

THE MEDIUM

AND DAYBREAK

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

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[PRICE ONE PENNY.]

A CLERGYMAN ON MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

Sir,—The letter in the *Daily News* of September 15th, signed "Walter Thornbury," was so evidently written as a rider to a leading article of the *Daily Telegraph* some weeks back, on the same subject, with the combined object of the Press to urge those in authority to lay legal hands on paid mediums, that we are not surprised to find doubts thrown out by the *Medium* of Sept. 22nd as to the existence of such a gentleman as Mr. Walter Thornbury at all; and if the writer of the letter so signed should turn out to be merely one of the ordinary staff of the *Daily News*, one is led to wonder whether that production was paid for by the length; for if the writer was rewarded according to its breadth or for the logic therein contained, he must have received little enough in all conscience. Whoever wrote that letter, we may be sure it was subscribed in accordance with the feelings, if not the judgment, of the vast majority of the people; and we have little reason to suppose that this will be the last attack of the kind, or to surmise that the Press will rest contented if it should succeed in the attempts to excite legal action against those whom it is so anxious to make the first victims. Indeed, Spiritualism will not, in all probability, fully realise the *Excelsior* until the refinement of persecution may accrue. The inference from the above is evident: "Make hay while the sun shines," and look out for the change in the Press, which will be certainly commensurate and simultaneous with the change of the people, which will surely come to pass in God's good time.

The *Far populi, vox Dei* principle was first in force when Jupiter was in the ascendancy, who was a formidable but very changeable potentiality indeed. The same principle is, however, still found, by the newspaper Press, to pay better than any other. Previous to the election of Louis Napoleon to Imperial power, Paris was plentifully placarded with this questionable apothegm of an effete religion, heading the addresses in the then President's favour. How was it after Sedan?

Really, some people, nowadays, seem to require an answer to the simple question, What is a medium? by the way in which they talk or write of prosecuting men who, like lawyers or umpires, are merely necessarily present when two other parties are settling their own affairs, or it may be even their own disputes. A medium, I should think we all know, represents a middle between two parts or parties. A spiritual medium may be represented as a middle-man in whose presence spirits and men in the flesh hold communion with each other, or, as some of the members of the Dialectical Society assume, a middle-man in whose presence the unconscious action of the mind is opened to the conscious action of the same. Surely that is something for us who hitherto have been almost entirely in ignorance on so important a subject.

Perhaps one of the highest and most absolute types of a medium pure and simple, a medium charged with a trust direct from God to his most helpless creatures, is a mother. Whether a queen or a mouse, there is no difference in this respect. God places her little ones under her entire charge; without her, the suckling could not live a day. A mother then is a medium, and, what is more, often an unpaid medium in this world.

Again, everyone who professes to teach a religion or to declare God's will in any way to others is a professing medium, and ordinarily a paid medium. The above may be predicated more or less of all teachers.

Every judge is a medium between the law and the people. He is also a paid medium, generally speaking, and well he ordinarily deserves his salary in this country.

Every barrister is a medium for *ex parte* statements, for which he too is liberally paid.

Every writer in the newspaper Press, with the exception of those who write gratuitous letters, is a paid medium for giving every species of intelligence to the public, good or bad. He too is often paid according to his deserts, although there may be cases when he is overpaid.

I have essayed to show that there are divers species of mediums in existence, some of whom are worth their salt; not least, certainly, those gifted yet suffering individuals, paid spiritual mediums. And as the enclosed letter, in reference to the letter named, was sent by me to the *Daily News*, and not inserted, I take the liberty of forwarding it to you.—I am, Sir, your obedient servant,
 WM. R. TOMLINSON, M.A.

To the Editor of the Daily News.

Sir,—Your correspondent, Mr. Walter Thornbury, in a letter published by you on September 15th, headed, "Modern Witchcraft," justly remarks:—"While men of science slumber and sleep like the foolish virgins, the Spiritualists are nightly putting oil into their lamps. How long is English science going to ignore these phenomena?" Mr. Thornbury notes certain alleged facts said to have occurred through Spiritualism, and adds, "but Mr. Home has done more than this." In evidence of which, he quotes details of phenomena attested by Lord Lindsay, concerning "that gifted medium," and asks, "Are not facts or hallucinations like these of more interest to the world than the pedigree of our ape forefathers?" I think so indeed! and that the above remarks addressed to men of science are equally applicable to the clergy, or more so; and as a clergyman, rendered useless for voice-work by overwork in that respect, in my profession, I considered, when I heard of these things, that there was still something useful left for me to do, and that by inquiring into these phenomena my time would not be unprofitably employed. For surely none have greater cause, none more right, to investigate phenomena termed spiritual than we have.

Mr. Home is already in the hands of men in the highest ranks of science, who have proved themselves possessed of sufficient foresight to see, like Mr. Thornbury, that the time has come when they can no longer afford to slumber and sleep; or it may be, "with nose in the air, in mischievous arrogance, to allow the new superstition to increase." In the hands of the Vice-President of the Royal Society, of Mr. Crookes, F.R.S., and of Mr. Serjeant Cox, we may, then, leave Mr. Home in all safety.

By Mr. Home's now acknowledged rank as a "gifted medium," he has, by the aid of a very few scientific men, obtained a position which shelters him from the calumny of the multitude. But surely in his time he has undergone a heavy burden of odium himself, which now taken from his shoulders, as a hard necessity is shifted on the shoulders of others; and those who once reviled him, having lost their footing there, step on the next stone, with the hope of crushing it under their heel as they once tried to crush him. No rock of offence has been trodden on with more virulence than his; few have run the gauntlet with less mercy shown them than he; few have had their lives attempted, both abroad and in England, on account of their opinions and their powers, as Mr. Home has—the *new* "gifted medium," the friend of half the owners of crowned or once crowned heads in Europe.

Mr. Home's ancient mantle has fallen on the paid mediums. Mr. Home is said never to have received payment for a seance in his life; but that did not shelter him in former days.

Now, I should like to know how I, a clergyman, living in the country, with but a limited acquaintance, was to obtain an introduction to Mr. Home. That which is not paid for is sought after even by the great, and in England Mr. Home lived in the society of the aristocracy. I knew no private medium. How then could I obtain an insight into this question alleged to be spiritual, therefore of concern to myself, except through the agency of paid mediums, of whom, it is said, there are now only three or four, known to be such, in England?

One of those most in repute four years ago was a lady, who held what are called dark seances for spirit-voices. I had read so often of spirits speaking audibly, in the Scriptures, that when I heard of a recurrence of such prodigies in our days, I was not shocked; I praised God. I thought—here is something to convince materialists and sceptics if nothing else will. But I was mistaken. I even thought that it would be a privilege to become an ear-witness of such an old new wonder. I was not deterred by the fact of these seances being held in the dark. I remembered Jacob wrestling with the angel; the shepherds watching their flocks by night; the angels seen in the sepulchre while it was yet dark; and the emancipation of St. Peter from prison. I remembered also that Christ, our great pattern, when on earth, spoke to spirits of different shapes, and that we are to try the spirits.

Nearly four years ago I first went to a dark seance. It was alleged by some that the husband of the lady said to be the medium did the gruff

ventriloquism. But I found, on conversing with him, that he had a soft, gentle voice. I sat next to him during the whole seance, occasionally conversing with him. His wife sat on his other side; he never moved from his seat; but there were voices, not his, talking in every direction—voices as unlike his as human voices could be, expressing sentiments and manifesting knowledge in no way assumed by that gentleman. Nor were they the voices of the others who entered the room with me, with whom I had conversed before entering. Two ladies arrived later, who sat on my other side, making nine in all; their voices too I soon learned to recognise, and was as astonished as they seemed to be at details given them of themselves by a powerful voice. These ladies both said they were present for the first time, and one of them seemed in great fear soon after she arrived.

