

THE MEDIUM

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

SPIRITUALISM.

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LONDON, OCTOBER 13, 1871.

[PRICE ONE PENNY.]

A LETTER FROM EMMA HARDINGE.

To the Editor of the Medium and its Readers.

Most psychologists will agree that the very capacity, much less the disposition, to perform certain of those duties which the battle of life imposes upon us, gains or loses intensity in proportion to our surroundings, and the various influences, mental and physical, which are brought to bear upon us.

This proposition admitted, my most kind and ever-remembered friends in England will not marvel that their late missionary has filled her heart, or the high spiritual aspirations with which she regards the future of her country and countrymen, surrounded as she has been by all sorts of material occupations, pressing domestic duties, and anything but spiritual influences.

The change of world-residences in my case has been attended with many other changes of a personal and exigent character, demanding from me all my time, and more strength and energy than my somewhat impaired condition of health renders expedient or agreeable. Last Sunday I gave my first spiritual lectures at Milford, Massachusetts, and the threads of spiritual life and communion, interrupted and clouded over by the materialisms of my new surroundings, resumed their sway over my mind, and are gradually leading me into the familiar grooves of spiritual missionary labour, the first evidences of which I give by devoting a few moments in sending cordial, grateful, and hopeful greetings to my friends and co-workers in the ranks of English Spiritualism. Though far removed from you, my friends, and perhaps cast off for a time, if not for "aye," from the pleasing duty of ministering as I longer amongst you as the mouthpiece of our beloved spirit guardians and guides: all your kindness, cordiality, and sterling heart-sympathies are with me in grateful memory—have been brooded over in the silent watches of the weary nights at sea, and mingled with retrospective yearning to many a listener in my woodland home in the far West. Of the status of American Spiritualism, I am not at present able to form any other opinions than such as I derived from the observation of former visits.

I have lived for the last month immersed in cares, occupations, and surroundings of anything but a spiritual nature, and with the exception of a visit from Mrs. Cushman, the celebrated musical medium from Somerville, and the opening of my own Sunday lecture course last week, I know of nothing new or worthy to be specially recorded in the spiritualistic ranks of America. Such of my readers as take the American Spiritual journals will perceive that "the cause" keeps moving. Mediums, especially of the physical character, still abound; essayists and theorists are busy in speculating upon the many unsolved problems of this wonderful spiritual dawning that has opened upon us; correspondence rife with the personal experience of busy itinerants keeps alive the connecting links between the wide spaces of this great country; and a wholesome spice of antagonism is not wanted to stimulate the curious to fresh investigations, and the blasé to a renewal of the old warfare they waged with such spirit in the advent of the movement.

I have alluded to the visit of Mrs. Cushman, the celebrated musical medium, of Somerville, and I may here add that the speciality of this lady is the remarkable and convincing proofs she affords of spirit-control in the broad light of day. A guitar laid on my husband's lap, and simply held with one hand by the medium, whilst the other reposed upon the table before her, was beautifully and artistically played upon without any visible agency: different airs sung by the circle were tastefully accompanied, and a solo, representing the advance and retreat of an army, the crack of rifles, and tramp of military, &c., was most skilfully delineated by the unseen musician.

All this, I repeat, was performed in our own apartment, with the music shining brightly on the quivering strings of the guitar. This obvious renewal of the phenomenal marvels that at first arrested my attention, together with the reunion of spirit with spirit which I experienced amidst my large and deeply attentive audiences at

Milford, to whom I spoke last Sunday afternoon and evening, have reopened for me the portals of spiritual thought and purpose. I may not have the sensational novelties to describe that formerly filled our journals—novelties which have now become the ordinary experience of the spirit-circle; but for the sake of brightening the links of friendship's chain, so strongly forged around my heart by the kindness of my English friends, I shall from time to time send them a stray leaf from the tree of Transatlantic Spiritualism, convinced it will be none the less welcome because it comes gathered by the hand that has been so often clasped in friendship with the reader's.

To the many kind hearts that freighted me with good wishes for the dear, silver-haired mother, permit me to say, despite the dismal forebodings of many an interested well-wisher, who perceived the immense risk I ran in conveying this beloved parent across the ocean at her advanced age, that the promises of my invisible pilot were amply redeemed—that I landed my treasure safely on the far Western shore, despite a most trying and suffering probationary period, and that I have just had the pleasure of seeing her cheerful face enter my rural study, beaming with contentment, her hands full of wild flowers and the gorgeous leaves of the autumnal woods, and her heart scarcely less full of love and grateful memories of the dear English Spiritualists than my own. When I add that my beloved husband's form is seen gleaming through the rich woods, busily superintending the erection of the home that next spring is to receive his dear ones as their earthly haven of rest, my best well-wishers may perceive that the sun of happiness shines more warmly for Emma Hardinge-Britten than the physical sun of an unusually cold and frosty September.

Enough of egotistical details. The claims of friendship are satisfied—the words of personal greeting written; and henceforth, I trust, my messages to my English friends will be sped by, and relate to, the denizens of a better and brighter world.

EMMA HARDINGE-BRITTEN.

P. O. address, 251, Washington Street, Boston, Mass., U.S.,
September 23, 1871.

THE RETURN OF A TRAVELLER.

It is always an interesting event to meet a friend who has just passed over a few thousand miles of land and sea, who has come into contact with a great variety of minds, and has sufficient intelligence and so much of the cosmopolitan spirit as enables him to give faithful reflections of the diverse kinds of people and forms of thought he may have met in his wanderings. A tale of travel into any part of the world commands the attention, but much more so when it relates to people speaking our own language—our own family, so to speak—our brothers, sisters, and cousins. The Western continent now supplies the explorer into human nature with materials which afford him specimens of some of the most interesting features in human life. To a Spiritualist they are particularly attractive, and our readers may imagine the pleasure we experienced in receiving a visit from Mr. Tebb the other day, just fresh from a few thousand miles' trip in the far West. A few weeks ago it was our painful duty to announce that this gentleman had been invalidated at Salt Lake City. This was only a temporary fever arising from change of climate, and was rapidly subdued by medications suggested by spirit-friends. Mr. Tebb returns in excellent health and spirits, and with a large budget of most interesting news. Just before he sailed for Liverpool he met Mr. Britten, husband of Mrs. Hardinge, and learned from him that all was well at home. He has purchased a small estate of six acres at Newton, near Boston, at which he is busily engaged in building a house for his family. Mr. Tebb also visited Dr. Newton, and testifies to the fact that our good friend is now doing more in his peculiar mission than he has at any time accomplished. At present he is visited by from eighty to one hundred and thirty patients daily, all of whom are benefited, and many healed absolutely. Mr. Tebb took the opportunity of coming into contact with many of those who had placed themselves under the Doctor's treatment, and interrogated them as to the results. He saw a lady from Philadelphia, who for several years had suffered severely from a complicated disease of the nerves, which baffled the skill of the most eminent physicians in the city where she resided. Her affliction manifested itself in a palsy of the brain and

nervous system. She was unable to speak even, and had to be nursed like a child. Sometimes insanity manifested itself, and she had no control over her limbs. After four visits to Dr. Newton she was entirely restored, and enjoys the privileges of existence as well as ever. She speaks fluently, and can walk and work as well as anyone.

Another phase of Dr. Newton's powers was exemplified in the case of a lady who lives a few miles from Boston, and who brought a garment belonging to a person who was very ill. The Doctor put it on his head and was immediately partially entranced. He began to retch and exhibit the symptoms peculiar to the person to whom the garment belonged. He gave a diagnosis and prognosis of the case. The Doctor receives tracts by the American Liberal Tract Society, and we expect to receive a very handsome photograph of himself soon, which has lately been published.

The Doctor speaks in hearty recognition of all the kindness which he received in this country, and talks of coming over again. In one corner of the room he had about fifty pairs of crutches, which represented a monster collection of some eight hundred pairs at his house in Newport. He had also a large collection of eyeglasses and other aids to defective vision, all of which had been rendered unnecessary by his beneficent treatment. Englishmen who only had a knowledge of Dr. Newton for a few months will learn these facts with pleasure. It might be argued that such treatment and such a man would succeed well as a passing sensation, but would not establish a lasting character. Such a supposition is entirely disproved by the Doctor's success in America, where he has been before the public for a great number of years, and is now as popular and valuable as ever.

