.

In a recent pamphlet, Mr. S. C. Hall thus speaks of the Medium:—"The vile paper, equally wicked in style and in intent." In reply to this harmless utterance, the blessed words sweetly come, "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets

which were before you." Our brother Hall utters his remarks for "private circulation." We do not believe in such "unfruitful works of darkness," and hereby publicly notify to our censor that we will gladly devote an evening to meet him, either in public or private, in the hope that we may thereby win him over to the Christian faith, and—*practise*. How pleasant it is to remember the old injunction and example of returning good for evil, blessing for cursing!

MR. BIEFELD'S DESIGN.

A great number of orders have been received for this work of art, which is not yet ready. We strongly recommend our readers to have them in good quantities, as several will pack much better than one copy. It is a work entirely worthy of the cause, and when seen, Spiritualists will not hesitate to give it a permanent place on their walls. When coloured, it will have all the effect of the original, which is a valuable painting.

A SPECIAL SEANCE, FOR SPIRITUALISTS ONLY.

To afford facilities for their numerous friends to have a quiet and harmonious seance once a week, Messrs. Herne and Williams give notice that they intend devoting Saturday evenings, at their rooms, 61, Lamb's Conduit Street, W.C., to a seance for Spiritualists only. To ensure success in the experiments, the numbers will be strictly limited, and tickets, 2s. 6d. each, may be obtained in advance, either at the Spiritual Institution, 15, Southampton Row, or at the residence of the mediums.

THE TWO THOMSONS.

Sir William says all things that are
Must have come on Earth from a cracked-up star;
Prof. Allen swears that prejudice old
Is better than facts—a hundred-fold.
If William's theory be truly a boon,
May not Allen have come from the Moon?

Clifton, August 28th, 1871.

G. D.

MESSRS. HERNE AND WILLIAMS have of late been having some very remarkable phenomena at their usual sittings at the Spiritual Institution. The spirit-voice and the movement of objects have occurred in the light. At a private seance at Mrs. Berry's on Friday last, the guitar was played in the light, and objects were moved about quite freely. At Mrs. Guppy's, on Sunday evening, there was another feather manifestation. A great quantity of small feathers were spread all over the room and the company to a considerable depth. It would have been impossible to have effected this by mortal means.

We are pleased to hear that Mr. Jackson has at last been enabled to form a curative mesmeric association in London. In a few weeks a programme will be placed before the public, which we hope will secure the sympathies of our readers.

At last we have been to see Miss Houghton's spirit-drawings, and we have only space to say that neither that medium nor Spiritualists need be ashamed of them, but quite the contrary. The lateness of our visit has not been from disaffection, but from the pressure upon our time. Every Spiritualist should visit this exhibition. More next week.

THE DEMAND FOR SPIRITUALISTIC LITERATURE.—We are manifestly on the eve of a new turn of thought. The discoveries in physical science have been so grand for the last few years that they have absorbed the attention alike of philosophers and of the public, to the entire neglect of the science of mind. The tide is turning. There is a growing demand for books treating of the great questions that bear on man's mental and spiritual nature. Mr. Herbert Spencer's treatises are finding a steady sale; Mr. Bain's works are talked about; at the recent meeting of the British Association no less than three of the presidential addresses made prominent reference to it as one of the topics of the time. Glance down the advertising columns of the *Athenæum*, and you will find announcements of several new works touching on various branches of it.

LORD LINDSAY'S EXPERIMENTS.—Lord Lindsay, who is devoting his time and fortune to the study of electricity and magnetism, and has constructed the most powerful magnet in the world, has published a full account of his recent remarkable experiments upon the visibility of the magnetic stream. Reichenbach had long ago asserted that psychics could perceive a light at the poles of magnets and surrounding the bodies of persons in the somnambulist or magnetic condition. Lord Lindsay says that he placed his magnet in a pitch-dark room; that Mr. Home and other psychics were enabled instantly to discover its position by the lambent phosphorescent light that played over it; and that this was proved by their going directly to it through the darkness and placing the hand upon it instantly. All the non-psychics with whom the experiment was tried groped about the room in every direction but the right one, as people always do in the dark when there is nothing to guide the eye. The experiment is deemed to be conclusive.

THE FUTURE STATE.—The *Spectator*, in a profoundly thoughtful paper, has fairly started for discussion the question of the conditions of the future state of existence, which theology does not attempt to solve, contenting itself with the mere assertion of the fact that we live again. It is a question which must have presented itself continually to all thoughtful minds, but, though really the most important of all questions, it has not yet been the subject of formal discussion. The suggestions of the writer in the *Spectator* are sure to bear fruit in a controversy that will assuredly bring into the field a mass of new thoughts and new ideas that will exalt beyond measure our conception of man and his destinies.