What is more to the purpose here, I positively affirm, I have not the remotest doubt, that that voice, once said to have been produced by the ventriloquism of Mr. Marshall is the very same voice which Mr. Thornbury now would have us believe is produced by the ventriloquism of a new medium, whom he designates as "Mr. Hawk." Mr. Thornbury says in his letter, "It was a remarkable fact that the speaking trumpet voice always proceeded from the immediate neighbourhood of Mr. Hawk." He, however, tells us further on, that "a singular creaking of the medium's chair usually preceded any utterance of John King." By which, I think, we may gather, that by this time the voice had ceased to come from one direction, and that the voice being then on the move, he would imply that "Mr. Hawk" was on the move also.

Since the seance above mentioned, when I was present at Mrs. Marshall's four years ago, I have been to a second and a third of a like kind; one at which Mr. Herne was the medium, before Mr. Williams was known, and another at which Mr. Williams was alone the medium; and on both these occasions the voice of "John King" spoke as far from the medium as the room would allow—indeed, in the latter case, generally so; and on each of these occasions it was precisely the same voice I heard at Mrs. Marshall's.

I have been to a fourth and last seance of this description, at which Messrs. Herne and Williams were both present; but on that day "John King" only spoke once, a few words, but it was the same voice I heard at Mrs. Marshall's and on the two other occasions. I suppose John King had other work to do on this day elsewhere, which he considered of importance.

Mr. Thornbury seems to doubt a gentleman, at the seance he alludes to, who said "he felt a cold breeze passing over his hands." I have, within the last few weeks, had the privilege of attending a seance with Mr. Home, in the light. On that occasion a cool breeze passed over my hands, and a gentleman who was present feeling the same, he mentioned it to Mr. Home, who said it was a very common occurrence. Mr. Home also made use of almost the words of "Mr. Hawk," according to Mr. Thornbury. "The spirits could not be compelled to appear; he was merely their medium."

Mr. Thornbury tells us—"I several times was convinced I felt Mr. Herne's feet touching my legs." Mr. Home told us that people used to say he had hooks attached to his feet. I cannot help thinking that the one asseveration is as valuable as the other; as Mr. Thornbury confesses to have been subject that evening to "workings of the imagination." Mr. Thornbury says that in answer to the question, "Who is this John King?" some one replied, "John King lived three hundred years ago." Did this intelligence inculcate no lesson to Mr. Thornbury? does he consider what this implies? This spirit is supposed to be working so hard now to atone for errors of earth-life, and as a warning to others. If this be the case, have we not here a proof that it is no joking matter to have been a bad or even a careless man, even three hundred years ago, with no true repentance then? Like Hamlet's father—

"No reckoning made, but sent to his account
With all his imperfections on his head;
O, horrible! O, horrible! most horrible!"

Can we suppose that "John King" endures these contradictions of men in the flesh against himself, for his own pleasure? That he feels them deeply he implied to myself; and, indeed, he returns them in his own peculiar fashion; proving, according to Mr. Thornbury, either that "blows in the dark" are no longer necessarily and proverbially aimless and falling on the wrong heads, or that "Mr. Hawk" sees in the dark—that being a day-bird, a bird of the light, he has the properties of the bird of the night. That would be a phenomenon of itself.

On the other hand, these blows may be a part of that spirit's work, in cases where the brain can only be touched through the skull; of course making people angry at the time, but causing them to think afterwards. The weapon is but a paper tube, small at the handle and large at the mouth—a mere reminder with a warning; like a mother's, not a father's chastisement; like the touch of a mother's finger—a reproof so generally milder than the child's deserts, and which many remember afterwards with feelings of gratitude. Not more than this, although the room is perhaps lined with sticks, and the poker is handy. The amazing reticence here shown by this spirit at the seances of his fellow-sufferers, those most useful and God-gifted individuals, paid mediums, fills me with respect; for none who know anything of John King's work can doubt his power of using the more formidable weapons if he chooses. And see the examples he has among ourselves, from the wife-beater to the schoolmaster.

There is surely a cause for all this work of this spirit, "John King," so much of which must be so distasteful and so discouraging. Is there a pitman, is there a hodman, is there a clergyman, who works more ardently, more constantly, more anxiously than "John King?" Early and late, and in how many places we cannot tell, John King works; and all showing that man lives after he leaves the body, and that hereafter he is answerable for the deeds done in the body. If you, reader, were to ask him if he is working out his own salvation, knowing that it is God which worketh in him to will and to do of his good pleasure, I firmly believe he would answer, "Yes." While he could also tell you, as he has said already, that "Jesus is the light of the world; that he is our heavenly Father's Spirit—God's medium, whereby men can approach God; that through Christ the Father manifests himself; that Christ is all in all." I quote this from a weekly journal, the MEDIUM.

I am fain to believe that the above words, combined with the facts

stated with their congeners by millions, coming from a source which may be in some sense said to be one of experience, may throw a light on a prayer of the Church of England which beseeches the Redeemer of the world not to be angry with us for ever.

The spirit, "John King," was asked the following question when I was present:—"Unhappy spirits sometimes ask us for our prayers; what is their object in so doing?" The spirit replied, making a short pause between each sentence:—"Well, it gives them relief—They cannot pray themselves—But there is progress." I enclose my card and address.—I am, Sir, your obedient servant,

WM. R. TOMLINSON, M.A.

[The moral and intellectual status—the love of truth and honesty of the *Daily News*, is vividly illustrated in the fact that it refused to insert the above beautiful letter, from a clergyman of the Church of England, and eagerly published the effusion of a man (?) who had the audacity to give a false name, and vilify individuals without any ground whatever. If shame, deep and stinging, does not cover all who earn such bread and eat it, then these creatures of ignorance and prejudice are a shade darker than we could possibly conceive them to be.—ED. M.]

WHAT IS SPIRITUALISM?

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have to answer this question very often. Sometimes to my individual friends here and there, who bestow, very charitably, a certain amount of amused pity upon me, because they know better; and sometimes to a group of two or three friends, who listen, more politely, and in a conciliatory manner, than a desire to gain knowledge, because they know better; and sometimes I have opportunities to introduce the subject to strangers, which I do in various styles to suit my customers, and most seldom in the cumbersome or the marvellous, although the adoption of this style is sometimes necessary.

Spiritualism is certainly something more than its name seems to imply; it deserves a better name. But "What's in a name?" may be asked; and I would say that there is much in a name. For instance, if I were to write a book, and were allowed to issue it with the Hon. Benjamin Disraeli's name on as author, it would go down; even its imperfections and its greatest defects would be construed into virtues, and some would labour to justify their admiration; and on the other hand, were I to issue a book by Disraeli, with my name on as author—why, it would never pay for its binding! Fancy "Lolaipe, by Apemantus!" Who would publish it? who would buy it? or who would ever think of reading it? I therefore submit, with all deference to the great dramatist, that there is sometimes something in a name; and I would suggest that the great and glorious movement designated Spiritualism be re-christened with a more telling name—one calculated to court no prejudice.

