



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

No. 89.—VOL. II.]

LONDON, DECEMBER 15, 1871.

[PRICE ONE PENNY.]

## SPIRIT-PHOTOGRAPHS AND OTHER WONDERFUL PHENOMENA.

By EMMA HARDINGE-BRITTEN.

To the Editor of the Medium and Daybreak.

SIR,—It is some time since I have had the pleasure of communing with my spiritual friends and co-workers across the Atlantic, but though the long and dangerous illness of my beloved mother, together with the urgent and arduous duties of a public life have absorbed every moment of my time, my English friends and the sphere of labour so long and pleasantly occupied by myself amongst them have never passed away from loving memory. In earnest of my undiminished interest in the field of London Spiritualism, I herewith send a few spirit-photographs procured through the mediumship of Mr. William Mumler, a view of which, together with the subjoined account of my seance with that gentleman, may interest the visitors to the Progressive Library. About a fortnight ago I called upon Mr. Mumler for a sitting, impelled to do so by the remarkable accounts of tests furnished to me by reliable persons who had obtained through this channel unmistakable proofs of their spirit-friends' presence and identity. The result of my first sitting was the production of a female form, bending over me in the attitude of affection; but, although the spirit bears some resemblance to a dear departed friend, it is not sufficiently obvious to constitute a likeness. At my next sitting a large and remarkable-looking head appeared on the negative, but ere the prints were taken I could not trace clearly any well-defined likeness. I remarked to Mr. Mumler that the negative appeared to present the appearance of some musical character, as there were indications of a lyre shadowed forth in the negative. Upon this Mr. Mumler immediately wrote on a slip of paper, backwards, the name of "Beethoven." When the prints were at length produced, they clearly showed the portrait of Beethoven hovering over me, and holding a faintly-defined musical instrument in his hands, so placed as to present the shadow between my dress and the watch-chain which falls across it. Now, the circumstances which render the appearance of the great musician upon my photograph singularly significant are these:—My principal occupation during my late residence in England was to write certain musical criticisms in which the life and works of Beethoven formed the chief theme of my analyses. The very last piece of musical writing which I executed was an essay on the Beethoven Centenary at Bonn, celebrated just as I was about to return to America. Whilst engaged in these writings, I have the best of reasons for believing that the spirit of the noble German was frequently with me, and by a variety of test-facts convinced me and others that he was interested in what I wrote, and not unfrequently suggested ideas or dictated corrections upon points of his life and musical intentions. The inspired and venerated spirit assured me, moreover, that he had constituted himself my musical guide, and purposed, in the bright communion of the better world, to reward my unbounded admiration of his character and compositions by assuming the office of my instructor. I think there must be several of my friends in London who will bear witness that I occasionally alluded to communications of the above-named character from Beethoven, but I can most positively assert that I never mentioned them to anyone in America, and I am confident that Mr. Mumler neither knew anything of my musical writings in England nor that I was in the least interested in the appearance of Beethoven. These circumstances considered, I think the remarkable resemblance of the spirit-portrait to the well-known head of Beethoven may be taken as a striking and conclusive test of spirit-presence. A vast number of persons with whom I am well acquainted have received admirable portraits of their spirit-friends from Mr. Mumler, and that when they themselves were strangers to him, and no possibility could exist of his procuring any likeness or knowledge of the spirit-friends represented.

The few pictures which accompany this article were chiefly taken for persons who were unable to attend in person, but who, having sent their own photographs and complied with the conditions announced in the enclosed circular (\*), have received portraits of their spirit-

friends, just as true and faithful to life as those who have attended the sittings in person.

It is for the benefit of my friends, then, in England, and in the hope that some amongst them may be blessed by the wonderful phenomenon of a spirit-portrait taken in this manner, that I send the accompanying specimens and the descriptive circular of the conditions to be observed.

Three (\*) of the pictures I send are taken simply through the influence of distant psychology, and a photograph, the fourth (†), is myself and the spirit of Beethoven, and the other two (‡) are acquaintances of mine, who testify that the spirit-forms seen are accurate likenesses of beloved friends, not one of whom could by any possibility have been known to Mr. Mumler. It affords me especial pleasure to bear this unsought-for testimony to the truthfulness of a medium who, my English friends may remember, has been virulently assailed and publicly prosecuted, as well as persecuted by an infamous attack upon him in New York. Now, although Mr. Mumler was triumphantly acquitted of the charge of imposture, and the verity of the spiritual hypothesis remained as the only method of accounting for the production of his remarkable pictures, it seems to me eminently fit that we should still continue to investigate a phenomenon thus publicly assailed, and present all the cumulative evidence to the world which subsequent developments afford.