Mr. Tebb brings much valuable information from Mormondom. He lived in the house of an eminent Mormon, and became intimately conversant with the various forms of thought, convictions, and practices of that peculiar people. They practise healing by laying on of hands; but, like other sects, believe that God is partial to themselves—that no one but a Mormon elder can effect cures in this way. The good Mormon was astonished to find that Mr. Tebb believed in the same form of treatment and had it applied successfully in his own case. He informs us that we may soon expect a visit from Mr. W. S. Godbe, proprietor and editor of the *Salt Lake Tribune*, and the leader of the new Spiritual movement which is causing such revolution in Utah. Unlike many English Spiritualists, Mr. Godbe is honest enough to confess that many of the theories taught him by his church are false, and have to be renounced in view of the new light vouchsafed by Spiritualism. A polygamist who arrives at these convictions is placed in rather a peculiar position as to what he shall do with his plurality of wives. We have all heard of the New Zealander who presented himself to be baptised as a christian, but the missionary, on discovering that he had ten wives, recommended him to get rid of nine of them and again present himself for baptism. The candidate for Christian fellowship returned in a few weeks and declared himself the husband of but one wife. "What have you done with the other nine?" interrogated the missionary. "I have eaten them, sir," was the answer. However easy it may be for a New Zealander to dispose of his domestic impediments, the course cannot be recommended in civilised life; and hence, great leniency should be exercised towards those who have been placed in an anomalous position from the force of convictions which they have now renounced.

We have received Mr. Godbe's Lecture on Polygamy, in which he states his views on the subject very fully; and his excellent paper, the *Tribune*, may be seen at any time in the reading-room at the Progressive Library.

In the course of six thousand five hundred miles' travel in the United States, Mr. Tebb made many inquiries as to the number of Spiritualists in America, and his investigations have forced him to the conclusion that the number of Spiritualists has been very much over-estimated. His reasons for arriving at such a conclusion are quite elaborate, and require to be fully stated in order to carry the weight which they are intended to convey, and hence we leave Mr. Tebb to give a statement of them in his peculiar way and at his own convenience.

A VISIT TO MISS LOTTIE FOWLER.

DEAR MR. EDITOR,—Being one of those creatures so constituted that to believe a thing I must first prove it, and having heard from time to time such marvellous accounts relating to Spiritualism and Clairvoyance, I, while in town a few days since, endeavoured to get an introduction to some of those noted characters, Mediums; and for the benefit of those who like myself are willing to accept truth when it is possible, I would thank you to insert in your paper the following, which is a brief account of a sitting with Miss Lottie Fowler, lately from America, on Monday, the 2nd of October. About noon I called at her apartments, 24, Keppel Street, Russell Square. I soon found myself in her presence, and after describing the peculiarities of her powers, she requested me to take hold of her hand, and in a few minutes she was entranced. She first described my state of health, and alluded to an accident that occurred eight years since, from which I am suffering now. She then stated that there were spirits present, some of them my friends. She could see my father, and described his appearance—said he died suddenly, and that my mother was standing by with two of my children by her side. I told her that must be wrong, as I had only lost one child. "Yes," she said, "they are yours; one of them calls himself Walter Willie, and he wants you to take a message to his mamma. (It appears that Miss F. gets the words, or impression, and acts as a kind of interpreter.) "He alludes to a lock of his hair that his mamma has. He says his mamma is often talking of putting something to his memory on his grave, but she need not do so. 'Tell her she is not to think of me as there' (meaning in the churchyard); 'I am often with her, although she cannot see me.'" After many affectionate remarks such as a child would make to his parents, Miss Fowler said, "He alludes to some one he calls Dada, or Daba." This I could not understand. "He says it's the person who picked him up when he fell." I then recognised who he meant—it was the servant who attended on him; her name was Charlotte, but he used to call her Daba. After stating various things he wished me to do, the particulars of his death were described; the building in which the accident occurred, his falling from some steps, his discoloured eyes and forehead, and his last convulsive struggles were minutely portrayed. Then reference was made to my mother. Miss F. said she suffered from paralysis, a

lingering illness, &c., which was quite correct. I then referred to her statement that I had two children in the spirit-world, where I had only lost one. She replied, "Yes, there are two; the other a girl, older than Walter; she appears to have died when an infant, or been still-born; she would be now nine or ten years of age." Until then I did not remember that the first was dead-born. Private matters were then gone into, some of which I had not thought of for years. Other spirits were described; some I readily recognised by name and features, others I could not remember. After remaining in the trance for upwards of an hour, and talking all the time, she returned to consciousness, and I declared she knew nothing of what she had said or done. A consciousness of mine then sat with her, and received tests equally remarkable and truthful.

An hour later we called on Messrs. Herne and Williams, 61, Lamb's Conduit Street. Although tables tilted and chairs tumbled, and a dog and hat arrived unexpectedly while the medium's hands were held by me and my friend, I must see it again under better test conditions before I am satisfied. This seance was admitted by the mediums to be a failure.

On the following morning, as I was about to leave town, I called to bid Miss Fowler adieu. While speaking to her, she passed into the trance and gave further tests, sufficient to convince the most sceptical as to her superior clairvoyant powers.—I remain, yours truly, J. HENCOCK.

The Mills, Swallowcliffe, Salisbury, Wilt., Oct. 5, 1871.

A PRIVATE SEANCE WITH MISS LOTTIE FOWLER.

To the Editor of the *Medium and Daybreak*.

SIR,—I am continually being asked to describe the nature of Miss Lottie Fowler's mediumship, and I think I cannot do better than give a few particulars of a seance I had with her lately. She was under influence more than an hour, and during that time was controlled by several spirits, and I can only give a very brief abstract of what was communicated, as the matter would more than fill the *Medium*. She took my hand, and in about three minutes was entranced, which was effected quietly, a few twitches of the hands and muscles of the face being all the indications presented. When entranced, nothing but the white parts of her eyes was visible, and there was no doubt as to the abnormal condition in which she spoke. The first spirit had some difficulty in getting into my sphere, and for some time wandered from point to point, occasionally mistaking influences which proceeded from other members of my family for those which pertained to myself. I was not astonished at, as mediums have before expressed the difficulty they experienced while sitting within my sphere. I at once recognised a description of a deceased relative, who was said to be standing near me, and by kindly directing the spirit to look more accurately at the objects visible to her, I was soon enabled to receive many striking tests. In a short time "Annie" assumed control. She purports to be a little German girl, and speaks in a broken accent. She was much kinder and sharper than the previous control, and accurately described members of my family, and events which were taking place at home; also an indisposition which one of my family laboured under, and which I was not aware of till I went home and inquired. My parents and brothers were accurately described, also Mrs. Burns's family. My own children, whom Miss Fowler had not seen, and my distant relatives were likewise accurately delineated. My personal character was then gone into, and keenly analysed. Then my career in life, pointing out circumstances which even those who are well acquainted with me would have had no conception of. I found that Miss Lottie Fowler is more of a business, personal, and prophetic clairvoyante than spiritual, in the intellectual or scientific sense of the term. The "future" was described in a variety of aspects, and circumstances foretold of the correctness of which I can at present have no proof; but many of them looked exceedingly probable.

A medical diagnosis had to be made from hair sent over 200 miles. The spirits who had hitherto controlled the medium then retired, and Miss Fowler assumed the sonorous voice of a powerful man. The spirit introduced himself with professional courtesy:—"Good evening. How do you do? I have come to examine an object for medical purposes." The hair was put into the medium's hand, when an elaborate description and perscription were given, the correctness of which I cannot vouch for, as I do not know the party to whom the examination referred. I understand that Miss Fowler's mediumship assumes a much wider range than was possible to be presented in the space of one hour; but that on this first occasion that phase of it was offered which is most generally held in request. At the general seance on Tuesday evening we may expect to witness a variety of phases. I have heard repeated testimonies since last week of Miss Fowler's efficiency in her profession.—I am, truly yours, J. BURN.