APPEALANT.—The discussion raised by you was not a public one, and therefore your communications were not suited for our columns. We refer again to our note of last week.

The Spirit Messenger.

A SPIRIT-MESSAGE VERIFIED.

DEAR SIR,—I saw in last week's *MEDIUM*, that a person of the name of Henry John Bickley, formerly of Melton, in this county, had appeared or had spoken through a medium at one of the London seances. I thought that most likely you wished to know if there had been such a person on the earth; therefore I sent to a woman whose friends live at Melton; she said it was quite true; that her husband's mother assisted at the house in his last illness; that he was a man of some property; that he died as stated in the summer of 1869, aged sixty.—Believe me, yours sincerely,
J. HAWKER.

Barrow-on-Soar, August 29th.

[We have only to add that neither Mr. Morso nor anyone at the circle had ever heard of Mr. Bickley, or had the slightest idea as to the correctness of the message till this letter arrived.

MESSRS. HERNE AND WILLIAMS AT ULVERSTON.

The morning succeeding the seance described in our last, Messrs. Herne and Williams sat in the same room with about eight of the persons who had composed the party of the previous evening. A musical box was started playing in order to assist in producing the necessary harmonical conditions. Nothing of any moment occurred until it was proposed that the members of the circle should stand up. They stood up, and immediately there came for the first time the audible voice—“Sit down, will you!” This was so loud and so sudden that it naturally startled all present who had not heard it before. Sceptics of course accounted for it by declaring that it was the result of ventriloquism, and that Mr. Herne or Mr. Williams had produced it. Nothing more taking place after sitting for some time, it was proposed that the company should all leave the room, with the exception of two who should remain with the mediums. The proposition was agreed to, and two stayed behind, holding the mediums' hands. From this moment the manifestations commenced in good earnest, though at first they were not so strong as they became later on in the day. The chairs and tables in the apartment moved about freely. Another two had a sitting after the first pair had satisfied themselves of what had occurred; with these there were a few chair and table movements, but nothing of importance, except that the hat of one of the gentlemen, which had been placed aside out of reach of the mediums, was carried to its owner and struck against his head. In the afternoon a large company assembled in the room, and whilst four sat at the table, the others remained seated some little distance off. The day had been very cloudy, but rain came on about three o'clock, there being a very heavy storm, which, however, lasted only a few minutes. No sooner had the rain fallen than the manifestations became very powerful. As the party were assembled, waiting for whatever might occur, it was suggested that one of the number should sing, and he accordingly favoured the company with “There's a motto for every man.” Just as he had concluded, “John King” spoke: “Shall I give you a motto?” “Yes, if you will,” said one of the company. “Practise good deeds as well as preach them,” replied the intelligence. The table now began to rock and heave palpably, and then in an instant it was turned upside-down, and there was such a clashing and crashing as had never been heard in that room before. The gas was immediately lighted, and there in a corner stood the two mediums, one gentleman holding them both by the hands. He said that he had been particular not to give them any opportunity of using their hands or feet, and that the movements of furniture had gone on after he had got them into the corner. The company now separated for a little while, the room having become so hot. In about half an hour the party met again, having been joined by others. The gentleman whose hat had been carried as described above was amongst those present. He had placed his hat on a side-table, and was standing near it. Another gentleman was sitting by the table looking at the hat. Messrs. Herne and Williams were at the far end of the room talking with other members of the company. The gas was turned full on, and the party were just thinking of taking their seats, when the hat on the side-table was seen to rise and make a complete circuit of half the room. Mr. Herne said he saw “Katie” carry it. This incident occurring in the light had a great effect. The company now took their seats and the gas was turned down. Four persons were at the table, and the remainder seated in different parts of the room. Immediately the gas was down the chairs set off, the table heaved, the fender and fire-irons clashed, and there was a tremendous din—indeed, some persons from a neighbouring house, we are informed, sent in to know what was the matter. There being a bell attached to the wall near the mantelpiece, Katie was asked to ring it, and she immediately complied. One of the servants of the hotel came to the door to answer the summons. Again and yet a third time was the bell rung. During the seance a gentleman who had been sitting away from the table took a chair, and placing it in a corner as far distant as possible from the mediums, said mentally, “Now, if there be any spiritual power present, let this chair move.” The chair did not move, and the investigator was slightly disappointed. However, the impression was firmly made on his mind, “Touch the chair.” He accordingly laid his little finger as lightly as possible upon it, and the instant the contact took place the chair was swept by a strong force to the further end of the apartment, where he subsequently found it standing. Of course to him this was a most satisfactory test. The party again adjourned for a few minutes, and then sat once more. This last sitting was the most satisfactory of all; the manifestations were not so strong, but more varied in character. Just before the gas was turned down, one gentleman, taking a small wooden hammer from his pocket, said, “Now I will place this here (putting it behind a cheffonier), and see if they can remove it.” The mediums were sitting at the table, their hands being held at the time. No sooner was the gas turned down than there was a slight sound heard. The gas was put on, and on going to the cheffonier, the hammer was gone. A strict search was made for the missing article, but to no purpose. The owner of the hammer said, “I hope they will return it; I should not like to lose it, as it was the gift of a friend.” The gas was once more put out, and directly there came three strong raps on the table, Mr. — saying, “That's my hammer, I know the sound.” He put out his hand, and found