I find there are several degrees in scepticism—degrees suited to oppose the several degrees of Spiritism, and each has its peculiar use. The first is the sceptic who knows of "Spiritism" only as a name, and he repudiates it entirely, for it savours to him of religious quackery; the second is the "humblebug," "collusion," and "electric wire" theorist, who "isn't so gullible as all that;" the third is the "natural law" theorist, who "knows it isn't spirit agency, anyhow," and believes the Spiritualists to be a class of weak-minded but well-intentioned people—people who entertain the insane idea of trying to redeem the world from infidelity, avowed and partial; the fourth is the "Devil" theorist, who ascribes everything which appears to him to be supernatural to his father! There is an old saying, "The man who says that none are honest is surely himself a knave;" and I think those who run off to the Devil to account for all supernatural phenomena are not very good themselves—they are nearer to the Devil than to their God. If they do think of God at all, they think of him as a God who has surrounded us with evil spirits, placed us on a plane of communication with hell, and locked the gates of heaven, that we may receive no light, no pity, no help! To such a one, with such a God, "Now I, to comfort him, would tell him he should not think of God." The fifth is the "science," "sacreligious" theorist, who believes in the ability of spirits to communicate with mortals, and asks, "What is the good of it all?" "Is not the Bible sufficient for us?" and—"Is it not forbidden in the Word of God?" &c.

I find the majority of people do pass through all these stages: they are first infants in Spiritualism, that strenuously rebel against their fathers and elder brethren; after a while they learn to lip and walk, and so on through the seven ages, until they arrive at the manhood of Spiritism. There are, of course, those who grow up without attaining a thorough manhood; but those who will be taught—those who have been well brought up and educated in the science of life—how they smile, these *bien élevée*, at the simplicity of their childhood's notions and actions!

"None can comprehend God but God himself," and a child cannot properly understand what a man is until he strives to attain that knowledge, and in striving and yearning to know, he imperceptibly becomes a man himself. And when he arrives at mature manhood, and understands what manhood means, his relative position to the world—when he knows the uses and offices of manhood—he begins to perceive that he is emerging into actual existence; perceives that he has sufficient knowledge to know his profound ignorance, and perception enough to see worlds of unlearned tasks, worlds of unexplored truth, before him! Just so in Spiritualism: when the man has learned what Spiritualism really is, he is a *Spiritualist*, and a true *Spiritualist* can never renounce his creed. He perceives, then, that there is a vast region of truth behind this simple word, "Spiritualism;" he perceives, then, that those who cling like parasites to their "collusion" theories, through the fear of being "gulled," are actually "gulling" themselves; he perceives that there are more things in heaven and earth than were ever dreamt of in his philosophy; he perceives a gleam of truth, like a smile of the Almighty *Ego*, and seeming to say, "Those who seek me shall surely find me." And then, in real and effulgent rays of truth, which have penetrated and illumined his whilom dark and stunted mind, clearing away the gloomy mysteries, and the cobwebs and moulds of early education, he perceives that God is in our midst and waits upon our will; that we are in the midst of heaven, and only need to open our eyes to catch glimpses of immortality; that the glorious and

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“Word of God” is still being written and re-written, not by the hand of man alone, but by the finger of God. He then hears the sweet strains of music from the bird that sings upon the golden trees in the realms of immortality; he hears the silvery voice of the crystal spheres. And he beholds in the ranks of scepticism before him, fires kindling to envelope the heads of the people in smoke, that they may find out and capture the glorious things of which he speaks to them. And, lo! they vanish as the pickets approach them.

“Where you stand you cannot hear
From the groves within,
The wild bird’s din.
In the heart of the garden the merry bird sings;
It would fall to the ground if you came in!”

The silver-toned crystal river flows musically by—
“And yet, though its voice be so clear and full,
You never would hear it, your ears are so dull;
So keep where you are, you are foul with sin;
It would shrink to the earth if you came in!”

And thus the Spiritist finds that the “Devil” theorists turn their backs upon God, but open their eyes to the Evil One. And not only does the Spiritist catch glimpses of this glorious immortality, and hear noble psalms of celestial music from the spheres; he communicates with the bright inhabitants; he takes counsel from them, and weighs it in the balance of reason, and tries it by the “Word” as written by the finger of the Almighty. He is instructed by the ambassadors of the Most High and Mighty in the art of doing good and redeeming dying humanity—

“And from his fingers flow
The powers of life, that, like a sign,
Seal them from their hour of woe.”

And they teach him, these ambassadors, the true science of life, and warn him of the judgment of his own actions in the hereafter—of the path which dies not, but ascends in spirit to the future—

“No need of sulphurous lake,
No need of fiery coal;
But only that crowd of humankind
Who wanted pity and dole.”

And they lead him by the hand, and teach him the meaning of truth and love. And this he feels not to be “useless” or “sacrilegious,” but seeking the kingdom of heaven by violence.” He traces in the effusions of our best poets the inspiration which he perceives to be flashes of this great truth; but he fails to see anything of a satanic or “sacrilegious” character in them. His mind has been divested of its darkness and mystery, and is open for the reception of all that is good and pure. He thus walks through life, understanding its purpose; and upon death, not with a fearful eye, but with a smile of welcome; and looking his gaze steadfastly fixed on the bright immortality before him, he sings:—

“Help me, Thou wise, Almighty God
To learn this lesson Thou dost teach;
I humbly kiss thy chast’ning rod:
Oh! keep me still within thy reach.
Thy plans, if we but understood,
Are wise and good!”

Space now necessitates me to conclude. Hoping that my few remarks are sufficiently plain, and that they may be of benefit to some few of your readers—I am, Sir, yours for truth,
A. P. MANTUS.
Limerick, Sept. 28th, 1871.

THE SPIRITUAL PHILOSOPHY.

EDITED BY JOHN LORD, BRIGHOUSE.

[Mr. Lord has printed the following extracts on the two back pages of his note paper:—]

“Can ye burn a truth in the martyr’s fire,
Or chain a thought in the dungeons dire?
Or stay the soul when it soars away
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that grow,
The spirit ascending, all answer, No!”
“Golden Chain Recitations.”

“Angels are but men in lighter habit clad.”
Dr. Young, in “Night Thoughts.”

“The spirit-world, around this world of sense,
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.”—Longfellow.

“Life is beyond the search of the most exalted human intelligence.”
Vital Force, in its lowest development, is infinitely superior to Electricity in its highest manifestations, and it requires no great penetration to perceive subtle powers which are not yet dreamed of in our philosophy beyond these physical forces with which we are as yet so imperfectly acquainted, and these still inferior to that approach to spiritualisation which we call Life.”—J. O. N. Rutter, F.R.A.S.

“It is a strange thought; but possibly some truths may have been knocking at the door of human faith for thousands of years.”—Robert Chambers.

“Lord Bacon, were he now living, would be the man to solve the mysteries that branch out of Mesmerism, or (so-called) spirit-manifestations, for he would not pretend to despise their phenomena for fear of losing his reputation for good sense.”—Sir E. Bulwer Lytton.

“Our age laughs at an idea, the next adopts.” “Before you condemn this or any other novelty, sit down five minutes and ask yourselves what you know about it.” “Laughter at strange things is often as much a proof of ignorance as of knowledge; and I believe it is so in this case.”—Rev. Augustus Rees.