I must not omit to record, moreover, the wonderful phenomena which are now transpiring in the presence of Dr. Slade, the physical medium, of New York. In company with a friend, I visited Dr. Slade a few nights ago, and in a semi-darkened room, but still with a sufficient amount of light to read large print by, I saw several spirit-heads form, become brilliantly illuminated with small flashing lights, present themselves in dense white substance within a foot of where we sat, smile, nod, display the full proportions of the head, and then dissolve and melt away before our eyes. One of these heads was that of a valued friend of my own—a lady whose appearance I could not mistake. She came twice—once as a bride veiled, and once with the full proportions of her sweet face openly displayed, as she last appeared to me, a mortal like myself. Writing messages on a slate by the hands of spirits, playing the accordion in a similar way, and many other marvellous tokens of invisible intelligence, also occurred in Dr. Slade's presence; and the fact that these things are all done in the light, and that Dr. Slade affords his sitters the most incontrovertible proofs of his perfect candour and honesty, increases the value of his mediumship tenfold, and renders the phenomena produced in his presence very convincing to sceptics.

Wonderful accounts have reached me through the most respectable and

day that I should receive the order, so that the person of the picture would, as that time, concentrate his or her mind on the subject. The difference in time will be calculated by me. Particular attention is expected to this requirement, as much of the success of obtaining a strong and well-defined picture depends on the harmony of the Positive and Negative forces of the parties concerned. As it is seldom that I succeed in getting the spirit-form until I have taken a number of negatives (consuming both time and chemicals), I am obliged to fix the price at 5 dollars per half-dozen. Those sending pictures to be copied must enclose at the same time the required amount.—Respectfully yours, WM. H. MUMLER, 170, West Springfield Street, Boston, Mass., U. S. A.

\* No. 1 represents a full-size portrait of a gentleman in an Oxford frame resting on a low table. A tall and commanding spirit, of benignant aspect, stands behind and to the one side. Her left arm rests on the top of a harp. She resembles Jenny Lind when in her youthful prime. No. 2 is a group of photographs on a table, which have been sent to Mr. Mumler to have the related spirit-friends taken. In the background are nine or ten spirit-forms, but the group is not very distinct. No. 3 is a truly beautiful production. The spirit, that of a vivacious, slender girl of twelve or fourteen years, with a beaming spiritual countenance, stands by a table, on which she rests a small basket of flowers. On the table is the card portrait of a gentleman, which had been forwarded, and attracted the spirit.

Many will be glad to see this very striking portrait of their much-respected friend. The attitude is pleasing, representing Mrs. Hardinge as engaged in reading a book on her lap, while the spirit stands over her with an arm over each shoulder, and holding what appears to us to be a wreath in front of the sitters. Curious enough, the shadow of this object appears under the chain that hangs from Mrs. Hardinge's breast. Through the kindness of Mrs. Wilkinson, we have seen the other photograph, on which a female spirit appears. In this instance Mrs. Hardinge looks upwards as she used to do on the platform before commencing her orations. These pictures excite grateful memories of pleasant bygone times.

† No. 1 represents a gentleman sitting for his photograph. A female spirit stands by his side, with one arm on his shoulder and the other across his breast. Over her head is a crown with rays of light streaming from it. Behind her a male spirit appears. These figures are so distinct as to be quite cognisable, as Mrs. Hardinge states. No. 2 is a very beautiful group. A gentleman sits for his likeness, and a female spirit, with a star over her head, extends her arms and places a wreath over the sitters' head. Above and beyond the spirit's outstretched arms, and immediately behind the sitters, appear the heads of two boys, apparently about ten and fourteen years of age. These figures are remarkably distinct.

\* CIRCULAR.—To those residing at a distance and wishing to obtain a Spirit-Photograph, I would inform that I have been very successful in obtaining likenesses, by having simply a picture of the sitters, in taking a copy of which the spirit-form appears by the side of it. It will be necessary for those who intend sending to me, to enclose their own card photograph or anyone else's to whom the spirit-form desired was known or thought of having a natural affinity by the law of love or affection, and to mention the date, the day, and the hour that said picture should be copied by recalculating the time a week or ten days from the



reliable sources of the marvels exhibited through the mediumship of a Mrs. Andrews, of Moravia, New York. A friend of mine, in whom I have the utmost confidence—a merchant of high standing, and a shrewd, keen observer—informs me that the perfect semblance of several of his deceased friends and kindred were shown him through Mrs. Andrews's mediumship. He saw the veritable head, gold spectacles, thin grey hair, necktie, and other slight but most significant tokens of identity, which, in the life that he thought was ended, had distinguished his grandfather.

