

THE MEDIUM AND DAYBREAK

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

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[PRICE ONE PENNY.]

LETTER FROM J. M. PEEBLES.

DEAR MR. BURNS.—Safely home. I found my family well. Because of a recent storm they were awaiting my arrival with considerable anxiety. I am now in my library-room—sunniest spot on earth. Books—ay, these precious books! how social—arousing stirring thoughts, voicing songs of wisdom, inspiring with lofty endeavour, and never reproaching for being “taxed” too much. They share my possessions and tip all life’s troubles with gold. They are all trusty friends—friends that never tattle nor turn traitors. A heaven without angels could be no more desolate than a home without a library. My books and self constitute a Shaker community, numbering several hundreds. It is in a thriving condition.

THE VOYAGE.

Though under the guidance of the noble-hearted Mr. Wason, of Liverpool, we were necessitated, as well as Elder Frederick and party, to embark mid the discomforts of a drenching storm. What confusion just before sailing! Luggage, hand-shaking, tears, separations, silent prayers. The last bell rings; we’re off. God bless England and the English! Sweet are our memories of their many kindnesses. Two days from Queenstown, and the weather was very heavy. Sea-sick, of course. They say it’s healthy; it may be so. There certainly should be compensation for such deathly sufferings. The first gale past, the measureless deep became calm and silvery. The isolation from the jostling world was grand; waters beneath—skies above—passengers cozy and social. Sunday came. The steamer being English, the “Episcopal service” was “performed” by the Rev. Dr. Lamson, from Paris. Dr. Simms, of New York, lectured in the afternoon upon the Anglo-American Ambulance Service in the Franco-Prussian War. In the evening the Rev. Dr. Lord read a paper upon Isaiah. It was soundly Trinitarian. The Doctor wore daily a white cravat, smoked a meerschaum, played cards, and imbibed wines very much like any other “carnal worldling”—to use one of Elder Frederick’s phrases. How this lecture-clergyman could be so jolly when there were precious souls on board, exposed—admitting his creed true—to eternal damnation in hell, was a puzzle which puzzles us more and more. It may be one of the mysteries of “godliness” that we cannot understand. Theological discussions were the order of the day on Monday. The Elder took the “brunt” of the battle, being fully equipped and armed to the teeth with proof-passages from Moses and Malthus; from Bibles past, down to the Sacred Roll of the Shaker fraternities. The clergy could not stand before him for a moment; he was so cool, solid, and thoroughly read in the world’s Bibles, and, withal, dealt out such plain common-sense truths that they wriggled in his presence like eels on coals. The Elder lectured one evening upon Shakerism, and we another upon Spiritualism. The facts, with the radical doctrines deducted therefrom, created quite a sensation. The clergy listened attentively.

We encountered one heavy gale during the voyage, breaking the yardarm, tearing away part of a sail, and doing other damage. Our steamer behaved gallantly, and Capt. Perry was calm as the sea that rides along the azure plane of heaven. The party accompanying the Shaker missionary got along nicely, bating some sea-sickness. Reaching New York, several Shakers were at the White Star Dock to welcome their spiritual father. Landing, he started for Mount Lebanon, and we for our Hammononton home, each preserving his individuality, and neither swallowing the other. What a contemptible notion that we must work with none unless they are cut, hewn, chiselled, and labelled “My doxy!” Bigotry is base enough anywhere, but when it crops out from the brain of a Spiritualist it is disgraceful. From canting sectarists, theological scavengers, and church rag-pickers “good Lord, deliver us!” Spiritualism is the living Gospel of all time. Its altars ever glow with the fires of heaven. Its baptisms are daily inspirations. Its suchariats are love, charity, and goodwill to men. Among its priests and priestesses in the past were such heaven-inspired souls

as Pythagoras and Plato, Socrates and Jesus, Apollonius, Swedenborg, and George Fox; Joan of Arc and Ann Lee. These were ministers at the shrine of advancing religious truths. The world has such to-day, who walk the earth with bleeding feet. The angels know them, and the future will do them justice.

COME TO AMERICA.

We mean it. Subsistence must limit population, and if unchecked population doubles itself every 25 years, as Malthus and others estimate, what is to become of you, O Englishmen? It is said that 30,000 families own nearly all the lands of England, while four Dukes own a fourth of Scotland. Is it strange that English journals were forced to admit last March that London alone had over 180,000 paupers—and it is well known that paupers breed paupers—and further, that the breadstuffs raised in England would not support her population four months of the year? What a prospect! And to be practical, what is to become of you? Why, emigrate. America with open arms invites. The spirits of thrift and fraternity say Come. Our vast prairies in the West, waiting in Spring-time to be tickled with plough and spade, will in the mellowing days of Autumn laugh with golden harvests. Reference to the “Records in the General Land Office show that the United States is the greatest landowner in the world, being possessed of 1,633,742,562 acres of land, not including Alaska. East of the Mississippi there are about 60,000,000 acres of public lands not yet disposed of, chiefly in Wisconsin; and west of the Mississippi there are 373,472,593 acres, distributed as follows: Iowa, Missouri, and Arkansas, 15,000,000; Dakota and Wyoming, 145,295,234; Montana, 36,904,005; Kansas, 43,148,078; Nebraska, 52,523,637; Colorado and Idaho, 117,800,000; New Mexico and Utah, 224,140,000; Nevada and Arizona, 136,000,000; Minnesota, 36,776,170; California, Oregon, and Washington, 201,000,000; Indian Territory, 44,154,000.”

Most of these lands are to pre-empt. Our Government says, “Settle on these inviting acres: live on them, and they are yours—as freely yours as the air you breathe.”

TIME FLIES.

The past three months seem like a dream—over the waste of waters—travelling by railway the cultivated fields of England—attending Emma Hardinge-Britten’s Conversazione—clasping the warm hands of faithful friends—reading proof up in that consecrated room—attending J. J. Morse’s seances—counselling with the Elder—dashing out to dine—entertaining visitors from the provinces—gathering facts for the Year Book—rollicking with those two rosy-checked boys that never tasted of meats or medicines—trudging by your side in search of old books (which I hardly “dare” bring into the shop); and then, off to Bradford to the first Spiritualist Grove-meeting in England. “But why continue in this ‘trail’?” as our Western Indians say. Surely “life is real—life is earnest.” Is there rest this side the grave for a pilgrim’s feet? My heart nestles closely to the great throbbing heart of England. She has royal souls, and I love them. Never do the kindnesses of friends fade from the mystic walls in the memory-chambers of my being. Unselfish friendships are eternal.

Back to my native country again. Last evening the Hammononton Society of Spiritualists gave me a splendid reception. The addresses, recitations, music—all were excellent. It was a Pentecostal season. Monday I start (Mrs. Peebles accompanying me) for the National Association of Spiritualists to be held in Troy, New York; then to Cleveland, Ohio; then Dayton; then Louisville, Ky.; then Memphis, Tenn.; then New Orleans, La.; then Washington, D.C.; then to Troy, New York, a month, and two months in a city. This is a lecturer’s life in America. J. H. Powell, the good, zealous worker, knows all about it. Blessings upon you, friend Burns, and all the noble toilers for truth in England and the Old World!

Hammononton, Atlantic Co., N.J., U.S.A.

A PEEP AT YORKSHIRE SPIRITUALISTS.