In 1856 it seemed more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or in 756 that Mahomedanism would be that of

the Arabian populations.—1. It has more evidence for its wonders than any form of religion hitherto.—2. It is thoroughly democratic; with no hierarchy; but inspiration is open to all.—3. It is no fixed fact, has no *punctum stans*, but is a *punctum fluens*; not a finality, but opens a vista for the future. Its present condition is no finality.—4. It admits all the truths of religion and morality in all the world-sects.—*Life and Correspondence of Theodore Parker.*

“The faith of the Methodists under Wesley, and of the Quakers under George Fox, was inaugurated more than one hundred years ago, under spiritual influences and manifestations. The thirty years’ war which attended the reformation under Luther and Melancthon was accompanied by a lively display of the same power.”

The truth of Christianity “was attested by miracles. Its first teachers proved themselves the ministers of God by supernatural works. . . . A religion so attested must be true. . . . The human mind, by a natural reaction, has passed from extreme credulousness to the excess of incredulity. . . . Some persons are even hardy enough to deride the very idea of a miracle. . . . To me, they seem to involve in their very nature a truth so great, so vital, that I am not only reconciled to them, but am disposed to receive joyfully any sufficient proof of their having been performed. . . . What I wish chiefly to know is, that Mind is the supreme power in the universe; that matter is its instrument and slave.” Every man must feel that, left to nature as “his only guide, he must wander in doubt as to the life to come. Miracles are the appropriate, and would seem to be the only mode of placing beyond doubt man’s future and immortal being; and no miracles can be conceived so particularly adapted to this end as the very one which held the highest place in Christianity—I mean the resurrection of Lazarus, and, still more, the resurrection of Jesus. . . . In surveying the human mind, we discover a principle which singularly fits it to be wrought upon and benefited by miraculous agency, and which might lead us to expect such interposition. I refer to that principle in our nature by which we become in a measure insensible or indifferent to what is familiar, but are roused to attention and deep interest by what is singular, strange, supernatural. . . . Was it unworthy of God, who gave us this sensibility to the wonderful, to appeal to it for the recovery of his creatures to himself?”—*Evidences of Christianity.*—W. E. Channing, D.D.

It will not be contended that the nature of the two cases of Resurrection here given was the same. In any view, modern spiritual science and philosophy account for and explain both phenomena on rational grounds. Christianity, only, professed to view them as inexplicable mysteries.

“When Christ came to display His miracles, He did not ask for scientific men to come and explain them. . . . He chose men of plain sense and healthy observation; ‘not many wise after the flesh, not many mighty, not many noble,’ were amongst those who could see and admit these matters of fact, and it never will be otherwise to the end of time. . . . It does not need Æsop to tell us that the dunghill cock of mere physics will always turn over with a contemptuous beak and spurn with its spurred heel the diamond of spiritual truth.”—Wm. Howitt.

“If I were bound to choose among things which I can conceive, I should say that there is some sort of action of some combination of will, intellect, and physical power, which is not that of any of the human beings present. . . . The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress.”—Professor De Morgan.

“Human beings are spirits held in clay; and though that clay indeed be vitalised by the lungs and the heart, it is yet porous and pervious to forces which sweep round the world, or which stream from pole to pole, such as electricity and magnetism. . . . In the human body what diverse laws do by some means communicate with one another; as the chemical with the dynamic, and these again with other laws, such as those of gravitation and electricity! Spirit unable to touch matter under any condition?—what nonsense! . . . They cannot tell how anger clenches for a man his fist, nor how his thoughts become words, and yet they are certain that spirit can never affect matter in any way; and they are certain of this, notwithstanding that they do not even know what a spirit may be! And yet, actually, by its immortal nature, a spirit may have endless aptitudes and appliances, and powers of self-adjustment.” Boston (U.S.) “Monthly Religious (Unitarian) Magazine.”

“The conclusion of the whole matter is this: we believe in the existence of angels and devils, in the existence of the spirits of men both good and bad; we believe that all are capable of acting in their disembodied state on the minds of men still in the flesh; we believe in the possibility of intercourse between man and these disembodied intelligences whether good or bad. . . . All that we require is proof, indubitable, sensible proof, from our own eyes and ears.”—Dr. Campbell in the “British Standard.”

“Inquirers [into the spiritual phenomena], unlike routine people, must be prepared to rough it among their fellow-creatures. And I suppose that I, for having asserted that I have five senses as yet unimpaired, and having testified to what the majority disbelieve, shall come in for my share of pity or abuse. Let it be so, if it helps on a truthful search.”—J. M. Gully, M.D., Malvern.

“If Spiritualism were of no use, religious thinkers and men of science are bound to inquiry concerning it; for it has been well said by one who is not only a learned man, but a Christian clergyman, ‘Testimony has been so abundant and consentaneous, that either the facts must be such as they are reported, or the possibility of certifying facts by human testimony must be given up.’”—S. C. Hall, F.R.S., Ed. of “Art Journal.”

A POSTSCRIPT.—I was much pleased with my visit to London, undertaken principally for the purpose of investigating the phenomena called spiritual. At my first sitting with Messrs. Herne and Williams at their rooms, I had put into my hand a card-case which Mr. Herne said he had left at a friend’s in Ireland a day or two before. I confess to a weakness for a good test, in spite of all I had seen, heard, and felt. If the spirits will carry back one of the cards from the case I received from Mr. Herne, and on which I have placed a private mark, I am satisfied. The result might be published in the MEDIUM.—[Tests of the kind have occurred to others, as our columns give indication. We hope our correspondent may also be fortunate.—Ed. M.]

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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|-----------------------------|---|---|---|------|
| One Copy Weekly, post free, | - | - | - | 1d. |
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST NO. OF "THE MEDIUM."

Letter from J. M. Peables—Lectures on the Religion of Life as Exemplified by the Man Jesus Christ—The "Laying-on of Hands," More Cures—Divining Rod—The Shove-Table Philosopher—The Englishman in America—A Letter from Elder Frederick—Gerald Massey's New Book—To our Manchester Friends—The "Medium" Gratis to Inquirers—Miss Lottie Fowler—An Unexpected Candidate for the Papacy—The Spirit Messenger—Spirit-Manifestations—Newspaper Writers and Spiritualism—The Fasting Girl in Lancashire—Diagram of the Spheres—The Progressive Library—A Request from a Spirit—A Peep at Yorkshire Spiritualists, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, OCTOBER 6, 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, OCTOBER 7, 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 8, 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.
SOVERBY 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.
COVENS, 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 9, 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. From home on the 9th and 16th.
SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
NEW PELLON, at Mr. Swain's, at 8 o'clock.
TUESDAY, OCTOBER 10, 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 11, Seance at 15, Southampton Row, Middle. Huot, 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, at 7.30 p.m.
MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30 p.m.
THURSDAY, OCTOBER 12, 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, OCTOBER 6, 1871.

ANOTHER ANNIVERSARY.

It will be two years on Friday, the 20th inst., since Mr. Morse's weekly seances at the Progressive Library were instituted. The very marked success which has attended Mr. Morse's mediumship has been a source of deep gratification, not only to Spiritualists in London, but to those who have read the various reports throughout England and other parts of the world. Mr. Morse's mediumship has raised the character of spirit communion in public estimation, and having lived down the opposition of the Press, he now commands the respect of all who hear him. His own development is also a point worthy of remark. Under the advice of his guides, and surrounded by the congenial influences which Providence has placed around him, his progress in mediumship has been upward and onward, and even further points have yet to be reached. To give more effect to these gratifying facts, his spirit

friends recommend that a social and friendly meeting of Spiritualists and friends be held at the Progressive Library, on Friday evening, the 20th inst. It will partake of the character of a very pleasant evening which was passed at the College of Mediums last year. Refreshments will be served from six to half-past seven o'clock, and the tickets will be one shilling each. As before, there will be, no doubt, an excessive demand for tickets, and those who desire to be present should make early application. Friends from the country who may chance to be in London will be made welcome.