A lady appeared and spoke to him. Face, form, and voice were those of the friend he had deemed dead; but, to make assurance doubly sure, he requested her to turn her head so that he might behold again the dark curls for which, whilst on earth, she had been so much admired. The spirit moved her head slightly, and drew forward a mass of dark, shining curls, resembling precisely the appearance they presented in days of yore. Volumes might be filled with narratives of this kind, received from persons incapable of deception, and most unlikely to exaggerate or make mistakes. At present I have not witnessed any manifestations of spirit-forms materialised, except through the mediumship of Dr. Slade, of New York City, and those given in the manner described above; but are not such phenomena alone sufficient to stagger all our antiquated opinions on the subject of death, and open up to our view a completely new world of forces, powers, and even substances? Whilst the form I have loved, touched, handled, and known lies crumbling in the dust, a duplicate form stands before me in all the panoply of life, attired in the very garments that have perished out of being, and presenting all the tokens of real, dense substantiality that the body wore whilst its atoms yet cohered together! This spiritual substance, too, grows and dissolves at will, takes what form and assumes what colour its creator desires to show, and melts away again into the airy invisibility from whence it was gathered up, under the potent spell of a chemistry of which every earthly chemist is profoundly ignorant.

In view of such manifestations as these, dialectical and other self-constituted bodies of scientists may regret that they gave premature reports, and perceive that the law of spirit-communication must be gauged by all the senses before investigators are in a position to pronounce upon it. The leaders of public opinion elevated to professors' chairs will have a somewhat broader field of analysis to explore than "psychic force;" darkness will no more shield the impostor or mask the efforts of the honest; and we may confidently expect, as the next development of spirit-power, that we may walk and talk with the inhabitants of the better world with the same familiarity and open intercourse that we enjoyed whilst they were denizens of our own sphere. In concluding this Transatlantic waif, permit me to say that, so far as my own experience has gone, public interest in the doctrinal part of Spiritualism advances in steady proportion to the increase of phenomenal demonstrations. In Boston, for five successive weeks I have been greeted by audiences numbering over 3,000 persons. In the few surrounding towns and villages—districts to which my home duties have for the present limited my visits—the same abundant evidences of public interest have everywhere met me. I am at present lecturing in my old spiritual birthplace, New York City, where the large number of respectable strangers and ever-faithful friends of yore who crowd around me bring me the gratifying assurance that the proverbial instability of the American character does not apply in New York Spiritualism.

As there are none of the American spiritual papers personally interested enough in the English speaker's successes to make mention of them, I take this opportunity of informing my English friends that the public here are still as kind and demonstrative in their appreciation of me as ever; and, in fact, I do not know but that I owe to the obvious tokens of public favour that I receive, the editorial neglect with which I am honoured. Spiritualism in the United States lives, flourishes, and increases. May the hungry multitudes of Europe find spiritual food and refreshment beneath the overarching boughs of the same mighty tree, is the prayer of your friend,

EMMA HARDINGE-BRITTEN.

### THE SITUATION IN UTAH.

AN ADDRESS BY W. S. GODBE, ESQ., OF SALT LAKE CITY, DELIVERED IN CAYENDISH ROOMS, LONDON, ON SUNDAY EVENING, DECEMBER 10, 1871.

Before a correct understanding of the present state of affairs in Utah can be attained, something must be known of the origin of Mormonism—a religion that has led a hundred thousand people to isolate themselves in the heart of the great American Desert that they might establish their "Kingdom of God, where none could molest or make them afraid." Joseph Smith, the founder of this system, was not, as is generally supposed, an impostor, but a spiritual medium. Of this, however, Joseph was himself ignorant, being reared in the woods and fields of his New England State, with no education or acquaintance with the busy world outside. When but a boy, he declared that he saw visions, and was told that there was a great mission for him to fulfil in the then early future. Subsequently these visitations became more frequent and extraordinary, and a number of his friends and relations soon called him "prophet, seer, and revelator." This title young Joseph did not reject, for, trained as he was in strict biblical theology, and being totally ignorant of modern Spiritualism, he knew of no other position in which to place himself.

On the 6th of April, 1830, the "Prophet" established "the Church of Jesus Christ of Latter Day Saints" with six members. At first converts were but few, but persecution soon brought its thousands to his standard.

In Kirtland, Ohio, a settlement was formed and a small temple built, but Mormonism and orthodoxy were, from the first, unfriendly neighbours, so the Saints soon emigrated beyond the Missouri, where in the "far West" these earnest disciples of the young Mohammed sought another refuge.

The establishment of "the Kingdom that Daniel saw" on the soil of Missouri, however, was no less distasteful to the settlers of that state than to those of Ohio; so, after a short and contentious sojourn in this infelicitous land of promise, the Saints, under circumstances peculiarly painful, were literally driven from the state to seek an asylum in Illinois. Here they built the City of Nauvoo, with its famous temple, where thousands of European converts flocked to the standard, for the

influence of the "Prophet" was by this time considerable, he having given the strongest evidence of sincerity, and proved himself also equal to many emergencies. He was, moreover, a man of fine physique, with large blue expressive eyes giving language in abundance. He had good perceptions and unusually well-developed spiritual faculties; and not enjoying more than his share of intellectuality, it is not strange that he should have believed in himself, and tried with an energy almost superhuman to accomplish his mission; in a word, Joseph Smith was a religious enthusiast of no ordinary type.