As announced in our last two issues, the Spiritualists of Gawthorpe held a series of meetings in the Town Hall, Batley, on Sunday last. To understand exactly the position of Spiritualism in that district, it is necessary to state that Gawthorpe is simply a small village about two miles and a half from Dewsbury, four miles from Morley, and four miles from Batley. The movement is quite new in the district, and there are circles at Gawthorpe, Morley, and Hagg's Lane, which is nearer to Wakefield. It was, under the auspices of these circles, composed of working people, that the meetings were held. Efforts were made to procure a suitable place of meeting in Dewsbury, but no building could be obtained for the use of Spiritualists. Batley Town Hall was also refused; but when the name of the lecturer was mentioned permission was granted. Sunday morning in Yorkshire was dull and gloomy, and rain began to fall about nine o'clock, and continued the whole of the day. Notwithstanding which, the meetings were considered a decided success, both in attendance and other respects. Soon after ten o'clock the first meeting was opened by singing a hymn, and an invocation from Mr. John Kitson, under spiritual influence. The meeting was rather small, to be sure—about a hundred and fifty persons were present; but it was considered satisfactory when the early hour and the state of the weather were taken into account. Mr. Burns's lecture was on the Facts of Spiritualism. He gave a clear and popular account of its laws and principles, as far as understood by him. He also gave such explanations of its phenomena as had come under his own experience. The audience listened with great attention and deep interest. Objections did not seem to occur to many minds; for, on questions being asked for at the close, none were propounded, except one from a disciple of Johanna Southcott, which, we need scarcely add, was not much to the purpose. Before the afternoon meeting visitors had arrived from various districts. We observed well-known Spiritualists from Blackburn (Lancashire), Huddersfield, Luddendenfoot, Halifax, Bradford, Bramley, Leeds, Normanton, and other places; and in fact it was a general meeting of Spiritualists within a radius of about ten miles. The afternoon meeting, which was fixed at two o'clock, was much better attended than the previous one. The members of the various circles occupied the spacious platform; and after some explanatory remarks from Mr. Burns, and other preliminaries, the mediums were entranced. Mr. John Kitson spoke under influence for a considerable time. His discourse was principally bearing on theological principles, illustrating the differences between the teaching of Spiritualists and the doctrines of the Churches. It was generally considered that the remarks were too long; but his controlling spirit desired to occupy the time, seeing that the other speakers were not expected to be lengthy in their remarks. After that control ceased, Mrs. Swift was entranced, spoke for a while, and then called upon any who were suffering from pain to come upon the platform. The controlling spirit scarcely allowed sufficient time for parties to decide, but a poor woman from the audience stepped forward and declared that she had been benefited by Mrs. Swift. It transpired that she had been under that medium's treatment before at Gawthorpe. The excitement and prejudice manifested by the audience would not admit of a proper hearing of the case; but it appears that this woman had been very much benefited by the treatment she had received under the medium. The audience, who for the most part had never seen a medium controlled, could scarcely restrain their mirth at some of the exercises. Indian spirits took control of several persons and held conversation in an unknown tongue. Mrs. Butterfield was speaking under the influence of her guide, when Mrs. Hartley, from Bradford, was entranced by a spirit and made to speak volubly in an unknown language, and afterwards to sing. These matters were more amusing than instructive, and caused many to think that the demonstration was rather an odd one. In his concluding remarks, the chairman reminded his hearers that these mediums were their own neighbours—that they were not performers, nor professionals in any sense; that it was the first time they had appeared before the public, and that they would never have been willing to make a public exhibition of themselves if they were conscious of what they were doing. It had been arranged for several of them present to take part in the meeting, and had it not been for the influence exercised on their minds by their spirit-friends, they could never have gone through with it. The strong feeling of opposition which came from the audience also deterred the control of the spirits, for the spiritual phenomena on that occasion were very different from what they were at their home meetings. The speaker also referred to the ridiculous way in which some of the spirits controlled the mediums, and contended that this had a useful effect, and showed the audience that it was a foreign power that caused the mediums thus to act, as it would hardly be supposed that the mediums would take it upon themselves to do so. The audience were also invited to visit the Gawthorpe circle, at their meeting room, and witness the phenomena, and submit to the healing process when it was mutually convenient.

In the evening at six o'clock, quite a large audience assembled to hear the lecture by Mr. Burns. The meeting was opened by Mr. Joseph Wilde, and the speaker began his discourse by giving a review of Apostolic Spiritualism, which he maintained was in strict harmony with the practice and teaching of Spiritualists. He then gave a modern definition of "spiritual gifts," and argued that those narratives in the New Testament were entirely valueless without a practical knowledge of Spiritualism. The address was one of considerable breadth, and took in a wide range of topics. It was admirably adapted to the minds of the audience, who were, for

the most part, entirely strangers to the subject. A deep interest was manifested, and at the close several intelligent questions were put and promptly answered. The interest was so great that the questioning would have continued had time permitted. The large audience slowly dispersed, evidently much impressed by the day's proceedings, which were considered by all highly satisfactory.

Much credit is due to the energy and enterprise of those circles for getting up that well-planned series of meetings. They had the satisfaction of seeing their financial liabilities met by the prices of the admission tickets, which were threepence for one meeting, and sixpence for a day ticket. If Spiritualists having more money, more leisure, and greater opportunities for acting on the public mind, were to follow their example, Spiritualism would soon occupy a very different position in the public mind. As it is, Mr. Burns had many other calls to lecture, but his engagements required him to return to town early on Monday morning.

LECTURES ON THE RELIGION OF LIFE AS EXEMPLIFIED BY THE MAN JESUS CHRIST.

BY THE AUTHOR OF "ALPHA."*

Amidst the ceaseless war of creeds, the angry turmoil and contention of opposing sects, fathomless speculations, and the darkness of conflicting and ever-changing opinion, the earnest seeker after truth has hitherto groped in vain for a trace of some simple, practical, and all-comprehensive religion—a religion which shall be both sufficient to satisfy the highest aspirations of his immortal spirit towards the attainment of absolute truth, and at the same time present to him a firm and sure foundation upon which he may safely rest the guidance of his daily life. The present age is essentially a transition one: old institutions, religious, political, and social, are fast decaying. Foremost among these future wrecks may already be seen the theologies founded in the past, now trembling to their foundations, and fast breaking beneath the unceasing and resistless waves of new and truer thought. The pioneers of thought—the leaders of the world—the reformers—philanthropists—poets—the progressive minds of all classes, are quietly, but eagerly, scanning the ever-varying current of events endlessly passing before them, in the almost forlorn hope of discovering some glimmerings of such a religion as that the outline of which is sketched in the series of lectures contained in this volume.

The want of the world is a religion based on principles, the manifest truth of which shall fearlessly challenge and calmly overcome the arguments and attacks of every species of assailant, and yet at the same time be so simple and easy of comprehension as to appeal with irresistible force to the perception of the most illiterate and uncultivated, as well as to the reason of the most refined and highly educated of mankind. Its teachings must be essentially practical, admitting of application to every circumstance and act of our daily life, however apparently trivial and unimportant. Such a religion as this cannot of course rest on dogmatic assumption, nor demand of its disciples the exercise of that which is commonly known in the world as "faith." It must be established on the secure and unalterable foundations of absolute and demonstrable truth. Neither can it be monopolised or doled out by the priesthood. No! it is a religion, in the following out and practice of which each must be his own priest, alone responsible to God for his acts and their results. It must be such a one as to admit of the acceptance of the truth of its teachings, and ultimate practice of the same, by the entire human race. Theologies based on dogmatic theories and falsely-called religions can never attain to the glorious fruition implied in the term "universal;" for theories which may seem plausible, if not absolute verities, to some minds, to others will necessarily appear utterly repugnant and unworthy of credence.