EXPERIENCES AT A SPIRIT-CIRCLE.

Many of the details at the spirit-circle, from their frequency, become of little interest to the initiated; but some of the statements in the following account are rather remarkable, and must be particularly instructive to those who are beginners in these experiments. The facts herein presented show in a very striking manner that there is a means of communion between mind and mind at a distance, known to Spiritualists, which the generality of people are quite ignorant of. A deeper search reveals the fact that other intelligences than the minds of the mortals concerned are involved in the phenomena:—

To the Editor of the *Medium and Daybreak*.

SIR,—I promised in my former letter to write again as soon as I had anything worth communicating. We have had one or two seances, and the last, held on Sunday evening, September 24th, may prove interesting to some of your readers who are recent converts, like ourselves.

A few weeks ago, I left a stray number of the *Medium* with a friend at Tunbridge Wells, which interested him so much that he was led to write to you for more *Mediums*, to which you kindly responded by giving more than was asked for, especially in replying by letter; and that induced him to write to me, stating that he would be in London on September 24th, and could we arrange a seance that evening at my house, for him to be present? I began to make arrangements to meet as proposed, and on the Saturday my friend, Mr. A., our trance-medium, told me he could not possibly oblige me by coming. So

anyhow, we determined to have a sitting, to see if we could get some manifestations to satisfy Mr. B., from Tunbridge Wells; and on Sunday morning I wrote a note, pressing on our trance-medium to come round, and I got an answer back to say that he could not possibly come, so we made up our minds to do the best we could without him. About half-past seven, six persons sat down to the table, three not having sat before, and after a short prayer and a little preliminary singing, we soon obtained table movements, and the name of a cousin was soon spelt out, with whom we have had full communication before; and in answer as to whether there were any other spirit-friends present, we got a reply in the affirmative, and my father's name was correctly given, to my surprise. As our trance-medium was not there, we did not know exactly how to get any communication. My own right hand was under control, and while we were debating on our best mode of procedure, the table suddenly started moving, and we counted over a hundred tilts; and while wondering what it could mean, we heard a knock at the door, and in came Mr. A., in a partially entranced state, and sat down at the table, my hand at the same time being slapped on the table very forcibly a great number of times, as if in evident satisfaction at the medium's presence. Much to my astonishment, the medium was soon under perfect control, and he wrote on the slate, "Let the lady go," and it appeared that one of the company was restricted as to time, and was weary and mentally wishing to leave, so she and a friend left; but as we were told not to break up the circle, we settled down in our seats again, and our friend gave the name of G. Clark, the spirit who usually controls the medium. We soon got a written communication to the effect that Mr. B. was to form a circle at Tunbridge Wells; that G. C. would attend and lend his assistance, and would endeavour to form a telegraphic communication between the two circles; and that we were not to break up for a little while, as he wished to show some physical manifestations, &c. All this was unasked-for, and as Mr. B.'s hand was now under control, rapping out answers corresponding to those of the table, and as he then was made to shout out "Sing,"—why, he did not know,—it soon convinced him of the reality of spiritual phenomena. We sang, the table keeping excellent time, after which, while the medium was writing another communication, he suddenly turned over the paper and wrote, "She is come." We read it, but could not understand it: we asked again,—still the same answer: then we heard a knock at the door, and who should walk in but Mrs. A., the medium's wife (who is also a good medium—at least, we find her so), in the same condition as her husband had come in, and there she sat, under control but quite passive, till the seance was over; then it appeared that half an hour previous one of the company expressed his sorrow that Mrs. A. "did not come too," but no one took any notice of it. The physical manifestations we then had were the same as usual, viz., the medium stands up, and by certain mesmeric passes of his hands, to and fro, up and down, &c., does just what he likes with the table; and on this occasion, after it had been twisted about all over the room, and even just floated off the floor, it cleared all before it and gradually righted itself, and went—not into the position from where we had been sitting, but into the position from which the table was taken before the medium came in, its usual place in the room, of which the medium knew nothing. Thus finished the seance. Now to complete the chapter. The medium soon became conscious: he hardly knew how he came here. He had been unwell, taken medicine, and gone to bed with determination not to come; but the control was so strong that he could hardly dress himself to come round, and after he had gone his wife felt the same, and in answer to raps she came round also. So I have written to you as briefly as I could, and as our spirit-friend, G. C., insisted on the account of the seance being published, and all of us signing it, we beg to subscribe ourselves, yours, &c.,

30, Canterbury Road, Kilburn.

JAMES D. RHODES.
E. B. W. E. C.
Mrs. R. W. A.
Mrs. A.

A SEANCE AT HULL.

[Though there is nothing new or particularly striking in the following narrative, we give it as a truthful detail of the actual occurrences at a domestic sitting, we would earnestly recommend all our readers to try for themselves:—]

DEAR SIR,—I send you an account of a seance at which I was present on Saturday night, September 30. There were in circle seven, and a lady on the outside to take notes. Before going into particulars, I would observe that this circle has been sitting for a month or two. The gentleman at whose house the seances are held, when in London was present at a seance there, when he received a communication by direct writing, purporting to come from his brother-in-law, who has been in the spirit-land some three or four years. At this seance this gentleman's face was stroked by the spirit-hands of his little children in spirit-life, and he also grasped the hand of his friend and brother-in-law, who told him, through the writing, that if he would form a circle at home he would come and control it. He did so, and they appear to be growing in strength and power nearly every time they meet. One remarkable feature about this circle is, there is a spirit comes whom they designate their "knocking friend," from the peculiar way in which he communicates by knocks. At first these were so indistinct that they could only be heard by close attention; sometimes the sounds resembled those you may produce with your thumb-nail on a table, sometimes more like a thud, but now they are more powerful. This kind of communication is peculiar in its way, and precludes the possibility of imitation. This knocking spirit is very genial, and gives excellent lessons at the circle. He entertained us for two hours until the gentleman's brother-in-law came, during which time several hymns were sung and messages spelt out.

Proceedings were commenced by the spirit choosing for us to read 2 Cor., ch. xiii.; we then sang a hymn, the spirit tilting the table during the singing, the table rising and falling with each note of the music, with admirable time, and regulating the motions in accordance with the loudness or softness of the music. To one witnessing the thing for the first time it was very strange and surprising. The first message spelt out by the spirit, in answer to the inquiry, "Have you anything to say to us to-night?" was, "Worship God in all you do. He is the proper object for his sons to worship." Wholesome advice, which it

would be well for some of us to follow. Many other such messages have been spelt out by this excellent spirit, teaching lessons of wisdom, and revealing the hidden mysteries of the other life. There are many hours of delightful enjoyment vouchsafed to Spiritualists in this manner, which the ignorant and prejudiced are deprived of—giving to us strength to endure and consolation in trouble, through converse with our spirit-friends.