In 1844 the Prophet and his brother Hyram were murdered in Carthage Gaol. Then there arose several contestants for the prophetic mantle, but it was reserved to Brigham Young to take the leadership. More of the protector than the prophet, Brigham at first was conservative, kind, and fatherly. Driven from Nauvoo, he led the Saints five hundred leagues into the wilderness to settle in the valley of the Great Salt Lake, and it is but just to remark that much of Utah's subsequent prosperity is due to his wise and cautious policy. But Brigham Young was the antipodes of his impulsive predecessor, and soon transformed a religion that abounded with spiritual manifestations, to a materialistic theocracy, terribly practical and essentially Mosaic in all its characteristics. Love of power grew with Brigham's advancing years, and the acquisition of great wealth has induced avarice, which now seems to be his ruling passion. Yet of this he is probably almost insensible, and doubtless believes that the means accumulated by the use and appropriation of tything and speculations made successful through his influence, is all justified by the fact that it serves only to concentrate power in the man "whom God has placed at the head of His Church and Kingdom upon earth." The effect of all this upon the people is oppression. Brigham's right to "dictate" them is emphatically and constantly asserted, even to the minutest details of daily life—not only in matters of faith, but also as to their belief about "co-operation"—a commercial scheme that literally monopolises the trade of the territory, and other matters connected with Brigham's temporal policy. In a word, a more complete theocratic despotism it is difficult to conceive, for the organisation of the Mormon Church is as perfect as can well be imagined—its officers being so many reflections of the mind and executors of the will of its divinely-appointed head. 1868 marked

### AN ERA IN UTAH'S HISTORY.

The thinking portion of the people who had left their homes to embrace a religion based on constant revelation and the "gifts and blessings of the ancient gospel" were bitterly disappointed to find themselves subjects of a subservient priesthood, whose energies were directed to the furtherance of divers speculations set on foot by its great dictator, in which the people were generally the losers. They saw, moreover, that Brigham, in opposing the mineral development and in carrying out his mercantile monopoly, was strengthening the prejudice already existing with the Gentiles, and vainly contending against the manifest destiny of the territory.

Instead of accepting the inevitable and conforming to the new circumstances, Brigham sought to retain his influence over the people (not unlike the first Charles) by the assertion of new prerogatives and the most extraordinary assumptions of temporal power.

Those who dared to think freely—and therefore honestly—whose faith in the religion was not quite extinguished, were anxiously waiting to see what the impending issue would be. Among others of this class was E. L. T. Harrison, a man of intense nature and sane intellectual strength, and who is entitled equally with myself to the credit or stigma—as the case may be—of being a leader of this reform movement. Mr. Harrison was pained to realise that the system to which he had devoted the best part of his life was not the beautiful ideal his own mind had projected, but a religious despotism destitute of spiritual life, and the inveterate foe of free thought. The case of Mr. Harrison was, with some modifications, my own also. We had been friends for years, and as such saw eye to eye on these, to us, most vital matters. In the autumn of 1868 the lifelong desire of our souls for tangible, conclusive evidence of a future life was fully met. We then became the happy recipients of a spiritual experience of no ordinary character. It is irrelevant to the subject now before us to enter into particulars, but it is proper to state that from that time we had a heavenly-appointed mission to help to free the Mormon people from their bondage—to emancipate them from that chief of all soul-dwarfing dogmas, Divine authority in the form of erring man. To a few of our most intimate friends only did we unburden our souls, who, without exception, have been true to their trust.

The columns of the *Utah Magazine*, published by Godbe and Harrison, and edited by the latter, were the means employed to disseminate our new truths, and so long as it was supposed that our utterances were sanctioned by Brigham they were received throughout the territory with peculiar joy. The people were faint for the food that we were but too glad to bestow. We gave them the rich, ripe corn of spiritual truth instead of the husks of a Mosaic theology upon which they had so long been fed, rendered fearfully practical by a dictatorial priesthood. In the latter part of 1869 the magazine grew bolder, and dared to advocate, in direct opposition to Brigham's known policy, the mineral development of the territory, the inexhaustible resources of which, we said, had lain covered beneath Utah's rugged mountains long enough—the time had come to lay them bare. This was worse than the most damning heresy, and for thus daring to assume the prerogative of the Lord's anointed in interfering with this and other temporal matters we were tried before the High Council of the Church for apostasy, found guilty, excommunicated, and duly transmitted to the