The series of twenty-eight lectures of which this volume consists are founded on the principles contained in the universally-admitted fact, by all rational minds, of the infinite love of God to man, on the innate purity of the human soul, and on the practice of the "golden rule," so often quoted but so seldom acted on—"Do unto others as you would they should do unto you." On these principles rests the entire framework of such a religion as the human race are perishing for want of; a religion which, by the resistless power of the eternal truth of its principles—freed from any mere metaphysical theories, such as the Christian religion has been overwhelmed by through the imaginative theology of Paul, John, and others—shall calmly advance, regardless of opposition, in its glorious mission of regenerating and uplifting to a sense of their Divine origin and nature the whole of mankind, ultimately inducing them to practise in every-day life the simple but eminently beautiful teachings of Him whom men now worship in sentiment as God, but at the same time in almost every act of daily life deny. The practice of these teachings, realised by each one of us to the utmost of his ability, will diffuse over our own as well as over the lives of those with whom we may come in contact, that calm and holy trust in the wise and beneficent guidance of the Infinite which alone is happiness (otherwise so vainly striven for by the world), assuring us that under his care we are safe, and that though circumstances may arise which now appear opposed to our best interests and welfare, they cannot in reality be so, for we are not all the immortal children of the Most High God, in whose hands not even one atom can go astray, and in whose glorious creation there can be no failure? Under the guidance of these Divine principles we shall ever feel harmonious, self-reliant, knowing that

* 460 pp. 8vo., with Steel Portrait of Author, price 3s. 6d. London: J. Burns & 15, Southampton Row, Holborn, W.C.

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the powers with which God has furnished us must be, and are, amply sufficient for all our needs, if we but allow his glorious gift of reason to guide us in their exercise. We shall be more gentle, more just, more beautiful in every phase of our life's actions—in a word, more like men, and "but a little lower than the angels:" we shall no longer be such foolish strife amongst us, such heart-burnings, such self-worship. We shall then strive to excel in the noblest of all duties; our hearts will burn with the noblest desire to do good to one another; and the knowledge which shall have been spread far and wide the happiness, and our self-worship will be blessed us with so great a happiness, and our self-worship will consist in our efforts to keep ourselves in the highest mental and physical health attainable, so that we may become possessed of a greater extent of power to carry out into action our projects for the amelioration of the condition of our fellow-beings.

True religion—such a one as these pages portray—advocates no austerity of life, no crucifixion of the flesh, no sad faces or gloomy dresses. It does not teach men to dishonour the body, which is as much God's as the soul. No! it simply requires the faculties of the body to be kept subordinate to the rational dictates of the ever-progressive and intelligent soul. The countenance of true religion is ever cheerful, its heart joyous, shedding a halo of truth, love, beauty, and happiness around her whenever and under whatever circumstances she may appear.

Most heartily do we commend these lectures to all, for the doctrine inculcated by them is, as Jesus so peerlessly exemplified, the only true religion.

THE "LAYING-ON OF HANDS."—MORE CURES.

To the Editor of the Medium and Daybreak.

Sir.—In taking farewell of Mr. Alfred Ginders, I wish to make a few editorial remarks on the motives which have influenced my conduct throughout this correspondence, and also to state the convictions under which such correspondence was commenced by me.

In heart and soul I am a Spiritualist. So thoroughly convinced am I of the powerfully benign influence of spirit-teachings and phenomena in my daily life, that my whole being is, as it were, saturated and impelled by spiritualistic agencies. Whatever else this soul-satisfying development might have proved to others, to me it has been a messenger of an everlasting peace; and its unaided greatness and purity have alone been sufficient to surround my hitherto restless spirit with a halo of ineffable sweetness and light. Peace is here! Amid the conflicting elements that so perplex and sadden our earthly pilgrimage, Spiritualism stands boldly and firmly forth as a rock of sure defence. It has an undimmed and perfect glory, eclipsing all weaker faiths. Its revelations are so in harmony with the yearnings of my inmost soul, that a heavenly music (whose completeness is the guarantee of its perfection) dwells within my breast; and, in my own sensations, I seem to stand forth as a whole and unified nature. Body, soul, and spirit have each, under it, a vigour of action and an extent of scope whose joint equal exercise best fulfils the majestic intention of an all-bountiful Creator. Impregnated with this assurance, what to me is the fleeting triumph of a wordy war? The eternal spiritualistic watchwords, Love and Duty, have been my incentives to write; these and the "brotherhood of man." In my admiration of and desire for the brotherhood of man, and in the willingness to exercise any amount of self-sacrifice by which it may be accomplished, I and Mr. Alfred Ginders are, if he chooses, at one. And, whether he chooses or not, I can still hope that each of us may go on increasing ourselves in spiritual perfection, that our souls may yet touch and inhabit the highest planes of after-existence; and, once there, that our celestial essences may quicken to no baser impulse than that of universal love; and that the bickerings and littlenesses of this world may be remembered no more, should his soul and my soul e'er meet "behind the veil."

As I said before, my incentives to write have been twofold. Sir, the possibility of human brotherhood is precluded so long as a host of selfish shams encumber this earth. The granite foundation of truth must be the basis of all satisfactory and useful action. Any system which begins in unveracity and deceit is destined to end, sooner or later, in unmitigated rottenness. Truth, truth; above all things let us have truth. Too much valuable time has been already spent, and too many fainting souls have already gone down in the existence and perpetuity of an array of lacquered shams. I see no salvation from the gross and painful ignorance and superstition in which many of my poor fellow-men are steeped, but by a resolute and gigantic determination on all sides to seize upon and uphold only the beautiful and true; to at once and for ever assault the kingdom of lies, and to put all sacred, social, and political hypocrites to utter and hopeless confusion. Down with it all, and put in its stead a tiny grain of God's unalterable truth. Not till then may any real blessings to humanity be expected to arise from it. The soul that *lieth*, it shall die.

We all know how, in old time, the Danish king, Canute, was persuaded of the eternal fact that nature cannot lie. Had he persisted in heeding the voices of deceit and flattery, king as he was, the sea would have inexorably swallowed him up, and would have taken no more account of snubbing the imperial purple than it would of tossing the drowned mariner or the lifeless shell on the sandy beach. What a splendid instance is here of the stubborn laws of nature! what a fine illustration of the sublimity which attaches to the persistent observance of natural laws—immutable love and steadfast duty! Love is in the sea by the production of food, and by its exhalations of the life-giving ozone, iodine, and bromine. Duty is in the sea by the fact that a certain tide-mark had to be reached, and a king and his court, and even a world, if need be, must be sacrificed to reach it. And as it was in Canute's time, so it is now, and ever will be. The majestic truths of astronomy form another case in point. Let any brother Spiritualist who desires to be seriously impressed with the quiet and lasting dignity of beautiful truth, gaze his fill on the sublimities of the midnight sky. The very soul of truth shall then penetrate him, and he shall turn from the contemplation of the "spangled heavens" strengthened in his determination to do battle against all that is false, contemptible, and

undutiful; he has felt communion with congenial spirits on a higher plane of existence, and he possesses a nobleness of purpose which despises everything that wears the semblance of a lie.

I claim to experience this in a marked degree; and, so feeling it, it was incumbent upon me to assail every form and development of sham (however revered by age or sanctified by custom) with all the energy with which God has endowed me; and I honestly felt that if my goodwill to men laid upon me one duty more urgently than another, it was that of mercilessly exposing that which I conscientiously believe and can prove to be one of the most flagrant, expensive, and solemn shams with which the world is afflicted, namely, the sham medical. And so, setting the interests of the race above those of the individual, I wrote as I did against the sham dignity and importance of the science of medicine as at present understood and practised. I had not Mr. Alfred Ginders or any other member of the profession in my mind at the time I wrote, neither had I the intention of exciting the ire of any man; and I now say, that so far from my opinion being at all changed, or my intention on all possible occasions to expose these things being altered, the correspondence hitherto has only confirmed my original convictions and determinations. In parting with my correspondent, I would add the recapitulatory sentence, that the teachings of Spiritualism inform me of the necessity of exerting myself to the utmost in leading my fellow-men to the everlastingly true; that my desire for the "brotherhood of man" is only a dream so long as human confidence is destroyed by repeated exhibitions of false skill and promises in any branch of the community; and that the unparalleled satisfaction arising from the conscientious performance of what I conceive to be one of the grandest mottoes on the Spiritualistic banner, namely, "Love and Duty," will amply repay me for any severe things which Mr. Alfred Ginders may have written; and finally, that if he thinks proper to emerge from his hybernation and take me up again, so be it; if not, to him individually, *vale!* Hard words break no bones; and although he may be in the habit of giving advice, he may not be in the habit of taking it; still, I think it only right to add, that if medical knowledge is the uncertain thing which, even according to his own showing, it is, and if he be as conscientious a man and as good a Spiritualist as I take him to be, he is in duty bound to come out of it, and to aid me in lessening the amount of popular confidence which it undeservedly enjoys.