BRIMSTONIAN LOGIC.

A DIALOGUE NOT ENTIRELY IMAGINARY.

Do you live in fear of the smallpox and the cholera?—How can you ask the question? Of course I do.

Why do you dread them?—Why? Because they are dreadful. Now, do you fear the Lord and brimstone?—The Lord be praised, I do.

And why?—Why? Because they are both . . . no, they are not both . . . well . . . because the One is supremely good, and the other makes you ill to think of it!

London, October 4, 1871.

G. D.

MISS LOTTIE FOWLER.

It affords us much satisfaction to report very favourable progress respecting the mediumship of this lady. Several gentlemen well known to us have visited her, and have been more than satisfied by her descriptions of spirit-friends and many events connected with themselves and their families. A gentleman who had consulted many mediums, and tried in a number of ways to investigate Spiritualism, declared that he had derived more advantage from an interview with Miss Fowler than from all his former experiences combined. Mr. Avery has also called, and testified as to the great satisfaction which he realised from sitting with her. We have not had a sitting with her ourselves, and hence defer any explanation of her method of practice. Miss Lottie Fowler's address may be learned on referring to our advertising columns.

SPIRITUALISM is taking a very satisfactory hold on the public mind in Edinburgh. Ever since Mr. Burns's lecture, twelve months ago, a regular succession of experiments has been going on. The influence of Mr. Home's visit, some time previous, arrested the attention of several professional men, which has resulted in various contributions to the public Press on Spiritualism. We hear that one of the ablest metaphysicians in Edinburgh, Patrick P. Alexander, author of "Mill and Carlyle," &c., has in the press a pamphlet, which is expected daily, entitled "Spiritualism: a Narrative and Discussion." This little work is expected to arouse considerable interest in "Modern Athens." The same writer contributed a long and subtle criticism on Professor Tyndall's "Science and the Spirits," in the *Evening Courant* of Edinburgh, on July 13. We do not envy Dr. Tyndall the position in which his critic has placed him. Thus our movement marches onward, and Spiritualists may take courage in realising the fact that they are connected with the most vital, energetic, and diffusive movement of the age.

Mr. VOYSEY's "new church" was inaugurated last Sunday morning, in St. George's Hall, Langham Place, when a highly-intelligent and numerous audience listened most attentively to a very remarkable discourse. The newspapers have given considerable publicity to the speaker's leading sentiments; but we need not reprint any of them here, as the whole discourse will be given in a new magazine, entitled *Freelight*, to be published by Mr. Burns next month.

Mr. BIEFELD's design for the "Ten Spiritual Commandments" has been much longer delayed than was at first anticipated. At the time when operations were expected to be undertaken, artists were enjoying their necessary holiday in the country, and the work could not be proceeded with. Now the season of work has been resumed, and we hope to report progress next week.

Mr. CROOKES has published another article in the current number of the *Quarterly Journal of Science*, reporting further experiments with Mr. Home. The *Daily Telegraph* has published a very dispassionate article respecting Mr. Crookes's investigations.

Mr. CHARLES WILLIAMS, Healing Medium, 46, Ada Street, London Fields, desires it to be known that he will be from home on the 9th and 16th instant. His seances will in future take place between 7.30 and 9 o'clock on Monday evenings. He will see visitors on Sundays from 4.30 to 6 o'clock. He says, "I am doing good, alleviating pain. I am considered a powerful mesmerist. A young man who treated the whole matter as a joke came to see me operate on some individuals. I did not attempt him, and had given over the sitting, when his friend called my attention to his lying prostrate on the ground, unconscious. I was some minutes in bringing him to his normal state. How is this accounted for? It had nothing to do with my will-power." Such cases are frequent where psychological power is being exercised, either by spirits or mesmerists. A member of Mr. Perrin's family is so susceptible that when he is operating on patients this person will become rigid, even if three floors up above where the patients are being treated. The joking young man is a good subject for psychological phenomena, and, doubtless, a medium.

BIRMINGHAM.—The congregation of the late Rev. John Angel James are becoming interested in Spiritualism. One of his hearers reports that Mr. James's successor, Mr. Dale, "preaches just like a Spiritualist." He has recently said that we ought to realise in hearty sympathy the unity of the whole family of man—the millions of the dead as well as the millions of the living.

TABLE MOVEMENTS WITHOUT PUSHING

M. RICHMOND, of the Dalton Association.

(Copy of Letter.)

A LECTURE FUND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Some time back, a letter in the MEDIUM, from Liverpool, suggested a lecture fund to be started, to send lecturers round the country for the purpose of making known the truths of Spiritualism. This I thought was very good if it could be carried out, for we have often regretted we could not have Mrs. Hardinge and others to give us lectures here, but were afraid to speculate; but if the expenses had been partly covered, the risk would not have been so great, and good might have been done. Now, Sir, allow me to make a suggestion: Let every Spiritualist become a member of the Progressive Library by paying two shillings a year, one of them to go to the lecture fund. This need not set aside those who can pay more, for if they pay a guinea they can say how much shall go for the lecture fund. By this means a fund could be raised that would spread the truth, and in many instances at no loss to the society. A committee could be organised by one person being a member in each town. Postage being cheap, arrangements could be made through the post; a central secretary at the Progressive Library, London; a general meeting every year of members for arranging plans for the next year. Of course rules would require to be made. If you can find room for this in the MEDIUM, I have no doubt you and many more minds could improve on it, and the Progressive Library become a centre for all work to flow from.—Yours truly,

Walsh.

T. BLISKHORN.

THE OTHER LIFE.

Dr. W. H. Holcombe is the author of a volume, published by Tribner, in which an attempt is made to get rid of some of the eccentricities of the great Spiritual philosophy. In explaining the non-necessity for food among the dwellers in "the other world," the writer says:—"The reason of this is, that the spiritual body is not kept in form and life like the natural body by a regular supply of waste and inert material, but by a continual condensation and concretion of the inmost substances of the spiritual atmospheres, which concretion is effected by an emotional and intellectual appropriation of the divine love and truth which pervade these atmospheres."

The strange delusion which does as much as anything to confuse our notions of "the other life," that death makes men omniscient and perfect in every way, is not entertained for a moment. Thus we read:—"The apparently gifted, wise, and eloquent here are not always so hereafter. They are sometimes very stupid and imbecile. No wisdom remains with a man after death, except that which corresponds with sweet and heavenly affections flowing from the love of God and the neighbour. All else is evanescent—mere shadow and fantasy. The pure and humble are always wise and brilliant in the light of heaven. In that kingdom the last in this world are frequently the first."

In corroboration of the spirit message given in the MEDIUM, No. 78, a correspondent calls our attention to the fact that in the Post Office Directory for Essex, 1871, there is the name of "William Potter, farmer, Howbridge Hall, Witham," which was the address given by the spirit.

MEDIUMS.—We have had calls from two mediums, Mrs. Du Prey, of San Francisco, who desires to speak under influence; and Madame Besson, trance-medium and clairvoyante, 27, Gerard Street, Soho.

COMMON SENSE.—You must not be impatient. Your article has been unavoidably postponed.

As we go to press, a number of important communications have come to hand, and others unavoidably stand over.

SPIRITUALISM AT CLERKENWELL.