After the above messages were given, the question was asked, "Are any more friends present?" In reply, it was spelt out, "Ask!" It was asked, and the reply was, "Your children." It was then spelt, "Will try to touch mother." Another lady present was promised the same from her child. I asked if my boy was present who had died that night thirteen years before. The answer was, "He is here, with many more blessed children." We were then instructed by the knocking spirit to put out the lights; we did so. After singing, we waited in silence. Shortly I perceived rising before me a luminous vapour, which seemed to pass upwards in small floating clouds, but having no particular forms; this was seen by most, if not all, of us. The lady who sat outside the circle said a luminous vapour seemed to surround the circle, ascending up to the ceiling. In reply to a remark made, the spirit said, by alphabet, "Mr. T. is right." He then spelt out, "Babies are present in vapour seen by all." Afterwards was spelt out, "Tried to touch, and could not." We were told to light the gas. Afterwards our knocking friend spelt out by knocks, "My friend is come," and instantly the table began to move up and down with vigour. Several messages were then spelt out by our new friend, giving his reason for not coming sooner, remarking we had had a very good substitute, which was indeed true. After some more messages had been given, it was spelt, "Put out the light," and the spirit prepared to give some indication of his power over matter. The table was pushed backwards and forwards, tilted up and down, first on one side then on another, and finally we were sensible of its being hoisted from the ground into mid-air, and suspended there for several moments. After it had rested again on the ground, the pushing and rocking recommenced. Here the bell rang, when the spirit desired us to attend to the door. Afterwards the movements were resumed, and the table was again sensibly lifted from the floor, and elevated some inches—probably four or five. "Gas" was then spelt out, and when it was lighted the new visitor was admitted to the room; he proved to be the husband of a lady present. We were about to apprise the gentleman of the information we had received, when the knocking spirit knocked vigorously, indicating he had something to communicate: he spelt out, "Mr. B. is apprised." This was news to us, and we naturally wondered how the gentleman could have become acquainted with the facts. It appears, however, that the lady who admitted him had been telling him all about it; but what struck us was the spirit anticipating our intention to convey this information to the gentleman. We then closed our proceedings by singing a hymn given us by the spirit, "Sun of my soul"—a favourite with the spirit when in life. I would observe the knocking spirit will not give any name, but says he was a Polish Russian, and followed the musical profession when in life; and from the admirable way in which he beat time to the tunes it is certain he must have known and understood something about it.—I am, dear Sir, yours truly, T. T.

Hull, October 3rd, 1871.

P.S.—I omitted giving you the substance of the messages, but perhaps it would do good, as showing the solicitude felt by the departed for those left in life, and beautifully illustrative of that passage, "Are they not all ministering spirits," &c. The first message spelt out by the spirit was, "Have been to Martha, at Hannah's" (referring to his widow, left in life); "she is better in health, but low in spirits." "They do not believe in Spiritualism." "It remains with you to sustain her." "Watch over her with me." All the communications were, of course, rapped out by repeating the alphabet. This is the general mode of telegraphy adopted; it is to be hoped some day a more efficient one may be discovered. Now, Sir, people are apt to despise this sort of thing; but allow me to ask, Is there anything more absurd in it than the common and usual mode of telegraphy used to communicate with our friends in life, by means of the wires, the alphabet, and the indicator? Less than forty years since, people would have ridiculed the idea of our being able to communicate our thoughts and ideas to London and New York; and there is no doubt that what now appears to many minds so very absurd, will be received in years to come by everyone as naturally as it has come to people to accept the ordinary terrestrial telegraphy. It is so strange and unusual, that many minds cannot accept the fact—but fact it is, nevertheless; and is there not comfort in the fact—comfort to the bereaved—comfort to the doubting—to the honest soul, perplexed about its future condition? Such will unquestionably accept the teachings of Spiritualism.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

To the Editor of the Medium and Daybreak.

SIR,—In the last number of the MEDIUM I notice a paragraph under the heading of "Spiritualism in Clerkenwell," in which there are two slight errors which I shall be glad to correct, and at the same time to express the thanks of our committee for your friendly sentiments and encouragement.

Firstly, it is stated that the above-named Association has held weekly seances, free to the public, for upwards of three years. This is not quite correct, as the Association took its present name and form in May, 1869.

Secondly, my name and address are wrongly stated. In giving them correctly, perhaps you will kindly allow me to add that it will afford me much pleasure not only to receive donations to the funds of the Association, but also to accept any books or pamphlets for our library, of which we hope to make good use during the winter months.

Respecting your other suggestions, it is not improbable that it may be my duty to communicate with you again shortly.

R. PEARCE, Hon. Sec.

32, St. Philip's Road, Dalston, E.

Mr. WHITEY informs us that he has heard from Mr. Alsop, who, at the time of writing, had arrived at Chicago. Mrs. Alsop's health had been satisfactory, and the children were well.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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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."

A Clergyman on Mediumship—What is Spiritualism?—The Spiritual Philosophy—Another Anniversary—Brimstonian Logic—Miss Lottie Fowler—Spiritualism at Clerkenwell—The Late Emily Cogman—Exquisite Words on Death—Table Movements without Pushing—Dr. Livingstone on Spirit-Life—A Lecture Fund—The Other Life—The Spirit Messenger—Spiritual Phenomena in Staffordshire—An Account of Stewardship—Saul Among the Prophets—Advice Wanted, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, OCTOBER 13,** Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.
- LIVERPOOL,** Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
- SATURDAY, OCTOBER 14,** 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 15,** 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. Hlingworth.
- 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 16,** 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.
- SOWERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.
- NEW BELLON,** at Mr. Swain's, at 8 o'clock.
- TUESDAY, OCTOBER 17, 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 18,** Seance at 15, Southampton Row, Mdlle. Huet, Medium, at 8 o'clock. Admission 1s.
- Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- Mr. Cogman's Seance,** 22, New Road, E., at 8.
- BOWLING, Spiritualists' Meeting Room,** 8 p.m.
- HAGG'S LANE END,** J. Crane, Trance-Medium. 7.30 p.m.
- MORLEY, Mr. G. Butterfield's, New Scarboro',** at 7.30.
- THURSDAY, OCTOBER 19,** 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 13, 1871.

RECOMMENCEMENT OF MRS. MAKDOUGALL GREGORY'S SEANCES.

Our readers, who derived so much pleasure from the reports of these interesting seances last season, will rejoice to hear they have been resumed, and, as will be seen from the account we are now enabled to publish, with an increase rather than a diminution in the value of the phenomena obtained. On Friday last, a party, consisting of the Rev. Sir William Dunbar, Bart., Mrs. De Morgan, Miss Poyntz, Lieut.-Col. D—, the Rev. Mr. S—, and Mr. J. W. Jackson, assembled at 21, Green Street, Grosvenor Square; and after a portion of Scripture had been read by the Rev. Mr. S—, and a prayer had been offered by Sir William Dunbar, a circle was formed, with Messrs. Herne and Williams as the media.

As most of the company were familiar with the phenomena

obtained in the dark, it was decided that on this occasion we should wait and see what could be produced in the light. A candle, therefore, was allowed to remain lighted on the table round which we sat; and under these circumstances a chair from the middle of the room came up to Messrs. Herne and Williams, who were sitting together. Then a small ornamental chair advanced from the extreme end to the centre of the drawing-room, while another moved from one side of it towards the other. Then another chair came across the room towards Miss Poyntz, and to reach her had to pass between the table and two of the company sitting round it, who made way for the intruder. When close to the lady, it appeared to respond to her questions by various rockings and other spontaneous movements, a gentleman sitting between her and the media, whose hands rested on the table, the construction of which also prevented their feet from touching it. Now, as simple facts, quite independently of any spiritual or other hypothesis to account for them, these movements of furniture in the light are worthy of the most careful investigation from men of science. It is perhaps deserving of attention, in this connection, that chairs and other articles presumably suffused by constant use with vital influence, are those most generally subject to this rather exceptional manner of locomotion. What we want here, then, is not the denial of indubitable facts, but their explanation.

Having extinguished the light, three different voices were heard; after which, on relighting the candles, and when retiring for refreshment, a small round table followed Mr. Williams out of the drawing-room into the passage, as if magnetically attracted to his person. On our return to the drawing-room we once more extinguished the light; and while the hands of the media were held by the gentlemen sitting next to them, their feet being also under the table, a loud and peculiar magnetic sound was emitted by the piano standing behind them; this being repeated at intervals, as if in obedience to the request of various members of the company.

We cannot conclude the report of this very interesting seance without remarking that music appears to exert a favourable influence on the production of the phenomena, as it was while Miss Poyntz was singing "Abide with Me" that the most remarkable movements occurred in the light.

MR. MORSE'S ANNIVERSARY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It was with feelings of surprise and pleasure that I perused the editorial in last week's issue of THE MEDIUM, under the heading of "Another Anniversary"—surprised at the announcement, for I was entirely ignorant of the matter until I saw it in print, and pleased to think that my efforts in furthering the interest of our glorious gospel, humble though they be, are found worthy of celebrating in so pleasant a manner upon their second recurring anniversary.