Please give publicity to the following cases:—

A boy who had suffered for a long time with much pain and weakness of the back, was subjected to the usual amount of medical caprice, and the usual inflictions with which such caprice is generally accompanied. One medical gentleman called it pleurisy of the side, and grievously tormented the poor child with applications of turpentine. But the turpentine did no good. Another doctor, however (with that consistency for which the faculty is mainly distinguished), strongly condemned the use of turpentine altogether, and at once altered the treatment, but did not alter the symptoms or reduce them. The only positive thing about the whole case seemed to be that the child grew worse and worse. Money and patience were exhausted. The child was at length taken to the hospital. Once there, hope again dawned. The collective wisdom of the institution, however, declared, to the astonishment of the already bewildered parents, that they could see no material ailment in him—that it *might* be his teeth, but (as usual) nothing was certain. They at any rate did him no good. The parents at last sent for me to examine the child, and, if possible, relieve the poor little sufferer's condition. I at once set his trouble down to caries of some of the bones of the spinal column; and my opinion was confirmed by the fact that small pieces of bone were found forcing themselves through the flesh shortly afterwards. However, whether my opinion was right or wrong matters not. I laid my hands upon him, and the pain became easier. A marked improvement was soon visible. He is now able to get about, gains flesh fast, and has increased six inches in height. I need hardly say how delighted all are by the change.

A man at Peckham was suffering from acute internal pains, resembling those of choleraic diarrhoea. I cured him at once.

At Battersea, a man whose arm had been broken and badly set, endured a degree of pain and stiffness which rendered his arm and shoulder almost useless. The doctors had caused him intense agony by their fruitless efforts to wring his arm into its proper form and place. I am glad to say that I was so far successful as to render the injured arm and shoulder equal in strength to the uninjured.

A gentleman at King's Cross had sciatica, or hip-gout. Cured instantly.

Another, at Charing Cross, had a swollen and painful knee. I laid my hands on him, and he confessed himself cured.

A child at Kilburn had relaxed tonsils. The skill of the doctor had proved of no avail. Cured in a short time.—I am, Sir, yours respectfully,
JOSEPH ASHMAN.

7, Cambridge Road, The Junction, Kilburn, N.W.

DIVINING ROD.

The author of the articles on "Divination" hands us this paragraph on the Divining Rod:—

"It is merely a forked hazel twig, and it is said that if held by the tips between the fingers and thumb, there are certain persons in whose hands it spontaneously revolves with considerable force when near or over a spring of water or treasure concealed in the earth."

A CORRESPONDENT reports that a spirit from the seventh sphere says that vaccination does no harm, and he ought to know. This sphere business is all nonsense; and as for the effects of vaccination, we have no need to go to the spirit-world to test it. Almost everybody knows cases of injury from this filthy and murderous act, and those who want to know more should read Mr. Pitman's "Antivaccinator" weekly. Stand up for the rights and lives of innocent little babes.

In appreciation of the services rendered to Spiritualism by the Medium, Mr. T. Weeks, of Stamford Street, sends us 2s. 6d. towards the support of our journal. His remarks on the crowing and conceits of fowls of the "Dorking" breed and other birds of passage are severe yet truthful. He hopes they will yet get tamed down, and choose food of a higher quality than the garbage on which such harsh songsters usually feed.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, SEPTEMBER 29, Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission is.

LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m. SATURDAY, SEPTEMBER 30, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.

SUNDAY, OCTOBER 1, Mr. Cogman's Seance, 22, New Road, E., at 7. 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. Hillingworth.

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. Wilde.

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.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

MONDAY, OCTOBER 2, 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. NEW PELTON, at Mr. Swain's, at 8 o'clock.

TUESDAY, OCTOBER 3, 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, OCTOBER 4, Seance at 15, Southampton Row, Middle. Huet, Medium, at 8 o'clock. Admission is.

Seance at Mr. Wallace's, 105, Isip 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, OCTOBER 5, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

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.

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.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 29, 1871.

THE SHOVE-TABLE PHILOSOPHER.

Mr. George Henry Lewes is supposed to be a great philosopher; for has he not written the "History of Philosophy from Thales to Comte," and numerous other profound productions? Notwithstanding his assumed philosophy he exhibits the farthest extreme of intellectual folly which the human mind is capable of accomplishing, and a very little observation convinces us that he has many ardent disciples in that respect.

A recent number of the *Literary World* has an article, "Mr. Lewes on Spirit-rapping," which, curiously enough, never mentions "rapping" at all, but expends the whole force of the editorial intellect in discussing "table turning." Much learning is adduced from Mr. Lewes's work to show that there are two ways of coming to a conclusion about a simple matter: firstly, by looking at it with your own eyes; secondly, by getting up a theory spun out of your own imagination. The first method is very properly endorsed

by Mr. Lewes, but he quite amusingly fails in following his own philosophical creed, for he invents a new theory to account for the table "turning." He gravely tells us that the table moves because the sitters push it with their hands without knowing that they are doing so. If, however, a philosopher like Mr. Lewes were them of this accident, and if they carefully avoid pushing, the table will not turn. Again, if a tablecloth be placed on the table, the table will remain stationary, for the superincumbent hands will push the loose tablecloth. Spiritualists who have seen a table float without anyone touching it will exclaim, "Did you ever hear such atrocious nonsense?" Hush, irreverent ignoramus! Mr. Lewes has declared that your "deplorable hypothesis is an indelible disgrace to the education of our age." You are not to take his philosophical advice; you are not to believe your own eyes, but to swallow his absurd theory, spun out of a skull entirely empty of all practical information on the subject. There will always be a disgraceful degree of ignorance amongst a people whose minds are stuffed by the incoherent egotisms of such "philosophers." When we come to the higher forms of the phenomena, Mr. Lewes is even further at sea, and his insane efforts to prove that man has not a soul becomes more preposterous than his shove-table philosophy. If Mr. Lewes would try a series of experiments for himself, and advise his readers to do likewise, then he would be a consistent follower of his own method, which is that adopted by all Spiritualists.

"THE ENGLISHMAN IN AMERICA."

DEAR MR. BURNS,—Permit me to say a word respecting the progress of the above-named work towards publication. I wish to do so lest any of my kind subscribers should grow impatient.

I am very anxious to start the work, and could have done so even now, had my health permitted me to labour for means. I write this in a state of agony which is indescribable. I am not only suffering from nervous prostration, but have in addition what my medical adviser pronounces inflammation of the tissues, or pleurisy. This has continued now over six months. From present appearances I cannot hope for a speedy cure. In this condition I treasure the hope of receiving a sufficient number of subscriptions to enable me to push "The Englishman in America" through the press. The following are the names I have already received—Miss Pender; Robert Cooper, Esq.; Dr. Hamilton; Ed. Chas. Morridge, Esq.; Mrs. Johnstone; Gerald Massey; Henry Belfield, Esq.; Mr. Fouldale; Mrs. Barrett; Henry Smith, Esq.; Mr. Hicks; Mr. Henry Creamer; Mr. Richard Cowper; G. R. Hinde, Esq.; Dr. T. L. Nichols; A. C. Swinton, Esq.; Jas. Wason, Esq.; Mr. Culgan; Dr. Skinner; Samuel Hocking, C.E.; Wm. Dell; Lord Ripon; Wm. Kingdom, Esq.; Dr. Stewart; Thos. Grant, Esq.; Thos. Slater, Esq.; Andrew Leighton, Esq.; Mr. Fred. Farrah.