### BUFFETINGS OF SATAN.

Had there been at that time any doubt in our minds as to the identity of that very useful personage or his emissaries, immediately after this occasion it would have been dispelled, for the "faithful," with Brigham at their head, were the only ones from whom we received any buffeting, but they certainly did this business to perfection, either as Satan and Co. themselves, or as proxy for his majesty. Notwithstanding the buffetings, however, we progressed admirably, and the seeds of truth that had been planted were already bearing fruit. Meetings were held several times a week, attended by crowds of attentive listeners. The *Utah Magazine* gave place to the *Salt Lake Tribune*, a weekly periodical of eight pages, devoted to "mental liberty, social



RESPECTING POLYGAMY

## WHAT HAS SPIRITUALISM DONE?

It has erected an elegant hall to contain 1,000 persons, that has been dedicated to freedom, equality, and fraternity. It has been the pioneer in the development of the vast mineral resources of the territory—in unlocking the "treasure-house of the nation." In a word, Spiritualism in Utah has been a champion of progress, as much in a material as in a spiritual sense, and during the conflict in Utah—which at times was most severe—it has never so far forgotten the high character of its mission as to be vindictive or extreme, seeking ever to be influenced by the broadest charity, conceding sincerity to those who spoke bitterly against us; and while the two-edged sword of truth has been the weapon employed in its defence, it has, in the main, at least been wielded by the hands of justice and fraternal consideration.

## WHAT INSTEAD?

We are glad to observe that the *American Spiritualist*, edited by J. M. Peebles and Hudson Tuttle, will be published weekly after the 1st of January, and with it will be given away *Woodhull and Claflin's Weekly*, edited by Mrs. Victoria Woodhull, one of the greatest mediums of the age, and candidate for the next Presidency of the United States. On receipt of 15c. we can supply these periodicals for one year, with the addition of perhaps a small sum for extra postage. Communications from J. M. Peebles indicate considerable excitement in sectarian circles, caused by his visit to Memphis, Tenn. His lecture on "Salvation, Damnation, Baptism, and the Doctrines of Spiritualism" seems to have stirred up a full gale of the pious antagonism existing between the theology of the churches and the truths of nature as taught by Spiritualism. Friend Peebles has proceeded to New Orleans, where he will remain until the middle of January. A sub-tropical climate is indispensable to Mr. Peebles during the winter, on account of the delicate state of his health. It is a marvel to see how such a frail constitution can accomplish so much.

### RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. BURR, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Delegations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.



## 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:—

One Copy Weekly, post free, - - - - -	11d.
Two Copies Weekly, " - - - - -	24d.
Five Copies Weekly, " - - - - -	5d.

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.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C.; Curcio & Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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."

Shall the MEDIUM be Twopence Weekly?—The Anniversary of the St. John's Association of Spiritualists—A Lecture on Trance-Paintings—"Modern Witchcraft"—Miss Kate Fox at Mrs. Makkdougall Gregory's—Miss Fowler's Seance—The Sunday Services—Literary Intelligence—Liverpool Young Men's Christian Association—The Spirit Messenger—Heaven and Hell—Dalston Association of Inquirers into Spiritualism, &c.

### SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, DECEMBER 15,** 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, DECEMBER 16,** 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.
- Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.
- SUNDAY, DECEMBER 17,** Mr. Cogman's Seance, 22, New Road, E., at 7. Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance.
- 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.
- 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,** Union Chambers, 15, Dickenson St., Mount St., at 2.30.
- COWMS,** at George Holdroyd's, at 6 p.m.
- HAGG'S LANE END,** 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
- GLASGOW,** Whyte's Temperance Hotel, Candleriggs, at 6.30.
- GAUTHORPE,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
- MORLEY,** Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
- HALIFAX,** at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
- NOTTINGHAM,** at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
- MONDAY, DECEMBER 18,** 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, at 7.30.
- NEW PELLON,** at Mr. Swain's, at 8 o'clock.
- TUESDAY, DECEMBER 19,** Miss Lottie Fowler, Clairvoyante and Test-medium, at 15, Southampton Row, at 8 p.m., admission 2s. 6d.
- Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.
- KEIGHLEY,** at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- GAUTHORPE,** at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
- SOVERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.
- WEDNESDAY, DECEMBER 20,** Seance at 15, Southampton Row, Middle Huet, Medium, at 8 o'clock. Admission 1s.
- Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- 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.
- NOTTINGHAM,** Long Row. Lectures by Trance-Mediums on Laws of Health, &c. 8.15.
- THURSDAY, DECEMBER 21,** 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. Free.
- BOWLING,** Hall Lane, 7.30 p.m.
- GAUTHORPE,** 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, DECEMBER 15, 1871.