It is another instance of the kindness I have received at the hands of mortals and immortals, which, apart from any other motive, would alone be sufficient to endure our cause to me—a cause that has illumined with its glorious principles the whole of my inmost being, enriching my intellect, and elevating me in every way in a manner impossible to the deadening creeds of orthodoxy, which is a religion without life, and a life without religion.

In conclusion, I would extend a cordial hope that I may meet as many of my fellow-labourers and friends as can make it convenient to attend next Friday evening, and if the soiree of the College of Mediums, held some months since, be any guide, we can safely expect to pass a pleasant and happy time, enjoying "the feast of reason and the flow of soul."—I am, dear Sir, yours fraternally,

J. J. MORSE, Medium.

[The tickets are now ready, price 1s. each. This soiree will take place on Friday evening, October 20th, at 15, Southampton Row. Proceedings to commence at eight o'clock: tea and coffee from six o'clock to half-past seven.]

THE "PSYCHIC FORCE."

To the Editor of the Medium and Daybreak.

The "psychic force" of, from, or through (which should it be?) Messrs. Herne and Williams is presenting itself under a new development, requiring fresh "courage" in our scientific friends to come up to.

Mrs. Berry favoured me with a note last week, intimating that "John King" had recently told her at a circle that if Messrs. Herne and Williams were enclosed in a cabinet with apertures, he ("John King") would be able to project his hand out of the darkness of the cabinet into the light. Mrs. B. said she had therefore converted a recess in her seance room into a little cabinet, and invited me to be present at the experiment. I went accordingly. And on the mediums' arrival I was appointed by Mrs. B. to act in conjunction with Mr. Clifford Smith, who was also present, as committee. The recess is eight feet from front to back, and just wide enough for the two mediums to pack themselves in a seat at the back; a small hinged wicket, as deep as from the chest to the lower part of the trunk, and furnished with a padlock, shuts them in closely, when seated, against the wall. On taking their seat, we (as "John King") wished the experiment to be under test conditions) locked the padlock and I kept the key. Then we closed the outer door of the cabinet. The mediums we knew could not move, and their hands could not reach the apertures in the outer door by three feet. The two apertures are

about six inches square, and covered with small curtains of dark cloth. On our side, the room, about five paces square, was lighted by an ordinary taper, and we sat on chairs immediately in front of the door, a few feet from it. Presently through these openings emerged the coats, waistcoats, neckties, rings, and even boots of the mediums.

"John's" voice called out, "Look out for the rings!" At "John's" request we sang, "Shall we gather at the river;" then appeared the promised hands at the two apertures, a few seconds at a time: then an entire arm at each of them; then an arm at beyond the elbow reached out, and, apparently to show its momentary solidity, rapped with its knuckles upon our side of the door.

In the meantime we heard the voices of "John King" and of "Katie," and another spirit who was recognised by my colleague. We also heard the singing of a duet, not English words, in the cabinet, far above the capabilities of the mediums. After the half-hour which the exhibition of these phenomena took, the voice instructed us to release the mediums and let them have refreshment. On opening the door we found them as we had placed them, but in a half-entranced state, and complaining of weakness. Having unpadlocked them, they came out at "John's" wish for a quarter of an hour, and took a little fresh air and refreshment, when we again placed them under the same conditions. The experiments were now similar, but executed with greater thoroughness. "John" expressed his satisfaction with the result, and bade us "good night."

We, sitting within a few feet of these hands and arms, knowing the mediums to be locked in out of reach, believed our eyes. When the "psychic-force" weighing-machines are put on the shelf, I suppose we shall hear of optical instruments for seeing "psychic" objects.

J. DIXON.

8, Great Ormond Street, October 11, 1871.

A GENERAL SEANCE WITH MISS LOTTIE FOWLER.

We have received the following note for publication:—

"Will you have the goodness to intimate to your readers that I am desirous of giving a general seance at the Progressive Library, on any evening convenient to you, on condition that the proceeds go to the benefit of our aged brother, Mr. Cogman, who, I understand, has not yet received sufficient to meet his recent expenses. I leave you to arrange the fee, and such other details as may be considered necessary.—Yours, LOTTIE FOWLER, Test Medium."

We have to add that the seance will take place on Tuesday evening, the 17th instant, at eight o'clock, and the admission will be 2s. 6d. for each person. We understand Miss Fowler is in the habit of giving tests in large audiences, and as the accommodation is limited, almost everyone who attends may expect tests. It will give our friends an opportunity of witnessing Miss Fowler's form of mediumship, which is rather unfrequent in this country. We hope this lady's generous impulses will be cordially seconded, and that a successful meeting will be the result.

A GOOD LETTER FROM MANCHESTER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In reply to your paragraph in the MEDIUM, I have to inform you that the Manchester Spiritualists, meeting in Grosvenor Street, have instructed the writer, their Treasurer, to hand over to you 3l. 10s., the desired sum you want to be able to hand over to the Manchester Free Libraries Mrs. Hardinge's work on Spiritualism. To-morrow I shall send you a Post-Office Order for the above amount.—Yours truly,

T. DANBY.

184, Embden Street, Hulme, October 4, 1871.

P.S.—You may always depend on Manchester Spiritualists doing their duty fearlessly when it is pointed out to them in this way.

[The volumes have been sent on to Dr. Crestadoro, Chief Librarian, with advice as to their despatch. We have also had instructions from Richard Bewley, Esq., Cheetham Hill, to send on a copy for presentation to a local library.]

CONCERTS FOR SPIRITUALISTS.

We have received intimation that Madame Lucei Sievers, the distinguished organist and vocalist, a short memoir of whom appeared in the MEDIUM, No. 37, will commence a series of weekly concerts on Friday evening, November 10, in St. George's Hall. Madame Sievers is a Spiritualist, and is endowed with inspirational qualifications. She has had a number of sittings with Madlle. Huet, one of whose controlling spirits purports to be the late Prince Consort. A number of poetical compositions have been received through Madlle. Huet's mediumship, and these will be sung by Madame Sievers at the forthcoming concerts. Good music apart from the concomitants of music-halls will be eagerly patronised by Spiritualists, irrespective of any mediumistic matter that may be introduced.

THE SPECIAL SERVICE AT MR. COGMAN'S.

In accordance with the announcement in the last issue of the MEDIUM, a special Spiritual service was held on Sunday evening last, at the house of Mr. Cogman, 22, New Road, Whitechapel. The service was, in every way, of a satisfactory description. The numerous friends who gathered together upon this occasion to testify their sympathy with our excellent friend in his late bereavement, filled to overflowing the apartments allotted to the purpose. At a few minutes after seven, service was opened by singing from the "Spiritual Lyre," "Spirits bright are ever nigh," at the conclusion of which Mr. Allen read a portion of Scripture appropriate to the occasion. Silence having been restored, Mr. Morse soon became entranced, and, under the influence of his guide, delivered a very stirring and eloquent address, eminently

suited to the occasion. The address, which occupied more than an hour in its delivery, was listened to with marked attention and appreciation on the part of the listeners, and at its conclusion Mr. Morse passed under the influence of the "Strolling Player," who, in his usual witty yet pertinent manner, reverted to the object of the meeting, to render our aged friend some substantial assistance in the hour of his need. During the progress of the service, Mrs. Berry, accompanied by Mr. Herne, who attended in obedience to the request of the spirits, entered the room. After being in the room some moments, a sound as if of a falling body was heard, which attracted the attention of the sitters, one of whom looked up towards the ceiling, and in so doing perceived [something like] a carte-de-visite falling downwards. Search was made for the object, which was found to be a large black fan,* which had been brought thither by spiritual agency in the light.

THE MANCHESTER FRIENDS' INSTITUTE.

We observe the following among the forthcoming lectures announced to be given at the Manchester Friends' Institute:—

October 20th—"Vegetarianism," by Professor Newman.

November 13th—"Modern Spiritualism: Is it Worthy of Serious Investigation?" by Edward T. Bennett (Reigate).