the hammer lying before him. After this, two or three of those at the table were touched by the spirit-hands. Katie kept up a conversation in her usual whisper. Chairs were removed, at the request of inquirers, from one place to another, and then brought back to the place from whence they were taken. A silk cushion was placed on a side-table far away from the mediums and behind several persons who were sitting with their backs to the table. Directly the gas was lowered, the cushion was heard to slide along the table, and a gentleman who was holding the hands of one of the mediums said, “It is in my arms.” This cushion was thrown from one person to another, and Katie was heard speaking inside it very distinctly. One of the paper tubes on the table came up and struck the face of the gentleman who was holding the hands of Mr. Williams. He knocked it back with his chin. Several times this was repeated. A barrel-organ was heard playing in the street, and one of the mediums said, “Give us a reel, Katie.” Soon sounds were heard as though a stick were beating time to the tune. Then there was the noise of heavy feet dancing on the table. On procuring a light, a chair was found on the table, and it was evident that it was this which had been dancing to the “music” outside. This closed the seance, and with the exception of one or two who had not been present during the afternoon, all were highly pleased with what had occurred. Of course there were two or three who went away with the idea that they had been “cleverly done,” but the majority were fairly puzzled, and will certainly pay more attention to the subject of Spiritualism than they have previously done.

Shortly after the general seance Mr. Herne sailed for Ireland. Mr. Williams remained in town for the evening, and held another seance at a friend's residence, where only three or four were present. At this seance chairs were lifted, an opera-glass was carried out of one room into another, a hand-bell was fetched from the hotel at which Mr. Williams had been staying, the voice of Katie was heard speaking, a spirit-hand touched a lady present, and finally Mr. Williams floated in a trance state, his head at the request of the company being bumped against the ceiling three times, and with sufficient force to break down some of the plaster. During the levitation of Mr. Williams's body one of the party, a sceptic, held on to Mr. Williams's finger, and passed his hand underneath the body in order to find the legs if it were possible. It was evident, however, that Mr. Williams was floating in a horizontal position and with his face upward, for the collar of his coat and his waistcoat near the chin were soiled with the plaster which had been detached from the ceiling by his forehead striking against it.

The writer has only to say that the company found Messrs. Herne and Williams thoroughly gentlemanly persons, and there was no reason for ever the bitterest sceptic to suspect them of having lent themselves in any way to an imposition. One gentleman who had been in their company said, “I am quite convinced that if we have been deceived, they also themselves are the victims of deception.”

SPIRITUALISM IN NOTTINGHAM.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Allow me, through the columns of your valuable and interesting paper, to give a description of one of our best and most convincing test-meetings the Nottingham Spiritualists have ever had the pleasure of witnessing. I hope it will not be the last.

We opened our meeting in the usual manner by singing, then the chairman (Mr. Mitchell) announced that anyone was at liberty to read upon Spiritualism or kindred subjects, or make any remarks; but no person responded. After a few minutes, during which the medium (Mrs. Hitchcock) became entranced, and while Mrs. Hitchcock was speaking, Lizzie Gamble, a child thirteen years of age, was heard to sob; but the spirit through Mrs. Hitchcock ordered the audience to be calm and passive. This little girl had been twice under spirit-influence; but what follows is the first instance of mediumship she has ever given in public, so that she must be a natural seeing and test medium. As she sat she occasionally exclaimed “Georgy,” all the time keeping her eyes fixed in one part of the room, but on the girl getting excited by the vision, crying and wringing her hands, and moving one hand as though she was driving away some one, the spirit through Mrs. Hitchcock ceased the address, and telling us to keep calm and passive, as all would be well, gave its whole attention to assisting the spirits using the girl.