We may add that the new quarter has just commenced, and subscriptions would be gladly received by Mr. R. Piers, secretary, 2, Essex Square, Islington, or Mr. Steele, Great Sutton Street, Clerkenwell. No friend of Spiritualism can spend a trifle better than in helping this indefatigable society, which by its usefulness has well merited its claim for support.

THE LATE EMILY COGMAN.

The numerous friends of Mr. Cogman, the well-known medium, will regret to learn that his daughter Emily passed away from earth-life on Friday, September 22nd, aged 20. She suffered severely for a number of weeks, and during her trying illness and approaching dissolution the beautiful teachings of Spiritualism sustained her and comforted her. She was not only firmly established in those principles herself, but even to the last day of her earth-life did what she could to promulgate views of Spiritualism among her fellow-patients in the London Hospital. It was her delight to circulate copies of the *MANUS*, and to bring within the reach of the afflicted and the dying those principles which were so dear to herself. She avowed her Spiritualism to the religious officer, and declined his services. Before dissolution she caught sight of radiant friends who were ready to welcome her on the other side, and threw up her arms in joyful expectation. Her father was at home, and an irresistible impression forced him to the Hospital, and he was in time to see, with clairvoyant vision, her spirit depart. Our venerable friend has sustained a severe loss, not only to his affections, but also in the matter of many little expenses which sad events necessitate. To show their sympathy, a number of friends have resolved to meet at his house, 22, New Road, Whitechapel, on Sunday evening, and hold a special spiritual service. Mr. Morse has proffered his mediumship for the occasion, and we hope the many friends who have been benefited by Mr. Cogman's labours will rally round him, and in a hearty and substantial manner help him to bear the heavy burden which recent events have placed upon his shoulders. A discourse appropriate to the occasion will be delivered by the spirits through Mr. Morse. Sympathisers at a distance, and who cannot be present, may enclose their offerings to our office. We are brothers all, and it will do our souls good to "weep with those who weep," and lighten the cares of old age and a life devoted entirely to the work of Spiritualism.

EXQUISITE WORDS ON DEATH.

(From Dickens.)

"The golden riple on the wall came back again, and nothing else stirred in the room. The old, old fashion. The fashion that came in with our first garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—death. Oh! thank God, all who see it, for that older fashion yet of immortality. And look upon us, angels of young children, with regard not quite estranged when the swift river bears us to the ocean."—*Dombey and Son.*

"The spirit of the child, returning innocent and radiant, touched the old man with its hand, and beckoned him away."—*Christmas Chimes*.

"The star had shown him the way to find the God of the poor; and through humility, and sorrow, and forgiveness, he had gone to his Redeemer's rest."—*Hard Times*.

"Now," he murmured, "I am happy." He fell into a light slumber, and waking, smiled as before; then spoke of beautiful gardens which he said stretched out before him, and were filled with figures of men, women,

and many children, all with light upon their faces; then whispered that it was Eden—and so died."—*Nicholas Nickleby.*

"A cricket sings upon the hearth, a broken child's toy lies on the ground and nothing else remains."—*Cricket on the Hearth.*

"Died like a child that has gone to sleep."—*David Copperfield*.

"Come before the Father; far beyond the twilight judgments of this

"Gone before the sun,"—high above its mists and obscurities."—*Little Dorrit*.

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 29.

(The questions were answered by Tien-Sien-Tie, the guide of the medium.)

Q. Will you make some remarks upon the nature of dreams, and upon the causes of dreaming?—A. An explanation of dreaming involves a consideration of the philosophy of sleep. Two conditions of the body, which are of different kinds, should exist entirely distinct and separate. One form of action should not interfere with another nor intrude upon it. Sleep is rest, necessitated by the exhaustion which the body sustains while awake. Sleep is necessary; that the magnetic energies may be enabled to recuperate themselves; and when this has taken place, the person wakes refreshed and strengthened. This condition of rest, when it is normal and healthy, should be a perfect blank as respects all forms of mental and bodily action. The avenues of sensation are entirely closed; the spirit retires within its own soul-sphere for the time. When diseased or inharmonious conditions exist in the organism, some parts of the brain are kept in a state of excitement when the whole of it should be wrapt up in sleep, and these parts operating upon the previous mental experiences of the dreamer, or imaginary scenes derived therefrom, produce dreams of the lower order. Another kind of dream is more like clairvoyance—a partial awakening of the spiritual faculties. Yet it is abnormal, and is caused by some irritant operating upon the brain. It may be some thought, some mental sensation which excites those brain organs conducive to the exercise of this same clairvoyant power. Such a dream occasions the sleeper to experience lassitude and weariness upon awakening, instead of refreshing rest. Another class of dreams is that which agitates the mind of the dreamer by impressions of fear, terror, horror, danger, &c. In such instances, sometimes the misery and distress of an age will be crowded into a few brief moments. Such painful experiences are preventable and entirely under the control of humanity. The false conditions in which society exists, especially in regard to dietetics, explains the cause of these horrible dreams. If the central point of the vital system be out of order, it must be expected that the sensations sent therefrom to the brain will be of a kind similar to the disorder experienced. In such cases the lower portions of the brain being in sympathy with the abnormal condition of the viscera, those basilar brain organs are excited to action, and the lowest form of mental phenomena is the result. There is yet another kind of dream, which is prophetic. These occur when the whole consciousness of the spiritual nature of the dreamer is aroused, and the future, with its varied occurrences, becomes clear to the seer. This is in reality a spiritual condition, equivalent to the higher forms of clairvoyance. This state may result from two distinct causes: firstly, a prophetic result may accrue from the freed spirit of the dreamer, making an individual inspection of the subject about which he dreams; secondly, an attendant spirit may operate upon the spiritual faculties of the sleeper so as to awaken them, and then pass before him a panorama of events which constitute the prophecy. This form of dreaming, like the others named, is abnormal.

Q. What becomes of the spirit during sleep?—A. The spirit withdraws itself from the external organism and lives in its own sphere while the body rests. In other cases the intelligent principle passes away into other spheres; and such spirits are often seen by the inhabitants of the spirit-world, wending their way to the various societies with which they have an affinity. They are known by spirits to be connected with earth-life, from the fact that a silver cord is seen to be attached to them which connects the spirit with the body left asleep on earth. If this cord becomes too much attenuated and is snapped asunder, no power in heaven or on earth can reunite it. The rupture of this cord is sometimes the cause of sudden and mysterious deaths, which all the experience and skill of medical men cannot discover, and consequently it is frequently put down to heart-disease or to some other supposed organic ailment. But such deaths often occur in this way: While the body is asleep, the spirit wanders into the spirit-world; and curiosity or some other excitement may induce it to go so far that it becomes fatigued, and in its efforts to sustain itself a strain is made upon the cord, which becomes attenuated and breaks. This may be called spiritual suicide. Such a result may also arise from the sleeper being abruptly awakened in such a manner as to frighten him. You should, at all times, be very careful as to how you awaken a sleeping person.

Q. How is the vital action kept up in the body when the spirit is absent?—A. There are two classes of being or existence, namely, substance, known as the various modes of matter; and pure intelligence, similar to the intelligent principle in man. Matter has a life of its own, which sustains itself by peculiar laws. These principles of matter operate in the body of man, and the positive action of the brain for the time being sustains the performance of the vital functions. When life ceases, however, atomic action asserts itself, and the body is dissolved into its primitive elements.