I am confident of being able to issue an interesting, presentable book of from 350 to 400 pages, got up in good style, price 7s. 6d. I am most grateful for the orders already sent in, and await in addition to them.

One of my subscribers has most generously promised to advance me ten pounds, as one of five, providing I secure them, so that I may push the work ahead at once. I cannot but feel that amongst the well-to-do Spiritualists of England I shall receive support sufficient to enable me to get the book through the printer's and binder's hands. It is certain of commanding a good sale in America.

The past ten years of my life have been wholly devoted to Spiritualism. In that cause I have battled as bravely as I knew how, and in that cause I have lost health, and the ability for a long period, if ever again, to win the bread we eat. Yet I am not helpless, or regardless of spiritual providences. J. H. POWELL.

4, Crescent Place, Burton Crescent, W.C.

A LETTER FROM ELDER FREDERICK.

J. BURNS,—

ESTEEMED FRIEND,—Here I am once more, safe in my own loved home and surrounded by my own dear friends: unalloyed pleasure and happiness supernal! But what of those devoted friends and faithful co-labourers whom a kind Providence so opportunely raised up to me in England, and without whose unselfish assistance my mission could not have been the success that it proved itself to be. Thanks are due to you and Amy, and many others, unto whom I shall write as fast as I can find time.

I am in receipt of papers or letters every day from over the sea. Please send MEDIUM and DAYBREAK to all of our societies, and charge to my account. We had two or three gales as we came over, the last one pretty severe. A company of our people met me in New York. It was a joyful meeting. J. M. Peebles went direct to his home in New Jersey. We look for himself and wife here to-day or to-morrow. He is now, I expect, at the Troy Convention, twenty-eight miles from here. James Haase is well pleased with Mount Lebanon and its surroundings. Edwin Lucas as bright and happy as if he had got home. Little Annie, as usual, is not half so sober as her first look would indicate. Julia we are much pleased with. You have lots of people who would accept a Shaker Society as "the kingdom of Heaven upon earth"—the answer to the Lord's Prayer. When once the stream begins to flow this way, it will gradually swell and increase. My own advent in England was the subject of spirit-prophecy many years back, and what is yet to come equally so. We do not "run as uncertain, nor fight as beating the air."

I will send you some *Shakers* as soon as possible. Send me two copies of the MEDIUM—not one only.

To my good friends the — say that I expect them here as soon as they can make arrangements to that effect, and that I am of the opinion that they would not wish to live in a cottage if they once came here. Tell them that I will take good care of the little ones they have committed to my charge, and that the brothers and sisters are much pleased with them, so that they may feel entirely at ease about them.—Your friend,
Mount Lebanon, Columbia Co., N.Y.
September 13, 1871.

F. W. EVANS.

GERALD MASSEY'S NEW BOOK.

Many are asking, When will Mr. Massey's long-looked-for work be ready? An extended list of subscribers testifies to the eagerness with which it is expected. Our plea is, that it was not put in hand right off, as other works occupied the printer's attention. Our delay very much increased our labour, for, day after day, huge packages of manuscript reached this office, all to be incorporated in the new book. At last the matter was got in type, but with the returned proof came as much new matter as the original speech afforded. The consequence is that Mr. Massey's treatise has shaped itself into a work of upwards of one hundred pages, and its incubation be much longer protracted, we cannot answer for it. All this will be good news to the expecting readers of Mr. Massey's work, who, from the taste they got in the MEDIUM, will be saying "the more the better." It will be quite a different affair from the speech at St. George's Hall, which was a mere preface—a slight introduction to the tome in preparation. Those who have got the promise of copies at 1s. each may congratulate themselves, as it is quite possible that the book may command a higher price when it appears. It will not only be good, but good-looking, and commend itself to the eye as well as to the intellect. Copies ordered meanwhile may be had at 1s. each, especially if ordered in dozens.

TO OUR MANCHESTER FRIENDS.

We know there are good friends of Spiritualism in Cottonopolis. They made the largest effort for Mrs. Hardinge's meetings and fared worst. We hope that their ardour has not been damped too much by their past experiences, and that they are willing to "try again." The following polite note from the Chief Librarian of the Manchester Libraries shows how eagerly seven copies of Mrs. Hardinge's work would be received. Who will subscribe £3 10s., and the work will be done? No doubt there are other libraries near Manchester which would gladly accept a copy. Liverpool has done well in this matter, and we hope Manchester will do better. Are there not many other towns which might follow in the same path? What of Birmingham, Newcastle, Bristol, Glasgow, Edinburgh, &c., &c.

MR. BURNS.—

DEAR SIR,—I beg to acknowledge the receipt of your note and of the seven copies of "Alpha." I shall have much pleasure in reporting the gift to our committee at their next meeting. The gift of copies of Mrs. Hardinge's "History of Spiritualism" to our libraries would be most acceptable, and we should be very glad if you could procure a grant for us.—Respectfully,

A. CRESTADORO, Ph. D., Chief Librarian.

Chief Librarian's Office, Sept. 26, 1871.

THE "MEDIUM" GRATIS TO INQUIRERS.

Our announcement made a few weeks ago to the effect that we would willingly send the MEDIUM for twelve weeks to any inquirer on receipt of 6d., has been taken advantage of in numerous instances. We have at present a long list of such names who receive a copy weekly. We shall be glad to receive instructions to send out a few hundred more of each number in this way, so our friends must not feel restrained from sending us names. We have also to record, with best thanks, the fact that other friends have kindly helped us with the expense. We acknowledge receipt of 6s. from Two Brothers, Isle of Wight. This is the season of the year to push spiritual literature, and if our friends will give us a helping hand, the MEDIUM may be self-supporting in a few months.

MISS LOTTIE FOWLER

Has fixed her residence at 24, Keppel Street, Russell Square, W.C., where she will receive visitors from 10 a.m. till 8 p.m., daily. Though Miss Fowler has not yet commenced business, her arrival has excited a deal of interest, and she has received quite a number of communications from parties desirous of consulting her.

She was controlled for a few minutes in our office on Wednesday, and gave indisputable evidence of her mediumship by describing persons who have been long deceased. She is mediumistic in her ordinary state, and has given tests several times in company. A test-medium is very much wanted in London, and we hope this lady will meet the demand successfully.

ANDREW JACKSON DAVIS announces a new work on "Mental Diseases." He writes to the *Banner of Light* stating that what he has "learned during the past twelve weeks, between six and twelve each morning, on the subject of brain distempers and nerve mania," demands a new institution for the treatment of such cases. On whatever topic Mr. Davis writes, his labours will be received with pleasure and instruction.

AN UNEXPECTED CANDIDATE FOR THE PAPACY.

It would be an unpardonable dereliction on the part of any intelligent inhabitant of these realms not to be acquainted with the fact of Mr. Charles Bradlaugh's existence, and of the prominent position he occupies in the front rank of freethought, liberty, and enlightenment. The Secularists are Freethinkers, the humble followers of Nature's facts, the friends of human equality, justice, and liberty in all their forms. Mr. Bradlaugh is the most eminent of these eminent persons; yet even amongst these staunch advocates of a settled philosophy which has already reached the utmost limits of perfection, it is to be regretted that instances of defection and falling-away are visible. Already there are two camps which we may perhaps be permitted to denominate the High Church Secularists, headed by Mr. Bradlaugh, and the Broad Church party, under the leadership of their own individual good sense. The latter party will occasionally invite a lecturer on Spiritualism to occupy the rostrum on a Sunday evening, and they will cheer the "noble utterance" of such "eloquent speakers" with marked intelligence and great enthusiasm. In the provinces the same incoherency is visible, and venerable chairmen are being impeached for their impartiality during debates on Spiritualism. Both in London and in the provinces the High Church party will persist in binding the ligature of unilluminable enlightenment tightly round the necks of their followers, while those who have not such unbounded faith in the dogmas of the Hall of Science will occasionally roam into the pastures green and browse on refreshing fields of spiritual investigation.