All the attention was now given to the two mediums, Mrs. Hitchcock and Lizzie Gamble. The spirit through Mrs. Hitchcock, after standing and looking at Lizzie, began to wave her hand towards her, apparently to calm her, for she seemed very excited, and then began to move towards her, still waving her hand; Lizzie, on the approach of the other medium, became calmer, and when they were close together, she showed signs of wanting to get away from where she was; the friends seeing these signs moved the forms, which enabled Lizzie to pass, they both now moved to the former place of Mrs. Hitchcock. Lizzie having her eyes closed all the time, at which place Mrs. Hitchcock made some passes down Lizzie's face. After this had been going on for a few minutes, the spirit through Mrs. Hitchcock said that they should not be able to give a description of the vision while Lizzie was under their influence; but they would impress it upon the medium's mind, so that she would remember it, and be able to relate it in her normal state.

After this, Lizzie (still under spirit-control, and with her eyes closed) visited six or seven of the friends present, under the influence of children or friends of the persons visited; and here is what I call the test, for she knew nothing of the deceased relations of the friends thus visited, except in my own case. She told some of those she had visited what spirit it was that came to them through her, whether son or daughter, and in all cases she was correct. While Lizzie is under the spirit's control, she can see them and hear what they say. During the visit she had her eyes closed all the time, and went as direct from one friend to another as though she had had her eyes open. The friends did not sit next to each other, but in nearly all parts of the room, so that she had to go amongst the forms to some of the friends. She had hold of Mrs. Hitchcock's hand, leading her where she went, but in no case did Mrs. Hitchcock lead her. After Lizzie had come into her normal state, Mrs. Hitchcock gave some wonderful tests to friends present; one case in particular I will mention, though not the only one. A woman who came with her friends had never been to a Spiritualist meeting before—

in fact, she was not a Spiritualist at all, but, to her surprise, Mrs. Hitchcock took hold of her hand, and gave such evidence that the woman believed she was convinced that it was the spirit of her son, and that the medium knew nothing at all about her or her family. She went away convinced that spirits could come back to their friends on earth. Mrs. Brooks was also induced; she visited a friend and spoke a few words. Mrs. Morton gave a short address under spirit-influence. Some of the spirits said that the room was full of spirit-friends wishing to communicate. After a few more friends, through Mrs. Hitchcock, we sang a hymn in conclusion. After the meeting was over, everyone declared that the proceedings were very satisfactory, and that it was the best possible meeting that has been held in Nottingham.

May the success of Spiritualism be rapid, is the prayer of one who has been convinced of its truths, and knows what a blessing it is.—I remain, in the cause of truth, come from what source it may,

JOHN B. HEARD,

Secretary of the Nottingham Progressive Spiritualists' Association, held over Mr. Wright's provision stores, Long Row, Market Place, Nottingham.

32, Newbridge Street, Nottingham.

NOTES FROM PARIS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Deeming that a few notes concerning Paris would not prove uninteresting to your readers, I beg leave to offer the following for their perusal. I arrived in Paris on the evening of 23rd inst., at 10 o'clock, after a tolerably pleasant journey, and was received at the railway station of St. Lazare ("L'Ouest") by my kind friend, Mr. J. H. Glidstone, whereupon we repaired to the Hotel de Bade; and after discussing the outward, proceeded to refresh the inward man, and whiled away with pleasant talk the interval between supper and bed-time.

After breakfast next morning we hired a *faiance*, and drove through the Champs Elysées, the Arc de Triomphe, out of the city, up to St. Cloud, or, rather, what is left of it, for the once favourite residence of the ex-Empress is now an utter ruin, as are also dozens of houses in the neighbourhood. On our return we visited the Palais Royal, and called upon our excellent friend, Mr. Chinnery. In the afternoon we took the train for Enghien, a celebrated watering-place blessed with a beautiful lake, and (I was very nearly saying cursed) with a mineral spring, which is, in my opinion, the very embodiment of nastiness: I drank a glass thereof, and I have even now a vivid remembrance of the taste.

Having selected a table at the *café*, we proceeded to dine, when the Prussians, a detachment of whom is quartered there, commenced to play, and for one hour and a half proceeded to discourse most eloquent music; yet that which was productive of pleasure to us acts in a contrary manner upon the inhabitants, who state that the season is spoiled owing to the presence of the Prussians, for Enghien is to France what Bath is to England.