After answering questions on Mesmerism, the laws of health were referred to, when the spirit observed that taking food when the body required it, and avoiding all unnecessary substances, was the first condition of health. The use of tobacco, alcoholics, and all such substances was quite inadmissible.

THE DEATH OF THE STROLLING PLAYER.

Our humorous friend, on a former occasion, gave some particulars of his passing away from this earth, and, in reply to certain questions from a visitor, he referred to it again. He has repeatedly stated that he died from starvation, in respect to which he suggested the following proverbial phrase:—"The poor man's want is the rich man's shame." He gave a humorous description of his physical and spiritual personality, and of his first experiences in spirit-life. As the conditions were not favourable, this information was not given so as to satisfy the narrator, but he promises to repeat it. A visitor insisted on leaving before the seance ended, and a stranger spirit who was in attendance could not be introduced.

SPIRITUAL PHENOMENA IN STAFFORDSHIRE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have been a constant reader of the MEDIUM for some months. From what I have read of the various phenomena which have been witnessed at seances in London and the provinces, I have come to the conclusion just to dot down for your information (and, if you please, for insertion in the columns of the MEDIUM) the experience of myself and a few friends. Twelve months ago I was told that an old friend of mine had been down to Wales, and that he had returned with him full of something called Spiritualism, and that he was coming, in some mysterious way, his tables to dance about as if they were alive. We, having heard years gone by of table-turning, and knowing my friend, Mr. Thomas Dewsbury, to be a thoroughly honest man, and not capable of lending himself to anything like fraud, I lost no time in waiting upon him at his house, and explained to him what I had heard about him and his dancing table; and that, if he would allow me, I would sit down with him and others, on any night that would be convenient for him, to hold a seance. Mr. Dewsbury gave me a hearty welcome, and said that he should be glad to have a few friends to meet him once a week. The following Thursday night was fixed for our first meeting. I think there were six or seven of us sitting round, with our hands on the table. After sitting some time, the table commenced to creak, then to move nearer to and from Mr. Dewsbury and his daughter, Mrs. Walker, who, by-the-bye, I was told was a writing-medium. Mr. Dewsbury asked the table how many spirits were present. The table instantly knocked out four. Questions such as, "Are you a male or female?" "How long have you been dead?" "Can you and will you tell us the ages of the persons sitting round the table?" "Have you been here before?" "Do you like to be with us?" and many others, were answered, correctly with respect to the ages of the persons sitting round the table. The writing-medium wrote that the spirit wished us to sing. This request was immediately complied with, and a hymn was sung, to which the spirit beat correct time. I attended Mr. Dewsbury's seances for some time. We then agreed that we should hold a seance at my house every Friday night. Since then, we have had two seances a week—Thursday night at Dewsbury's, and Friday night at my house. We have witnessed sometimes very noisy, and at other times very gentle phenomena. Last winter we had our table covered with papers and books which were taken from a cupboard in the same room, while every hand was linked and held fast by the person sitting next, which made it impossible for anyone to move without its being known. We also had my coat, which was only a short time before safe in another room, brought and put noiselessly on the table. A lady's satchel was, on another occasion, brought from the kitchen and placed on the table in the seance-room.

We have had the table lifted two feet from the ground, when our hands were on it. We have also seen the table oscillating when no hands were near it. We have had bouquets, large ones too, brought and given to the mediums. We have had flowers brought to every person sitting at the table. Our good spirit, who gives the name of Samuel Ball, promised at one of our seances, that if we would meet as usual at my house on the next Friday, he would bring a wreath and a mass of flowers. The wreath he said would be for Mr. Dewsbury, and the cross for Mr. Walker. This many people would say, was too much to believe; but I can in truth tell you that Samuel Ball was as good as his word.

We held our seance, and in a short time were by knocks requested to sing. We commenced to sing a hymn, and had not gone through four lines before some one said that something had gone past, and directly we had eight knocks, which our good spirit gives us when he wishes us to look for something. I immediately lit the gas, when, to our surprise, near to my feet there lay the promised wreath. Allow me to tell you that a circle was made of shippings or twigs off a poplar tree, and laid together with scarlet wool, then covered with flowers. The arrangement and the beautiful blending of the colours were such as I believe could not be done by any person present. Mr. Dewsbury put the wreath upon his head. We then were requested to put out the light and sing again. We did so, and in a very short time the promised cross was dropped near to Mr. Walker. We again lighted the gas. Mr. Walker picked up the cross, which was a very nice one. You may imagine our pleasure at seeing the promise of Samuel Ball so faithfully kept; but it seemed to puzzle us why a beautiful wreath and a cross of flowers were brought, and at the same time. Mr. Dewsbury asked the spirit to explain why this was done; the table knocked out four; this, with us, signifies that the spirit wishes to communicate in writing through a medium. Mrs. Walker was at once controlled to write that in earth-life we should have to bear many crosses before we could obtain the crown. Mr. Dewsbury next day had the wreath photographed, and will send a copy to your address. You may make what use of it you think proper. The wreath measures twenty-four inches in circumference.

We have had lots of things brought to our tables by spirit-power, both at the house of Mr. Dewsbury and also at my own house. Only this week, two ladies, who were strangers to Spiritualism, were seated at my table while we were holding a seance. Before we had sat long, one of them said that something had fallen upon her hand, and another lady said something had touched her face. We were singing at the time, and the table which we were sitting round was beating time, when all at once the table knocked very loudly eight knocks. We immediately got a light, and it was found that one of the ladies had received a flower, and between my hands there lay a heap of feathers, which were enough to cover the room if separated and thrown about. I must here contend that if it had been possible for any person to have brought the feathers into the room without our knowledge, it would have been equally impossible for any person to have thrown them so as to touch a lady's face without scattering them.

We have had spirits of all ages, from two years old up to ninety, and almost from all countries. However, if they are not spirits, I should be glad to hear from any person who has taken the trouble to investigate—mind, without prejudice; I would not give a fig for the opinion of any person, however learned he might be, if that person would not take the trouble to look into the matter for himself.

I do not object to mediums who give their whole time to this study being remunerated, but I would advise every person, before speaking

such hard words about Spiritualism, as many persons do, to set up a seance at their own homes. If they fail for a time or two, I would say, don't be faint-hearted, but try again. At the first seance held at my house we sat an hour and a half, but we succeeded; at the end of that house our table commenced to move, then to lift up, and gave unmistakable knocks. Now we generally get answers in a few minutes. Several clergymen have witnessed various phenomena in my seance-room, when the gas was burning and also in the dark.

A clergyman, a very straightforward and outspoken man, well known down here, has often seen our table move about. On one occasion the table followed him out of the room through a lobby to the front door. On another occasion he sat upon the table, humming "Home, Sweet Home," then several quicker tunes, finishing off with the tune of "St. Patrick's Day in the Morning" (this gentleman is about twelve stone in weight, and is a good reader of music). He declared that there was not a musician in the town who could keep better time to the tunes he had gone through than the table had done. There were present at the time myself, Miss Frost, and the rev. gentleman, and I do assure you that neither Miss Frost nor myself touched the table, but were standing so near to the rev. gentleman that he could hold our hands. He expressed himself thus: "It's of no use to pooh-pooh this thing: it's a fact, only that I think there can be no good in it, and that good spirits would not be allowed to come here to keep time to my tuning." Well, he has seen the table-moving since then. You know that if anything occurs that clergymen think is not in keeping with what they have been taught, and cannot be accounted for by them, why, of course they must put it down to something bad.