A very special instance of the tendencies of weak humanity in continually trying to better itself, is illustrated by the following paragraph which has been handed to us for publication, and we have every reason to believe it to be a genuine record of facts:—

"At the conference of the National Secular Society, held at Birmingham on the 17th of September, Dr. Sexton—for more than twenty years a hard and energetic worker in the movement—was proposed as President for the future year. This aroused the ire of Mr. Bradlaugh, the retiring President, who objected to the election of Dr. Sexton, the main ground of his opposition being that the Doctor was known to have strong leanings towards Spiritualism, which rendered him quite unfit to be the President of a Secular Society. This is an illustration of the freedom to think allowed by Freethinkers amongst themselves."

This is indeed a strong and unanswerable indication of heresy in high quarters. If Dr. Sexton were an ordinary brother in the Secular family, his apostasy would not be worthy of comment, for are there not dozens of such weekly, and yet no report is made of the fact? But Dr. Sexton is a candidate for the presidential chair, an equal of Mr. Bradlaugh, showing that Spiritualism has reached the very core of the Secular movement.

We do not for a moment imply that Mr. Bradlaugh is in the least degree tainted with a knowledge of Spiritualism. His immaculate reason has already discovered, his infallible judgment has already decided, that there is no such thing as spiritual phenomena, and what reason does he assign for that opinion? That he has never witnessed any! This much we learned from a note appended to a letter by Mr. Burns, in the *National Reformer* a few months ago.

Naughty Secularists! to dare to know anything that Mr. Bradlaugh does not know; and Dr. Sexton, you are a big boy, and ought to have set a better example. What shall be done? Mr. Bradlaugh has on the spur of the moment hit on the proper course, which he has already explained by his treatment of Dr. Sexton;—any man who dares to know anything about Spiritualism, henceforth let his name be *Anathema Bradlaugh-atha*.

The course of Dr. Sexton is clear. Let him turn Luther, and rally the intelligent and progressive minds in the ranks of Secularism around him: let him cast aside the thin and ragged dogmatic veil which ill conceals his true position, and, like a veritable Freethinker, proclaim the truth which his experience has revealed to him. He will find hundreds of Secularists ready to take part with him, and the High Church party will be left to grow beautifully less by quite perceptible degrees.

But what shall we do with Mr. Bradlaugh? He can never be supposed to enlarge his knowledge by imbibing facts in a spiritual direction. Clearly his occupation will soon be gone as a leading Secularist, for Dr. Sexton has got facts on his side, and the battle must be both brief and decisive if the Doctor has a mind to maintain his rights. What, then, shall we do with Mr. Bradlaugh? We venture a suggestion. The old Pope is just about worn out, and Mr. Bradlaugh presents an excess of fine material to make a new one. Having swallowed the Secularist dogma, very little straining would enable him to pack all that is necessary to recommend him to his new and exalted position.

Should he reject this eligible opening, and on the other hand "tak' a thoct an' mend," we offer him with all courtesy the privilege which we held out last week to the London Press. If he will attend in company with Dr. Sexton and another friend he may have six opportunities of sitting with Messrs. Herne and Williams, and it is quite probable that afterwards he will be able to unite with the Doctor, and thus preserve the Secular movement in a state of wholeness and strength.

QUORNDON.—Our friend Mr. Camm sends us the following announcement, printed in the form of a placard:—"Spiritualism. On Sunday, October 1, 1871, a meeting will be held in the Mechanics' Institute Room, Quorndon, at a quarter-past two o'clock in the afternoon, and also another in the Co-operative Society's Lecture Room, Wood Gate, Loughborough, at a quarter-past six in the evening, when Mrs. Hitchcock (trance-medium), of Nottingham, will attend, and is expected to deliver an address at each place. The subjects to be spoken upon to be selected by the audience. Questions may be put to the speaker on the subject being treated at the end of each address, but discussion will be declined, as it is held that every person should retain their own individuality and judge for themselves. Admission free by ticket at the door."—[We are glad to see that Mrs. Hitchcock is being put to such good use. Her addresses in the trance are well worthy of public attention.—Ed. M.]

We have had a letter from Mrs. Berry, intimating that she has discovered something respecting the ear-rings given her by the spirits, as reported in the MEDIUM last week. We hope to give full particulars in our next issue.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-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.]

September 22.

There was a full attendance of highly intellectual persons, and the chairman in opening the proceedings remarked that these seances had been commenced nearly two years ago; that Mr. Morse had suffered considerably in health from his mediumship; that kind friends had given him the opportunity of visiting the seaside and Paris, and in consequence he had returned much improved in vitality.

Mr. Morse was controlled with more difficulty than usual, on account of the fact that he had been under influence only a few times during several weeks. The first control was by Tien-Sien-Tie, the guide of the medium. The spirit, in assuming control, remarked:—"It is with great pleasure we resume this series of meetings, trusting that the success of the past may serve as some slight guarantee for the future. We are, however, averse to making promises, and you must pardon us if we say nothing of our endeavours for the time to come. We will at all times do what we can with the means at our disposal. Our aim will be your spiritual welfare, and if we succeed, your happiness and enlightenment will be our only reward."

In the course of a short speech, the spirit observed that Spiritualism had a much greater power in cleansing the soul of man and putting him on the pathway of moral and spiritual elevation, than any other agency which the world had seen. He then invited questions from the audience.

Signor Damiani referred to the throwing of stones at Peckham by some invisible agency, reported by the public newspapers, and desired the opinion of the spirit thereon.—A. All great and sublime truths have fought their way upward from misconception to their present stages. Spiritual manifestations of the kind now spoken of serve to make a deep impression, and arouse public attention; but the spirit-world does not hold itself responsible for what a few of its inhabitants may think proper to do in these respects. All are free to act on their own responsibility. He was of opinion, however, that no wilful damage was intended, and that no person would be hurt by the manifestations.

Mr. Gillingham, author of "The Seat of the Soul"—Q. You said Christianity had failed to do what Spiritualism was accomplishing. Is Christianity defective, or is the machinery through which it is administered the opposing influence to its success?—A. The foundation of Christianity is true, but that which humanity has thrown around it has proved a great impediment to its action. Men worship the image of their minds and the minds of their leaders. We do not war against the basic principles of Christianity, but against that intolerance which would debar a man from freedom of thought, speech, and investigation in matters of the greatest importance to himself. Against such tyranny we shall never cease to speak.

Q. Spiritual communications do not harmonise; shall we rest our faith on them or on the Bible?—A. If a means of communication were opened from this planet to another, the intelligence transmitted by an Englishman would be very different from that afforded by a Frenchman, or from an inhabitant of some other country in which the state of civilisation and knowledge was very different from what it is in England. Here we would find that the mere accident of birth, education, and religious bias would very much influence the testimony of the communicant. It is so in the spirit-world, for it contains all forms of thought. The man is not changed by death. It takes hundreds of years to wipe from the memory the errors of the earth-life, and when spirits return they simply give the notions which they acquired in earth-life, with whatever information they may have had the opportunity of acquiring in spirit-life. After a while the soul ascends to the plane of principles, and leaves the narrow circles of creeds and dogmas, and stands face to face with truth. Men should invariably exercise reason as to what is true.

Q. What is the social law in the spirit-world?—A. First, domestic, as on earth. The ties that bind the lower forms of society are those of blood and kindred, as in your world. When the soul thinks less of itself and more of its destiny, it becomes the member of a universal brotherhood, in which each one labours for the good of all. This is the true law of the spiritual social world.

Tien answered many other interesting questions, which we have not space to report.