December 1st—"Women's Suffrage in Relation to Peace," by Lydia Ernestine Becker.

December 22nd—"Animals: Their Religious Uses and Significance," by G. V. Marsh, of the Manchester Guardian.

We congratulate the Manchester "Friends" on their choice of subjects.

DEATH OF THE EARL OF DUNRAVEN, K.P.—We have to record the decease of the Earl of Dunraven, which happened on Friday last at Malvern, Worcestershire, where his lordship had been for some little time residing for the benefit of his health. The deceased peer, Richard Windham Wyndham-Quin, third Earl of Dunraven and Mount Earl, and Viscount Mount Earl and Adare, of Adare, in the county of Limerick, in the peerage of Ireland, also Baron Kenry, of Kenry, county Limerick, in the peerage of the United Kingdom, was the elder son of Windham Henry, second earl (who was for many years a representative peer for Ireland), by his wife Caroline, daughter and sole heiress of the late Mr. Thomas Wyndham, of Dunraven Castle, Glamorganshire, whose name his father in consequence assumed. The late earl, who, as is well known, was a convert to the Roman Catholic Church and a man of high intellectual attainments, was twice married. By his first marriage Lord Dunraven had a family of five daughters and a son, Windham Thomas, Lord Adair, late lieutenant in the 1st Life Guards, who now succeeds to the family honours as fourth earl. His Lordship, who was born in February, 1841, and was educated at Eton and at Christ Church, Oxford, married about two years since Miss Florence Elizabeth Ker, daughter of Lord Charles Lennox Ker, and cousin of the Marquis of Lothian.—The Times, Oct. 10. [The deceased Earl was a well-known Spiritualist, and in concert with his son, Lord Adair, printed a very valuable diary of phenomena through the mediumship of Mr. Home. This work was not published, but circulated amongst the Earl's friends.]

QUORNDON.—The meetings announced to be held here and at Loughborough on Sunday, the 1st of October, were a complete success. At Quorndon, however, considerable difficulty had to be overcome almost at the eleventh hour. The room engaged in which to hold the meeting is rented by a person from the trustees of a charity, and on the Saturday afternoon the clergyman of the parish, who is one of the trustees, went to the tenant and discharged him from allowing us to meet on a Sunday in this room to hold such "diabolical" meetings! Nothing daunted, however, we set to work and put up in Mr. Caum's yard a large rick cloth, and so formed a kind of marquee, which, with the very commodious covered gateway, we succeeded in making a very good substitute for the room we were thus prevented from occupying. Notwithstanding that the day was very wet, upwards of a hundred very respectable, well-conducted people from Quorndon, Loughborough, and the adjacent villages assembled, and numbers besides could not gain admittance. A beautiful address was delivered by Mrs. Hitchcock, the medium, upon the Gifts of the Spirit, as spoken of in the 12th chapter of 1st Cor., which seemed to have a good effect upon the minds of the audience; and although questions were requested to be put to the medium at the close, yet not one was asked; and the people dispersed, apparently wondering within themselves with amazement, and astonished at what they had heard. In the evening the Co-operative Society's spacious lecture room at Loughborough, which it is stated will hold 300 people, was filled so that many had to stand. The subject selected by the audience to be spoken from was "Spiritualism Generally." The influence appeared very good, and the medium delivered a most eloquent address in the midst of profound silence. Here also questions were solicited at the end of the address, and although the audience consisted of very respectable, and many of them sober-minded, thinking people, yet not one question was ventured by any; and they also, as at Quorndon, went away with astonishment, some venturing one opinion and some another. Many, however, said that there appeared to be much more in Spiritualism than they had ever imagined. This will no doubt be a day long to be remembered amongst us.

A SUFFERING BROTHER.—We have heard melancholy news of Mr. Powell. He has been obliged to seek refuge in the hospital. His left lung is very much impaired, and it will be a long time, under the most favourable circumstances, before he can be again able to follow any occupation. We think it would be well if he could be properly mesmerised daily. Where are the ardent pupils of the mesmeric class? If a more experienced operator be deemed necessary, we suggest a subscription to pay for such a person to attend him for a few weeks. Who will respond?

MRS. WILSON AND MASTER G. SQUIRES will, during the Winter months, hold Developing Circles at 103, Caledonian Road, King's Cross. Persons wishing to join should send in their names before October 18. To commence at 8 p.m. Admission 1s.

* Mrs. Berry informs us that the fan seen to drop in the meeting was one which she observed in her drawer at home that morning. The spirits had, in the first place, brought it to her when in the theatre, and she had retained it ever since.

OCTOBER 12, 1871.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the *Messenger*; J. J. Morse, France 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.]

At this seance on Friday last, the proceedings were somewhat interrupted by a sententious visitor, and we postpone a report till the communications can be given under more auspicious circumstances. After "Tien" and the "Strolling Player" came a quiet control. The medium assumed a modest and retiring attitude. He spoke in a low voice, almost in a whisper, "I cannot speak what I would. I have only been in this new life a few days. I left the earth-life about a fortnight since. My name, Caroline Desprez, Albans House, Kingsdown, Bristol, aged fifty-five. Can't say more now." The last sentence was uttered with great difficulty.

TO LIZZIE.

[These verses were given in direct writing, at the house of Mr. Bell, 1, Richmond Street, Thornhill Square, Caledonian Road, through the mediumship of Miss Bell and the young lady to whom it is addressed. It was done in darkness, a family circle of four persons being present. Its production did not take more than five minutes, and no sounds were heard. The paper was identified as the same as was placed on the table before the seance commenced. The writing is very small, and the punctuation carefully inserted. It is done in pencil, and rather faint. It is not known at present whether these verses are original or copied. Objects are very frequently moved in Mr. Bell's house, and "Lizzie" is a very good trance-medium; she has been carried through the walls from her own home to the house over the way, and solid objects have been carried several miles.]

A little longer yet—a little longer;

Life shall be thine—life, with its power to will;

Life, with its strength to bear, to love, to conquer,

Bringing its thousand joys thy heart to fill.

A little longer yet—a little longer;

The voices thou hast loved shall charm thine ear;

And thy true heart, that now beats quick to hear them,

A little longer yet, shall hold them dear.

A little longer still! Joy while thou mayest;

Love and rejoice, for time has nought in store;

For soon the darkness of the grave shall hide thee;

Love and rejoice, and feel and know no more.

A little longer still! Patience, beloved;

A little longer still, ere Heaven unroll

The glory, and the brightness, and the wonder,

Eternal and divine, that wait thy soul.

A little longer, and thy heart, beloved,

Shall beat for ever with a love divine;

And joy so pure, so mighty, so eternal,

No mortal knows and feels, shall then be thine.

A little longer yet, and spirit-voices

Shall sing, in heavenly chant, upon thine ear.

Spirits and friends await thee, and God needs thee.

Beloved one, can we let thee linger here?

October 9th, 1871.

MYSTERIOUS STONE-THROWING AT PECKHAM.

For several weeks occurrences of a most extraordinary kind have been going on at Peckham. They can be best described by quoting from the *South London Press* of last week:—

"The first breakage this week happened on Tuesday evening, at the shop of Mr. Howes, grocer and provision dealer, East Surrey Grove. This is the same tradesman who suffered so severely when first the 'ghost' commenced its pranks. The large plate-glass windows which had here been broken were only re-glazed last week, and now another, of the value of £6 6s., has been struck by a large stone right in the centre, cracking in all directions.

"Wednesday passed over undisturbed by any ghostly pranks, but not so on Thursday. On the evening of that day a large stone went with terrific force through a large pane of glass in the shop window of Mrs. Harding, confectioner, St. George's Road, nearly hitting the lady who was standing behind the counter. At the time the crash took place, Police-sergeant Phillips was standing at the corner of the Princess Alexandra, which adjoins the shop in question. When he heard the smash he glanced round, but saw no one near. In a few minutes, however, a crowd of nearly a hundred persons had congregated round the shop. While they were commenting upon the mysterious occurrence, a great lump of red brick came flying over the people's heads and went crash through a pane immediately above the one that had been broken only a few minutes before. Sergeant Phillips was bewildered. He examined the window, found that the missiles had been hurled from different angles, and that was all he could make out. There was a little more excitement in store for the wondering crowd.