### A TRINITY OF OBJECTORS.

The article of Mr. Pitt, in No. 86, respecting communications received at the spirit-circle in Halifax, have called forth three different expressions, to which we gladly give publicity. The first lady writes:

"I cannot resist expressing my very great regret that such a communication as that which appeared in last week's number of the MEDIUM purporting to come from a spirit calling himself Joseph Pandra, should have been admitted into its pages. I cannot see why communications coming from an ignorant and vulgar spirit should be any more tolerated than one of the same character from one in the flesh. This Joseph Pandra, whoever he may be (or has been) is decidedly a very ignorant

spirit, judging from the statement he gave, namely, that 'the Virgin Mary's name was Mary Christ, and that she was the daughter of one Thomas Christ.' I conclude that Mr. Pitt, who considers this statement 'noteworthy,' is himself as ignorant as his spirit-friend of the fact that Christ is not a personal name any more than magistrate is a personal name. Christ signifies an office, 'The Christ,' 'The Anointed One,' 'The Christ of God.'

The second objector appears to be a lady also; but she does not give her name, simply signing herself "A Truthseeker," and says:

"I am a constant reader of the MEDIUM and a thorough believer in Spiritualism, and I was exceedingly surprised that a believer in the good and holy teachings of Spiritualism, and also its Editor, should have inserted in the MEDIUM of November 24th such a discourse as that professed to be spoken by a spirit calling itself Joseph Pandra. I think anyone must at once have discerned it was the teaching of a lying and diabolical evil spirit, who had unhappily got possession of the medium. The apostasy the spirit uses, in speaking of the origin of our Saviour Jesus Christ, is fearful; indeed, the reading of it filled me with horror and indignation, and an intimate friend of mine who in general lends and circulates his MEDIUM, on reading such lies and irreverence to our Saviour, put his MEDIUM in the fire, for fear such apostasy should fall into anyone's hands in his house. I can assure you that the printing in the MEDIUM of such lying statements greatly damages the cause of Spiritualism. I find already the statement has been picked out by one of our Liverpool clergymen, and inserted in the daily papers, to show to the public at large the apostasy of the Spiritualists' teachings."

Now, what kind of excuse, apology, or reply can be expected from such an awful editor as would publish the "diabolical" paragraph in question? He simply says he is an editor, and not a Pope. He is not in possession of the exact truth respecting the birth, parentage, and personal acts of Jesus, or why he was denominated the "anointed;" hence, in these matters, so far as it is necessary to attach any importance to them, he is "a truthseeker." The editor did not endorse the statement from Halifax, nor is he in a position to contradict it. The circle is composed of ignorant, illiterate people, or at least they were so when they took up the subject of Spiritualism. The medium is quite unacquainted with history or theology, yet several volumes have been given through her lips, and the term "Pandra" is corroborated by statements in ancient Jewish books respecting the birth and parentage of him who is known to Christians as Jesus Christ. Such, then, is a test of the fact that these spirits communicated something which the circle knew nothing about. Now, as regards their being "lying," "ignorant," and "diabolical," the uncharitable vituperations of our lady friends are of no avail whatever, so long as they offer us no evidence or argument to warrant them in employing such abusive language. If they can tell us anything about Jesus as an indisputable matter of history, apart from denominational traditions, then they will be the cleverest people we have ever heard of, and serve the cause of truth immensely, if they can find anybody to believe them.

Our second correspondent encloses a letter from the *Liverpool Courier*, from the pen of the Rev. John Jones, who is so indefatigable in his support of Spiritualism that he gives the publicity to the most radical statements of mediums, by quoting the paragraph objected to. He introduces it as follows:—"Any of your readers who, in common with myself, regard modern Spiritualism as an apostasy from Christianity, will probably be interested in having one of the latest communications from the spirit-world put before them;" and he concludes with the following observation:—"Such, then, is the view of the Saviour of the world, and of his inspired apostles, as received by Spiritualists. What a luminous comment does the above become upon the prophetic words, 'Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils.' Spiritualism is making rapid strides. It threatens to overwhelm the ark of truth, and become the battleground between light and darkness more terrible than any other. Let all who value their peace and safety avoid it."

Now, to our third critic, we have a few plain statements to make. First, Spiritualism is decidedly a dissent from what he calls "Christianity," or the two would be one, and no distinction would be necessary. But Mr. Jones, in his zeal to cast dirt at Spiritualists, is unjust in using the term "apostasy," unless he is, at the same time, pleased to apply the same term to Jesus, in respect to his treatment of the forms and traditions of the Pharisees. Spiritualists, even the most radical, are much more afraid of committing the sin of blasphemy than the most pious Christians, and hence dare not adopt the rash and unjustifiable conclusions which form the chief tenets of Christian faith. They ask such gentlemen as Mr. Jones, "Is the world saved?" If the answer is "No," then the inference is that the supposed Saviour either failed in his mission, or else it is a mistake to affirm that there is such a Saviour. According to Mr. Jones's closing remarks, the world is anything but saved. It seems to be overwhelmed with "terrible" antagonisms, of which Spiritualism is the chief, even threatening to overwhelm the sacred ark in which this world's saving light is supposed to reside. The Spiritualists, in all their interviews with the spirit-world, have failed to receive one glimmer of evidence to establish the dogma of salvation through Jesus or any other. It is found that a man is not good or bad on account of his beliefs, but rather on account of his aspirations after truth, and conscientiousness in the exercise of such truths in his daily life. Hence, our objectors, though extremely ignorant of spiritual truth, may be very excellent people, and we are thus taught an act of charity, and to avoid the unqualified censure in which they indulge—an example which it will be pleasing to see them copy.