Friday was occupied by a visit to M. Pierat, Editor of the *Revue Spiritualiste*, and proprietor of the French Progressive Library. The French Spiritualists are in the main staunch disciples of Allan Kardec, and perfectly rabid upon reincarnation. Then a visit to the famous Notre Dame, and in the evening I attended a seance at Mrs. Webster's, the talented authoress of "Scepticism and Spiritualism."

On Saturday I visited the celebrated French cemetery, Pere le Chaise, which contains the tomb of Allan Kardec, upon which is inscribed the following suggestive sentence:—"Naitre mourir et renaître encore, le progrès sans cesse et l'art en lui." In our progress we skirted a brown patch of ground, and under its surface, our guide informed us, reposed the bodies of 500 Communists, shot and tumbled in—to use an Hibernian—"all standing." A little further on we came to the breach in the cemetery wall through which the Versailles troops entered and captured the Communists, who, it will be remembered, held Pere le Chaise. The breach is close to an angle in the wall, where were shot and burned over a thousand more ill-fated Communists. Sad, and sick at heart, I was glad to leave so horrible a place.

I will close this letter by something worthy of the attention of all those who are sceptical as to the efficacy of faith and the operation of miracle—or, more truly speaking, spiritual intervention for the restoration of the sick. Adjoining the Place des Victoires is a little chapel dedicated to Notre Dame des Victoires, to the aisles and columns of which are affixed innumerable tablets, upon which are inscribed recognition sentences directed to the Virgin Mary for her answer to prayers offered to her, as evinced in the healing of a mother, brother, sister, friend, &c. The testimony afforded by these tablets is indeed overwhelming. Apologising for intruding so much upon your space, I am, dear Sir, yours fraternally,

J. MORSE, Medium.

ANOTHER FASTING CASE.

A case of a very peculiar character, which has baffled several doctors, and which in a strange manner shows how life can be prolonged without anything in the shape of external nutrition, has just come to light at a place near Preston. In the Fold of Ennell Lane, which closely adjoins the village of Walton-le-Dale, and which is about a mile and a half from Preston, there is a cottage wherein for three years a young woman has been lying bedfast, and who for between one and two years has had nothing to eat. Her name is Ann Riding; she is thirty-three years of age, and resides with her aunt. Prior to being taken ill she was a strong, healthy young woman, never losing a day's work, and was employed as an operative at the mill of Messrs. Horrocks, Miller, and Co., of Preston. Shortly after sickness set in, she left work, was compelled to take to her bed, was medically attended, and for three years has been gradually sinking. Several doctors have at times attended her, but none of them have been able to give her any substantial relief, and six months ago medical operations were abandoned and the case left to itself, the idea of the aunt being that the "Almighty had to do with it," and that it was useless continuing to incur expense of medicines without any hope of a cure. For sixteen months the young woman has had no food at

all—has only occasionally taken a drop of water during that period, and latterly has had nothing whatever to either eat or drink, the only thing she could bear being a drop of water with which to moisten her lips. She is frequently asked if she will not have food, but always refuses it—has had no desire for it—and how she has for such a long period existed without anything possessing the least affinity to meat is a mystery. She is conscious, but very weak; she gets little sleep, and cannot bear a lighted candle in the room at night-time. It is supposed that she is suffering from abdominal atrophy, but the exact nature of the case is not positively understood, and it puzzles everyone who is made acquainted with it, and especially when it is recollected that for a year and four months she has not had as much meat and drink as would have been requisite to sustain an infant a single day. The relatives in charge of the young woman are humble, honest people, and make no "show" of the case, which is hardly known in the district.

"In all the ancient systems, there prevailed in some form the universal doctrine of the metempsychosis. This became corrupted into transmigration of souls from man to man; but its original meaning was a new birth in another cycle or world. This is correctly the doctrine of Moses, of Philo, of Plato, of the *Interpretatio Novi Saculi*, or the *Eneid* of Virgil, and of the secret doctrine of the fathers of the church. It is in many places to be seen in the Gospels, in our Liturgy, and particularly in our Baptismal Service."—*Higgins's Anaclypsis*, vol. i., page 790.

MISS MARLBOROUGH, Medical Clairvoyante, 27, Redman's Row, Mile End, has sent us her card.

THE *Truthseeker* says:—"We understand that Mr. Voysey will commence regular Sunday morning services in St. George's Hall, London, on the 1st of October. God speed him!"

MR. WASON informs us, just as we go to press, that Mrs. Hardinge and Mrs. Floyd have arrived safely in America.

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