"At the corner of East Surrey Grove, in the St. George's Road—directly opposite the Princess Alexandra, which occupies the other corner of the same street—is the shop of Mr. Wilcox, chandler. While this gentleman was engaged hanging something up at his shop door, a stone went crash through a large pane of glass in the window which faces into East Surrey Grove. Mr. Wilcox immediately gazed round about him, but could not discover from whence the stone had come. A very singular circumstance connected with this smash is the fact that directly opposite the pane through which the stone passed, and within about a foot of it, was the glass globe of a gas-light, and this escaped untouched. Judging from the spot where the stone was picked up in the shop, it is almost miraculous how it did escape being hit. There were no more breakages besides these on Thursday evening. Our special ghost-hunter visited the scene of action the same night, soon after the smashing had ceased. All was then excitement, and Sergeant Phillips was actively engaged endeavouring to elucidate the mystery.

Hearing that a bullet had been fired through a pane of plate-glass in a window at the paint works of Mr. Carr, in the St. George's Road, he sent his manager of the works, who was adjoining the premises, and found that what they had heard was quite correct, only that it had occurred about three weeks ago. The manager very decidedly denied the party through the works, and pointed out the hole in the pane in thick plate-glass which the bullet had made—a hole as round and as perfect as if it had been drilled. This strange affair, it appears, occurred in broad daylight, the manager having a very nice view of the room. It was during these brief moments that he happened to hear a sharp crack, a whiz, and then a smash among the panes on the opposite side of the room. He was startled for a moment, but he was more startled when he discovered that, had he not moved away from his post just at the time he did, he might have had a bullet through his body. These are very mysterious proceedings, and all kinds of theories have been adduced as to their cause. Of course the Spiritualists attribute them to the supernatural. As for the police, notwithstanding the tempting bait of £20 reward offered, and their own unremitting efforts, they appear to be as far off the solution of the mystery as ever were the first day they commenced their arduous labours. There is one thing quite certain—the stones come from various quarters, and some one has been expert enough to invent a system of throwing round corners—which is not very likely.

"The whole of the mischief done in the locality seems to be confined to an area of, say, 250 square yards, embracing the top end of St. George's Road and the bottom ends of the streets leading from it—Gator Street, East Surrey Grove, and Camden Grove."

The reporter, or "ghost-hunter," in accordance with his ignorance of spirit-power, urges that "there is more than one engaged in the malicious work, from the fact that the stones are thrown simultaneously from different angles." He is also surprised at the secrecy maintained, but he is much more reasonable to adopt the spiritual theory of which Mr. Jones of Norwood writes, in the same paper, in the following pertinent manner:—

"Sir,—It is true, as your narrative of last week stated, that several men considered leaders in Spiritualism have been to the scene of action in East Surrey Grove, endeavouring to gather correct knowledge of the facts, and through facts, the cause, natural or supernatural, of the stone-throwing in that neighbourhood. Personally, when I found that the only opening close at hand was a narrow lane adjoining Mr. Howes' the oilman; that the stones were large; that the policemen and others saw the stones coming over the tops of the houses; and that the parallel street had its houses the same way, back to back, with gardens between, the belief that any person had strength to throw a volley of stones over two sets of houses, and hit the ground-floor windows, first on one side of the street and then the other, seemed a physical impossibility. Moreover, detectives and ordinary policemen were on the alert, and as 'spirit-power' is known by thousands in London and elsewhere to exist—and that power has been shown by the intelligent raising of ponderous substances in their presence—it, to Spiritualists, seems an easy, a trivial task, to raise and carry the comparatively light weight of a stone of, say, half to a whole pound in weight.

"Incidents of a kindred kind have happened in various parts of England; and in most, if not all, cases, the true ownership of the property injured has been in dispute. We, in the bustle of London life, have little time to try to understand the laws that govern the unseen but existent men and women, who have passed away from our visible seeing, yet who nevertheless live, and move, and have their being, possessed of memory, mind, and will.

"The extraordinary phenomena called 'spirit-manifestations,' which for many years have been sneered at by the public, and the witnesses ruggedly treated sometimes as knaves and sometimes as dupes, are now proved to be true. Science has taken the trouble to examine and find them true. The Dialectical Society—a society noted for its distasteful members—forced by circumstances, have, through thirty of them in committees of five, been compelled to report the phenomena true. Therefore, it is no unwise plan to declare it possible that deceased human beings may have been, and were, at the production of the stone-throwing at Peckham.

"The Peckham stone-throwing will do its work. The breakage of windows will be little or no loss. Mr. Howes' glass was insured. The insurance company which pays will be amply repaid by the extra policies of insurance effected.—Yours, &c., JOHN JONES, Enmore Park, Norwood Junction."

Numbers of similar cases are familiar to Spiritualists; and we have recorded several instances of hauntings being dispersed by holding seances and communicating with the spirits. Why not institute a series of spirit-circles with developed mediums in Peckham?

SPIRITUALISM IN ST. JOHN'S WOOD.

To the Editor of the *Medium and Daybreak*.

Sir,—The new force is amidst us, and already attracts many to a study of the "Realm of Mystery."

Mr. James Hocker, of Henry Street, can worthily claim the apostleship of Spiritualism in this locality; and considering the happy mental revolution which he has lately undergone, I am not surprised at his arduous efforts in the extension of psychic ideas. A few months since he was the arch-Materialist of the neighbourhood; now the finger-post of muscular religion is before his eye, pointing out here and there in this sombre existence lights and shadows on the horizon of eternity.

At his own dwelling, through his wife's mediumship, extraordinary manifestations occur. On one occasion an invited sceptic was viewing the seances with derision, when suddenly he was entranced, and made a "communication." On another occasion, during a "sitting," Mrs. H. became violently excited; her arms were extended, and afterwards she was literally drawn from the chair and levitated. Sometimes during a "sitting" she becomes "invested," and physically characterises one of the departed so faithfully, that the dramatic phenomenon receives almost instant recognition from some person present. Her memorie feats are

truly extraordinary, considering her knowledge of mesmerism extends no further than the sound of the word. They would impress an ordinary observer with the idea that she had figured as a professional. A remarkable phenomenon occurred at this house a few weeks since. She (Mrs. H.), in company with her husband and friend, were conversing about the loss of a vessel in which perished a friend's son. As they were lamenting the circumstances, Mr. H. and friend felt deluged in waves, while Mrs. H. saw the ocean raging in its fury and a sunbeam illumine the drear scene. Other singular phenomena have occurred, illumine the drear scene. More marvellous to the majority of your readers, since they are fed on choicer grain from the celestial granary, but nevertheless marvellous in the sense that they have arisen through the instrumentality of a being whose whole previous career has been dyed with the most negative principles. I have seen Mrs. H. suddenly rendered abnormal, and present striking manifestations from the eternal world. Persons have visited their circle and marvelled at the novelty of the scene. Sometimes hands and faces are gently touched. But it is not with these alone that Omnipotence dwells. He has other sanctified porches in the solemn Temple of Praise. There are now four organised circles, immediately around my own house, in which media have been raised up for the edification of the "sitters," besides periodical investigations which are frequently held. Mr. A. and wife (shopkeepers in this locality) determined to investigate the subject personally. Their maiden seance was held a week since, at twelve o'clock (midnight), after business was closed. In company with myself, they commenced at that credulous hour "when spirits do come." All seated themselves round a small table, gently laid their hands on the top, and patiently waited for a sign. The sign came in the form of a gentle and regular motion of the table. We queried it, and were informed that the room was too light (a fire was blazing), so we adjourned to an adjoining apartment, and recommenced the seance in profound darkness. We then sang, during which the table moved with more appreciable impulses.