Coming back to the question of "apostasy," we take a glance at



the life, acts, and words of Jesus, as recorded in the Gospels; and, without questioning their origin or authenticity, and without cavilling as to what belongs to the "man Jesus" and the official "Christ," we boldly affirm that the Spiritualists' view of Jesus and of human salvation is that taught by Jesus and the Apostles and entertained by the apostolic church; and that therefore, if the harsh term "apostasy" is to be used at all, it must refer to our reverend critic and our two lady correspondents, along with others who think like them on these theological points. Hence we find the pertinence of the text quoted by Mr. Jones, and have to go no further than himself to see it illustrated to the very letter. Spiritualists practise the very same formula and attain the very same results which the apostles did, with Jesus at their head; hence their "faith" is that referred to by the New Testament writer as "THE faith" from which he predicted some would depart. Mr. Jones cannot establish his connection with the apostolic "faith," but, on the other hand, he has lately promulgated a "doctrine of devils," in order to cover the ground due to the action of the Spirit as demonstrated in Judea by Jesus and the Apostles. We are so firmly established in the truthfulness and goodness of our principles and mission that we dare, in the fullest and openest manner, not only declare them to the whole world, but to admit the discussion of them by any competent person; hence we have to intimate to Mr. Jones that we shall gladly allow him one column in the MEDIUM per week to establish his belief, reserving to ourselves the privilege of replying at equal length.

This is an age in which truth-speakers are wanted; men who are not afraid of knowing the truth, and who dare give it utterance; and we take this opportunity of stating, plainly and clearly, that Spiritualism, as we understand it, has no desire to curry favour with those individual opinions which our correspondents and critics call "Christianity." The position of our critics is not characterised by modesty. They seem to think they know the mind of God conclusively with reference to the highest and most sacred subjects, and that their opinion and belief are the rule of thought for everyone else. In this respect Mr. Jones and our lady correspondents constitute themselves little popes—very little popes—and would burn, destroy, and obliterate every expression of thought contrary to their own personal views. To such blindness and bigotry, however amiable and harmless, please God, we shall never bow down. We prefer to imitate the example of Jesus, who, in his day, stood up face to face with the bigoted priestcraft and blind ignorance of the age, and declared the spiritual truths which He experienced in his own consciousness. This is our platform: truth as we find it, and truth capable of demonstration; and knowing as we do the origin of what is called Christianity, and its bold defiance, in theory and action, to every principle taught by Jesus, we can certainly entertain no scruples in opposing it unflinchingly. We write and work, not for self-satisfied sectarians and spiritually puffed-up bigots, but for those who dare to know the truth and feel their want of it.

#### MR. GODBE'S LECTURE.

The essential principles of the peculiar community which exists in Utah were much enhanced in the estimation of those who attended the Cavendish Rooms on Sunday evening, by the very excellent address delivered by Mr. Godbe. We have heard several intelligent people confess that, with all their reading and investigation, the leading objects of Mormonism had been entirely misunderstood by them. The public have been presented with the perversions and crudities rather than the true spirit and purpose of that peculiar movement. Mr. Godbe has helped wonderfully to set the matter in its true light, and we are sorry that we can find space only for such a condensed abstract of his excellent remarks. Our friend is or has been a Mormon, and is profoundly initiated into the merits of that faith. It would appear that its founder was a medium, and that, like all other faiths, the Latter Day Saints had a spiritual origin and were a spiritual community. Under the reign of Brigham Young, however, this spiritual doctrine has been deteriorated and a selfish temporality instituted in its place, against which dire tyranny Mr. Godbe and his friends energetically protest. His deliverance on Sunday evening was characterised by a clear philosophy, intelligence, promptness, energy, and a hearty philanthropic enthusiasm, aided and enlightened by spiritual truth. Hence, Mr. Godbe's principles can by no means be called Mormonism or any other sect, but represent a broad eclecticism or spiritual philosophy. We are more than ever persuaded that the Mormon community has been engaged in a most important work, experimenting upon the great question of social and political institutions in harmony with spiritual principles. That they may have erred in their attempts to arrive at the result desired is no argument against the utility of the effort, and upon the ashes of their defeat may yet be erected a structure to which the eyes of the world will in admiration be directed. Mr. Godbe is about to return to his home in the Far West; but should he be spared to pay us another visit, he will be received with the same cordial friendship as recently bid him a reluctant adieu on Sunday evening. It is long since we saw a stranger in Cavendish Rooms so hemmed in by a crowd of admirers, and the progress from one end of the hall to the other occupied the speaker nearly half an hour.