THE STROLLING PLAYER

introduced himself by observing, "This is the first night of the season." In the course of his remarks he gave a description of the means whereby spirits move physical objects, such as a table. He referred to the fact that every object was surrounded by a magnetic sphere or emanation peculiar to itself. The first step to be taken before a spirit could control a physical object was for a human being to get well assimilated with that object. This was accomplished by means of the magnetic sphere. The hand did not really touch the table, but the magnetic emanation from the hand touched the magnetic emanation from the table. Thus no two atoms or objects touched, but were united by their surrounding spheres. When certain people brought their hands into contact with the table, the spheres coalesced by the polarities being brought into harmonious relation, and the hand and table were then in union, for sometimes the hand cannot be lifted from the table. The spirit, who has also got a halo, but infinitely refined to that which surrounds humanity, draws materials from the sphere of the circle till it acquires a consistency similar to that of the medium. This junction is effected by will-power on the part of the spirit, and the spirit, medium, and table become all one piece of mechanism. Mind is superior to matter, and hence the will-power of the spirit causes the arm of the medium to move, or the table to tilt or be levitated.

The spirit observed that the term "psychic," as applied by material scientists to the influence operating at the spirit-circle, was a non-scientific term, and quite absurd in that connection, as it purported to be derived from a condition—soul—which scientists do not believe to have an existence.

MARGARET ANN POTTER.

The third control was effected very quietly. The medium assumed an erect posture and modest attitude. He felt various portions of his head, as if controlling the action of the phrenological organs, and then the chest. The spirit spoke through him as follows:—

"I have but a few words to say, and they are to my father. First let me thank him for his kind attention to me during my illness. First tell him that, in the happy land of which I have so often spoken, I have found all that he in his goodness told me of; and humble as were my labours amongst those who sadly wanted them, yet these labours have been blessed a hundredfold. To all those kind and dear friends who are ever willing and ready to receive me, I shall cherish kind regards. I left the earth the end of last year, in the beginning of the last month. My name is Margaret Ann Potter; my father's name is William Potter. I lived at Howbridge Hall, Witham. I was 45 years of age." The spirit spoke in a low, quiet voice. I was of knowledge of such a person, and would be glad to know if the message can be certified.

SPIRIT MANIFESTATIONS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am a recent convert to Spiritualism, and at present an undeveloped medium, but I trust a staunch supporter of the facts and truths of spirit-communication. My professional duties as a doctor's assistant in an extensive practice, and want of time, have prevented my writing earlier, as I think all spirit-manifestations should be reported if possible for the enlightenment of seeples and the encouragement of those who are just beginning to see their way in the one grand religion of the universe. I am anxious to lay before you a brief account of what took place at my two first seances, at the private residence of Messrs. Herne and Williams, on the 8th and 10th of July last. I must do these gentlemen justice by observing that although I introduced myself as a perfect stranger to them, I received much kindness and courtesy on the above occasions. They good-naturedly invited me to attend their Saturday night private seance with their spiritualistic friends, and I gladly accepted the invitation. Owing to a rough Channel passage from Ostend, I was unable to reach there in time for the first part of the seance. I found about twelve to fifteen ladies and gentlemen, friends of the media, present, but I believe there were no seances there. On entering the seance-room, the lights were taken out and extinguished in the drawing-room. We all sat round a large table, which with the company completely filled the room; my hands were not upon the table, as I sat back in an easy chair. In about three minutes we saw a beautiful bright floating light near to the ceiling. The I distinctly heard the paper tubes freely handled; the next instant there came a voice so very powerful that I thought it could not be a spirit-voice, but I was told by my neighbour that it was John King. I must confess that for a few seconds I felt nervous, but this soon passed off, and I became deeply interested in all that I saw and heard. This spirit appeared to be well known to all present. One of the ladies, I think it was, kindly referred to this being the first seance I had attended, whereupon John King said, "Doctor, you are a medium." I was not much surprised at hearing this, for I had been impressed with that idea for some weeks past. The spirits were then asked to give me some further proof of their presence, and I immediately felt a small soft and warm hand gently pulling my hair from the front part of my head, right across down to my neck. An antimacassar was then thrown behind my chair. A lady visitor, from Manchester I believe, had her hair disarranged, and her necklace, with a large cross attached, was taken off and put around the neck of Mr. Williams. The voice of the spirit Katie I did not hear distinctly on this occasion, but I understood she held a conversation with several. I very plainly heard John King say, "The power is exhausted, I am going." Some one said, "Where are you going, John?" "To the spheres," he replied; then in a very audible voice he wished us all good night, separately addressing everyone by name.

A PRIVATE SEANCE WITH THE SPIRIT-MEDIUMS, MESSRS. HERNE AND WILLIAMS.

I made my way to the private residence of the above gentlemen by the appointed time, 12 noon on the 10th of July last. After some little conversation had passed, we entered the seance-room about 12.30 p.m. The doors were carefully closed and locked, the room being perfectly dark. We joined hands at the table, and sat quietly talking for three or four minutes. Overhead, near the ceiling, and opposite to me, we saw that beautiful bright floating light, precisely like what I saw at the Saturday evening seance. We then distinctly heard a low whispering that was kept up over our heads for a minute or two. Mr. Herne asked the spirits to give me proof of the spirit-power over matter, and their ability to carry matter through solid objects, or some words to that effect.

We waited patiently for two or three minutes. Most unmistakable sounds of the rustling of silk were heard near the ceiling. The next instant something was put into my right hand as I held Mr. Herne's. I at once said, "This must be my umbrella that I left in the adjoining room with my hat." I knew it by the touch of the carved handle. I plainly felt the soft and moderately warm fingers of the spirit-hand compress my fingers around the handle. They then opened my umbrella and put it up over my head, our hands being still joined, but it slipped down again; in an instant it was run up and readjusted. I had then an impression that my hat would come; I observed this to the media. The words had scarcely passed my lips when, sure enough, my hat was put upon my head, not just stuck on, but carefully fixed as I always wear it. Afterwards, I said to myself mentally, "My gloves will now come," and in a second they were placed in my left hand as I held Mr. Williams's. We then heartily thanked our spirit-friends for giving us such convincing proofs of their power.

I entered freely into conversation with the spirits "John King" and "Katie;" they both spoke through the tubes very distinctly. I asked John King several questions with reference to my mediumship, and also if he had not been in the house I am living in, in the country, about one hundred and twenty miles from town. He very correctly described the hall, my bedroom, and a long corridor there, saying, "It is an old-fashioned place;" which is quite true. John King also gave the name of an undeveloped medium we have down here, whom I alluded to, but did not mention the name.

I next had a conversation with the spirit Katie; her voice was decidedly stronger than it was on the Saturday evening. I asked if the spirit I saw in my bedroom at the hotel last night were spirit-lights. Katie said, "Yes, yes! I and your mother Annie were in your room when you were asleep." I said, "My mother's name was Ann, not Annie." The spirit then appeared to leave me, and we heard the whispering again, near the ceiling. Katie came and said, "Ann! Ann! I call her Annie." I asked if the spirit of my deceased parent was present. Katie said, "Yes; your dear mother is showing you that she is present." I said, "Is she happy?" whereupon Katie said, very brightly, "Very happy! very happy!" I asked if my mother could communicate with me, and the spirit said she would assist her in doing so some other time.

John King now told us it was time to depart, the tubes falling down upon the table; we arose, but the phenomena did not end in the seance-room, for while I was talking with the media in the full light of mid-day, my gloves were taken from the hand of Mr. Herne, and instantly came to Mr. Williams, who was standing near.

While taking my leave of the mediums near the door, a book fell at my feet, which Mr. Williams recognised as having read that morning in our room. This must have come through the ceiling. Thus we concluded this most interesting seance.