One night, Mrs. Findley, from reading about a magnet being seen in the dark, thought she would try an experiment unknown to any of us. She placed a magnet in the corner of the room, and kept a look out to see if our medium would notice it, but she did not do so. After we had sung a few lines, the table knocked for writing; a pencil and paper were placed on the table, and the medium made a drawing of a magnet, and wrote, "There, Mrs. Findley!" My wife still kept silent. We were then requested to put out the light and sing, which we did, and while we were so engaged, down came something as if falling from the ceiling. You may guess our surprise when we got a light and saw that it was the magnet. The magnet weighs four pounds. In conclusion, I would just say that my wife placed the magnet at the opposite end of the room from where she was sitting, and that we all had our hands on the table at the time the magnet fell.—Yours truly,

WM. A. FINDLEY.

Burslem, Staffordshire, Sept. 29th, 1871.

[We remember quite well a visit we had from Mr. Dewsbury some time ago. These accounts of phenomena show that such manifestations are not confined to professional mediums. We have received a photograph of the wreath, which may be seen at our office. It is similar to the one given by the spirits to Mrs. Berry. The numerous letters we receive indicate the widespread diffusion of Spiritualism and the similarity of the phenomena. It will also be observed that the clergy avail themselves of every opportunity to witness the phenomena, but hand over the matter to their philosophical friend, the Devil, for explanation.—Ed. M.]

AN ACCOUNT OF STEWARDSHIP.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Last Sunday evening I spoke to about fifty persons in the open air, on Spiritualism. Many had heard me before, and all were eager to obtain the last remnants of the MEDIUM you so kindly sent me for distribution, as that will be the last occasion I shall do so this season, as the evenings are getting cold, dark, and damp. I think I ought to inform you of my experience upon the matter, and render an account of my stewardship.

First, then, I have been very careful to give the MEDIUM, &c., into good hands, as far as I could judge.

Next, I have always advised them to take it in weekly, and give you a call for further information.

Next, I always prevailed upon some of them to go with me to hear such speakers as Mrs. Hardinge and others; often as many as one night as six, eight, and ten.

And finally, I have had many people at my house, and visited others, to put them in the way of sitting in the spirit-circle, as far as my knowledge upon the subject extends, which is very limited.

As results, I am certain I have introduced the subject to at least a hundred persons who were quite ignorant of it before, and very many of these are now practically investigating, having regular circles at their own homes. There were hundreds of others who had heard of the subject, but did not know there was any literature advocating it. These I have advised, and gained many readers. Trusting, Sir, this account will meet with your approbation.—I remain, yours very truly,

JOHN ROUSE.

79, Westmoreland Street, Dublin.
[Such work as that accomplished by our friend is the basis of all true organisation. We hope he will have many competitors next year.—Ed. M.]

SAUL AMONG THE PROPHETS.

A prestidigitateur who signs himself Herr Tolmaque, and who some years ago endeavoured to out rival the Davenport Brothers, seems to have become disgusted with his want of success in that line, and now, as he says in a letter to the *Manchester Courier*, "to make clear my sweeping condemnation of all so-called spiritual mediums," he has turned theologian. His attempts at philosophy are about as successful as his sleight-of-hand exposures of Spiritualism, as might be expected. He says, "We have faith and reason to guide us in our belief in a world hereafter." If such be the case, we may in turn ask—How is it that so many rational prodigies cannot believe in this "world hereafter?" The truth is, there is no evidence of a spiritual state of existence except that which the spiritual phenomena and similar experiences supply. Our would-be philosopher says, with a stamp of his foot, "There must be something definite and real, and which lives after the decay of the brain, and that something is the soul—the immortal soul—which never perishes and never dies." Unfortunately he supplies his readers with

no demonstration of his assertions, but labours to show that because mediums and physical objects are material and the soul immaterial, therefore there can be no common ground of action between them. There is a curious jumble of terms in the assertion that the soul is "definite and real," and at the same time immaterial. Will Herr Tolmaque permit us to inquire how it is that our "immaterial" soul can control our material body while in earth-life? This letter contains just as valid arguments against Spiritualism as are usually to be met with from objectors, of which his statement of mediumship is a specimen:—"A spiritual medium, according to the modern interpretation, is a person understood to be possessed of a power which enables him to communicate with the spirit-world, and receive messages from the spirits of departed beings." This is "putting the cart before the horse." The Spiritualists' interpretation of a medium is, a person through whom spirits are enabled to communicate with this world. The spirits are the active parties, and have the "power"—not the medium. The letter concludes with a statement which all may venture to accept as truth: "My experience of those who believe in spiritual mediums, extending as it does over twelve years, teaches me how useless it is in a great many cases to discourage the firmly-rooted conviction." We are confident he will not be stimulated to proceed with the conversion of Spiritualists, from the success attending his latest effort.

ADVICE WANTED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Can you or any of your readers throw any light upon my wife's case, which I will relate in as brief a manner as possible. Her state of health has not been very good for the last three years. She attended the hospital for some months without any good results. She was rather averse to magnetism, but at last I prevailed upon her to let me try its efficacy. After a few trials she became susceptible to the passes. Things went on for a month or two without any apparent change. One evening, being from home myself—my wife was at home, alone—an apparently audible voice told my wife the business I was upon (she being ignorant previously), and it proved correct. I concluded she must have been thrown into some clairaudient state, and for a few days it seriously affected her, and since that time she has repeatedly been magnetised. I took her to a lady, an experienced mesmerist. We sat in the circle for an hour or so; she was then demagnetised, and we left. The lady stated that my wife had some latent powers, but they wanted careful developing; she also told her that from that time she would find and experience some new and strange sensations, which has proved correct. My wife, previous to being magnetised, always receives a warning, raps, &c.; she is woke from her sleep once or twice in the night, she is violently agitated, her limbs convulsed, jaws locked, &c.; this continues (with changes) from a half to an hour and a half. This occurs also in the day-time; whilst going about her household duties, she is brought to a stand, and acted upon in the manner described. Sometimes she feels benefited, at others the reverse. Her present state is to me a mystery. She is also a seer of visions: the departed are frequently appearing to her, beckoning, conversing, and calling her away to the spirit-land. At first, bad as well as good spirits attended; but the bad she banished, and now they are all bright and beautiful. There seems a kind of transparent veil between her and the spirit-world; a hazy fog, which still gets brighter each time she looks, so that she can more clearly distinguish the forms of her visitors. She is compelled to look often against her will, because it affects her too much—it unnerves her, but for all that she loves to look. I do not know what to think of her case. She thinks a long magnetic sleep would do her good, but she does not think my influence suitable. I should like the opinion of some kind and experienced Psychologist on this case. I am unfortunately very poor, and unable to get that information which I could have were I in a better position. Thinking that I have trespassed too long upon your valuable time, I must now bring this to a conclusion.—I remain, dear Sir, yours respectfully,

SAMUEL PARKER.

1, Butler's Yard, Red Lion Street, Woolwich, S.E., Sept. 20, 1871.

PROSELYTISM.—The latest news from the spheres is that an indefatigable party of Christian Spiritualists have recently succeeded in converting the spirit of the author of the "Alpha" to Trinitarianism. Unfortunately that gifted mind does not seem to be so competent in maintaining his new views by sound argument as he was in respect to his old ones when on earth.

A LADY writes from Braintree:—"I am sorry to say that I stand alone here in my wishes to investigate the truth of Spiritualism." We shall be glad to receive a visit from our correspondent when she comes to town, and do all that lies in our power to promote her inquiries.

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