A cross-examination took place respecting the more prominent features of the character of the departed whose influence was present—its trade, cause of dissolution, name and situation of the chapel of which its sister is a member, character of pastor, &c., and received satisfactory replies to all queries. The table stopped its movements; we engaged in holy song, and it presently resumed its rockings, but with an advanced rate of friction; indeed, it was getting violent. Another influence had taken possession of affairs. It was identified as the spirit of one of my departed relatives. Interrogations commenced and correct answers were received. But now a test. The presiding genius declared it was cognizant of the father of the lady "sitter" in eternity, and as I knew no communication of any kind or nature soever had existed between them while on earth, I confess this announcement was received by me with astonishment and doubt. Mr. A. asked for the initial of the surname. The table knocked loudly on the letter "S" being mentioned. It was correct, but as an additional test the final letter of the name was demanded. The influence was again on its trial, but was equal to the occasion. "N" brought out three distinct raps. Mrs. A., half astounded with the proceedings, assured me that she was thinking of "H," not "N," as the last letter of her father's name, as he had for forty years before his decease adopted the name of Smith, but that Sheen was his correct name. "N" was therefore the right letter, and the manifestation true. This was certainly remarkable, but another test must be applied. The name of the town or city in which the spirit departed was asked for. On the mention of "L" the table remained motionless, but one of the company was suddenly attacked with severe heated emotions of the limbs, which continued during the recital of "M." From some cause I did not inquire about the correctness of this physical and emotional reply till the morning, and was acquainted that the spirit departed at a village called Levenshulme, near Manchester, but that only one initial was entertained, viz., "M" for Manchester; but as we received two, it appeared that an undoubted intelligence was presiding, since the first initial was not in the least anticipated.

The sitters again engaged in song, and the table resumed its rocking, but this time in different style. Its rappings and general movements were vehement. It dashed itself against the wall, at each of the sitters, danced furiously as though it possessed the momentary spell of intoxication, poised itself on one leg, performed semicircular motions, gave gentle taps with one leg, resting itself on another, then suddenly planted itself on the floor, remained motionless for a few seconds, then literally ground itself round, describing a circle, without in the least raising itself, and so it continued for some time, despite the earnest entreaties of all present. A sign of identity was asked for. The table immediately stopped; silence reigned for a few moments. Suddenly the table raised itself high on one leg, and gave three distinct, almost deafening raps. I am persuaded mere physical force could not have accomplished it. "Can you tell us the initial of your surname?" said Mr. A.—. Three gentle taps. "A, B, C, D —" Bang went the table. "D" was recognised as the initial of a friend's name, on the mention of which by Mr. A.—, the table flew once more into the most violent paroxysms. It was asked whether it recognised Mrs. A.—. "No." Did it know the lady on my right? "Yes." Could it give the initial of her name? "Yes." (This was Mrs. A.—.) On the recital of the letter "B," the table rocked three times. The cause of dissolution was mentioned. The table remained silent, but one of the circle was immediately smitten with intense mental and physical suffering. He was invested with frightful anticipations, and cried out in agony. Affairs began to assume rather an alarming aspect, and so we discontinued our investigations for the time being, promising to meet the spirits on another occasion, and after receiving further physical manifestations, we retired from the table, struck a light, and discovered to our astonishment that we had been engaged for three hours. I confess I was very much amazed at the proceedings, and asked Mr. A.— for a sequel, I being perfectly unable to understand the meaning of the phenomena. He informed me that he considered it most remarkable. If the affair was a spiritual manifestation, it certainly was that of a very dear friend, who during his life (some years since) was an earnest believer in the spiritual agency of table-rapping, and for which he was very much persecuted. He (Mr. A.—) therefore considered the violent table-rapping exhibition we had witnessed was an attempt on the part of the spirit to get itself identified, knowing Mr. A.— was familiar with its peculiar belief during life. It passed away before

Mrs. A.— was married, and only knew her when a girl. This accounted for the spirit not identifying the lady-sitter in her married state, but very readily giving the initial of her maiden surname. Respecting the intense feeling of suffering which suddenly attacked one of the circle, it was to be accounted for in the fact that the spirit before it departed endured sufferings of an agonising character, and to assist its identity, invested the sitter with the same consciousness. Mr. A.— expressed himself delighted with the phenomena, and we separated.

This seance was certainly remarkable. Three persons assemble to investigate, two of whom are sceptical, and receive intelligent communication, perfectly understandable and perfectly correct. I feel persuaded the "creed" of involuntary muscular action cannot account for all these physical phenomena. At this seance, answers different from those anticipated were received, to the astonishment of the circle; indeed, during the whole "trial," as far as we three sane individuals were capable of judging, there was not a single flaw in the evidence. I trust this sketch of affairs in St. John's Wood will be productive of further investigation. The "mystical writing" is already on the wall. Is there any science in the kingdom capable of faithfully interpreting it? Trusting you will kindly insert this in your journal, I am, Sir, yours faithfully,
HISTORICS.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Thursday evening, the 5th instant, a lecture on "The Use of Spiritualism" was delivered by C. W. Pearce, Esq., to the members of this Association, at their rooms, 74, Navarino Road, Dalston, E. The president, Mr. Thomas Wilks, briefly introduced to the members, their friends, and visitors present, the lecturer, who said he felt much pleasure in imparting to his audience the result of his experiences of the use of Spiritualism. The primary use of Spiritualism might be said to be the demonstration of the immortality of the soul of man. Amongst many good people the idea prevailed that the spiritual world was an immense distance off, and had no concern with, or influence over, this mundane sphere at all. Others believed that there was no such thing as a spiritual future, and that man's ultimate destiny was that of any other animal. The use of Spiritualism was wonderfully shown in this, that the phenomena came home to all classes of mentality. The hard-headed sceptic could be convinced by physical evidence satisfactory to his grosser senses; the high-minded thinker or philosophical student by communications of the greatest wisdom. The lecturer then, in an able and rapid review, described the modes of spiritual manifestation by the different grades of phenomena—physical, trance, clairvoyant, clairaudient, and healing. He then said that one great proof of the use of Spiritualism to the human race was its universality. In Christendom alone there were hundreds of sects, representing many shades of opinion—some of them tolerant and reasonable, others intolerant and bigoted. Each got, as a rule, communications adapted to its peculiar doctrine or teaching, but no party could say that it alone obtained communications from the departed. To all sects, nations, or languages, came, without distinction of persons or parties, proof of that glorious truth of God, the immortality of the soul. This was the grand use of Spiritualism. After adverting to the widely different construction that various sects placed upon the teachings of the Bible, as a proof of their utter fallibility when blindly taken in their strictly personal sense, he paid a high compliment to the Swedenborgians, whom he regarded as the most advanced of all Christian sects, although their teachings were not wholly free from dogmatism and pretension. He then alluded to the contemptuous treatment which the modern spiritual manifestations received at the hands of materialistic scientists, and said that the patient investigation of those few eminent men who, although they did not admit the spiritual origin of the phenomena, did not disdain to investigate them, would eventually meet with its reward. He spoke especially of the recent researches of Mr. Crookes, F.R.S. In conclusion, he remarked that all these manifestations, however incongruous and ridiculous some of them might appear, had their special use in the great economy of forces. The knowledge of Spiritualism, however, was a weapon that should be used judiciously, —not in a sectarian or selfish way, not in a foolish or profane way, but with all good feeling and care. He then invited questions from the audience upon the subject of his lecture. An animated discussion ensued, in which Messrs. Wilks, Tapp, Harrison, Everitt, Mrs. Richmond, and other members and friends took part. Mr. George Lambert, under spirit-influence, delivered a short inspirational address. Mr. G. R. Tapp then proposed, and Mr. Harrison seconded, a vote of thanks to the lecturer, which was carried with acclamation. Mr. Thos. Blyton then gave a short account of the progress and present condition of the Association, from which it appeared that considerable success had resulted, and invited membership from those present who were visitors and anxious to investigate the subject of Spiritualism. The proceedings terminated with a vote of thanks to the president, Mr. T. Wilks, for presiding over the meeting.

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