I think you will come to the same conclusion as myself, that the above was a most astounding proof of spirit-power and presence, and their ability to communicate with mortals. Such facts as these are a poser to those lazy scientific sceptics who are too much prejudiced in many instances to go into the subject by careful investigation. These men believe that the manifestations are the result of unconscious muscular action, certain morbid conditions of mind, and such delusions. I am happy to see, however, one conscientious professor who has gone boldly to work in the matter.

It is not, I ask, the very height of absurdity for anyone to attempt to give an opinion upon a subject that they have never taken the trouble to properly and fairly investigate? I am inclined to think that the fear of losing a little popularity for a time is the cause of Spiritualism being ignored in certain quarters. We can afford, however, to be carped at; and there are more to be pitied than blamed; they will see the light ultimately, and will then be brought out of their self-imposed darkness. The grand and glorious truths of Spiritualism are firmly implanted in this country as well as in the more distant civilised parts of our globe.

Lastly, let me observe that modern Spiritualism is the greatest blessing that has been showered down upon us in this the nineteenth century. Is it not sad that this highly important subject should be passed over as it is by those whose position and brain-power would enable them to dispense these grand truths to those around them? If our hand was rather more spiritual, our paupers and prisons would be things of the past. We should not then hear quite so frequently of our poor dying for want of the common necessities of life, in a land of plenty, in an enlightened age. The great dignitaries of the Church will be the last to accept spiritualistic truths, considering the man-made fables of the present day are to some worth ten thousand a year and a palatial residence.

I fear I have intruded considerably upon your valuable space, for which I beg you will accept an apology. Wishing you God-speed in this great and glorious work, consider me, dear Sir, very faithfully and sincerely yours.

September 18, 1871.

SEBASTIAN DOMINIQUE.

NEWSPAPER WRITERS AND SPIRITUALISM.

It is amusing to observe the glaring contradictions which the collective wisdom of the Fourth Estate presents.

We have that veteran broadsheet, the *Edinburgh Courier*, which has already appeared in 24,690 issues, giving occasional prominence to Spiritualism, discussing the objections of its opponents, and giving expression to the views and statements of Spiritualists. Our readers will remember the well-merited flagellation which it administered to Professor Allen Thomson, and recently it has published Mr. Guppy's letter and other contributions from the *Spiritualist*. On the other hand, we may notice the animus of a certain clique connected with the *Daily News*, of which the escapade of "Walter Thornbury" is a mild example. The metropolitan letter-writer of the *Edinb. Courier* is said to be Mr. Archibald Forbes, who was special war correspondent of the *Daily News* during the recent war. Baldy appears to be even a more unscrupulous scribbler than his chum Watty. He gives a tremendously overdone *resumé* of the seance at the *Progressive Library*, if we are to take the one in the *Daily News* as an approximation to the truth. Surely both of these statements cannot be correct. If we are to measure the generality of the information detailed by newspaper writers by these specimens, we must come to the conclusion that the public is daily fed with lies and extravagance. Would our two light-weights who do the dirty work on the *Daily News* not find it to their credit, and to the enlightenment of their readers, if they gave some slight attention to the honourable example set them by their senior, the *Edinburgh Courier*?

THE FASTING GIRL IN LANCASHIRE.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—The above case, which has now become notorious, does not appear to excite that attention amongst Spiritualists which might have been expected. Perhaps they bear in mind the similar case in Wales, and the unjust punishment of the parents, and so deem it dangerous to meddle.

From the accounts published in the daily papers, and notably that in the *Daily News* of Friday last, it is certain that nothing at present has been discovered to seriously invalidate the statements of the aunts and the priest. At all events, if not a case of entire cessation from food and drink, it is sufficiently so to be classed amongst the decidedly abnormal.

I beg leave respectfully to suggest that if the Spiritualists in the district would reason with the aunts and obtain their permission to hold a seance in the room where the girl is, a good test medium being present, it might lead to the unravelling of the mystery. It is to be hoped that Spiritualists will make this effort, for should it prove successful it might not only be the means of restoring the girl to health, but

furnish an additional and very forcible answer to those persons who are incessantly asking, What is the good of Spiritualism?—I am, yours sincerely,

ALFRED FOUNTAIN.

1, South Brink, Wisbech, Sept. 20th, 1871.

DIAGRAM OF THE SPHERES.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—In conversation with a friend, who in his younger days was a student of astrology, Mrs. Hardinge's History of American Spiritualism was mentioned. My friend, referring to the Diagram of the Spheres, said he thought he had seen the same diagram in an old work on astrology, the title of which he had forgotten. Possibly some of your astrological readers may possess the book, and be able to compare the two diagrams. If they are alike, many besides myself will be anxious to know how the resemblance can be explained.—I am, sincerely yours,

Hull, Sept. 22nd, 1871.

R. G.

THE PROGRESSIVE LIBRARY.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I am (as you are aware) a regular subscriber to the *Progressive Library*; but seeing from your article on "Spiritualism and its Supporters," that Mrs. Hardinge's appeal, although to a great extent successful, has not accomplished all that was intended, I beg to enclose a further sum of 10s. as a joint contribution of my sister and myself towards the above Institution. We feel that this Institution is doing in various ways a greater work for Spiritualism than all the other agencies at present in existence in England, and we earnestly hope that Spiritualists generally will see the importance of upholding it, which they might easily do by becoming subscribers to the Library, a perusal of the splendid literary productions in which would more than repay them for their outlay. We think no Spiritualist should leave unread the magnificent works of our great clairvoyant, A. J. Davis, a good supply of which is no doubt ready for the use of subscribers. Many are perhaps not aware of the rich mental treat provided in the *Progressive Library*. Would it not be desirable to publish a list of the principal works occasionally in the *Medium*? Cordially sympathising with you in your arduous undertaking—I am, dear Sir, yours sincerely,

ALFRED FOUNTAIN.

1, South Brink, Wisbech, September 20, 1871.

We will send you another 10s. at Christmas.

[Also received from Mr. Heppleston, Huddersfield, 10s. towards the same object.—Ed. M.]

A REQUEST FROM A SPIRIT.

To the Editor of the *Medium and Daybreak*.

SIR,—While sitting with Master George Squires, yesterday, a communication was written by his hand purporting to come from a spirit as follows:—"Harry Mordant, Ulster. Tell my wife I am happy; departed this life on January 25th last, 1871. I will control the medium again." I asked the spirit how I was to let his wife know without a more exact address; he replied, "Advertise it," and ultimately wished me to send it to the *Medium*. He refused to give a fuller address, and said his wife is a Spiritualist, in answer to my question how it was to find her. He would not be satisfied till I had given him a definite promise to send it for publication.

THOS. J. ANDREWS.

15, Robert Street.

PROFESSOR ALLWOOD, who has been nearly a month in the town, has this week given three entertainments in the Corn Exchange, illustrative of the principles of phrenology, mesmerism, and psychology. Each entertainment was illustrated by a numerous collection of oil paintings—portraits of celebrities living and dead—and a public examination of the craniums of one or more persons selected from and by the audience. The lectures were remarkably clear, forcible, and instructive, and the cranium manipulations striking, minute, and amusing. The entertainments closed each evening with a series of mesmeric experiments of a startling character. As a mesmerist, Professor Allwood is far ahead of any other operator that has appeared before a Boston audience; and as an exponent of the principles of phrenology he takes high rank.—*Lincoln Gazette*.

ERRATUM.—In last paragraph but one of the article on the Dialectical Society, reprinted from *Human Nature*, in No. 76 of the *Medium*, for "universal phenomena," read "unusual phenomena."

NEWCASTLE-ON-TYNE.—Your letter is scarcely intelligible. All such communications should bear the writer's name and address.

S. PARKER, Woolwich.—Thanks for stamps. We regret that your letter has been crowded out this week.

J. THOMSON, Darlington.—Thanks; we hope to hear better news from you soon.

AGENTS FOR THE "MEDIUM" AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

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