The lesson read was an appropriate selection from Gerald Massey's "Tale of Eternity."

On Sunday evening next Mr. Morse's spirit-friends will again control him and deliver an address. The first hymn will be No. 142, and the second No. 27 in the *Spiritual Lyre*.

#### MISS LOTTIE FOWLER'S MEDIUMSHIP.

We regret that the pressure on our space forbids our offering to the public the matter which has been in preparation for several weeks respecting the mediumship of this lady. Owing to a misstatement in our last issue, her seance was not well attended on Tuesday evening. Mr. Cogman, however, got several remarkable tests. Three other gentlemen also received tests, but not so numerous as in Mr. Cogman's case. We take this opportunity of informing Miss Fowler's friends that she is willing to attend parties when her engagements will permit. By forming a circle of this kind, she is enabled to pass round and give a variety of tests to the different members of it, thus bringing forward more completely the spiritual influences attending the whole family. We understand she will give another seance at 15, Southampton Row, on Tuesday evening next.

#### MISS FOWLER'S MEDIUMSHIP VERIFIED.

To the Editor of the Medium and Daybreak.

SIR,—With reference to the identity of Henry Nye, who manifested through Miss Fowler's mediumship, and was said to have been drowned at Chatham some months ago, and referred to by you in a recent number, I beg to say that I am acquainted with a family of that name both here and at Chatham, and although of no relation to the young man lost, they testify to the truth of the fatal occurrence at the time stated.

NEVIL LARGE.

Canal House, Maidstone, December 12, 1871.

#### MR. MORSE AT BIRMINGHAM.

Last Sunday evening, Mr. J. J. Morse, trance-medium, delivered an address under spirit-influence at the Public Lecture Room, Paradise Street, Birmingham, to a large and appreciative audience. He also gave a public seance at the same place on Monday evening, and attended a social gathering of the Birmingham Spiritualists on Wednesday evening. We shall furnish our readers with a full report of the above proceedings in our next issue.

#### MR. RIPPON, MUSICAL MEDIUM.

Mr. Rippon is in town this week and next, and is at liberty to give a few musical seances either in the evenings or the afternoons, from Monday of next week. He is also disengaged to-morrow afternoon. Terms, One Guinea.

Mr. Rippon's beautiful music is such a treat that we hope our friends will get up little parties and keep Mr. Rippon busy while he is in town. It will afford a cheap entertainment, and of a much higher class than can be usually obtained.

Address at 15, Southampton Row, Holborn, W. C.

KINGSTON-ON-THAMES.—Mr. Burns's Lecture, on Wednesday evening, was a great success, and, contrary to all expectations, the Dialectical Report proved a most interesting topic. We urge upon our readers the desirability of having similar lectures given as frequently as possible.

"CONCERNING SPIRITUALISM," by Gerald Massey, is selling rapidly, and is universally liked.

KEIGHLEY ANNUAL CHRISTMAS FESTIVAL.—At the Spiritual Brotherhood Lyceum, East Parade, on Monday, Dec. 25, a public tea-meeting will be held, to be followed by an entertainment in the evening, consisting of readings, interspersed with music. Tickets for tea and entertainment, 8d. each. Tea on the tables at 4 o'clock; entertainment at 7.30. This excellent institution deserves well of the Spiritualists in the district, and we hope the Lyceum will be crowded by hearty friends both upstairs and down. The readings will be by Lyceum members and leaders, and the music will be sustained by the choir. Applications for tickets should be made to Joseph Tillotson, Conductor and Secretary.

JOHN T. MARKLEY begs to thank, through the MEDIUM, those Spiritualist friends in London and elsewhere, who have so kindly sent him books, &c., and invited him to private seances during Christmas-tide. Communications should be addressed, with his full name, to Church Lane, Crowland, Peterboro.

SPIRITUALISM is about to be discussed before a young men's association at Hull. We hope it will meet with fairer treatment from our "Christian brethren" than at St. John's Wood and Liverpool. Sectarians dare not look truth in the face, but have a plentiful supply of charitable condemnation for those who do.

We are pleased to hear that the soldiers at York Barracks are making satisfactory progress in the investigation of Spiritualism.

MORLEY ASSOCIATION OF SPIRITUALISTS.—In response to the public demand for more reliable information on the subject of Spiritualism, this Association has much pleasure in announcing that it has secured the services of Mr. Jas. Burns, of London, who will give two public Lectures in the Oddfellows' Hall, Fountain Street, Morley, as follows:—On Monday evening, December 18, 1871, subject—"Spiritualism and Science," in which it will be shown that the Phenomena occur in accordance with Natural law.—What is a Medium?—How to Communicate with Spirits.—The Rules and Directions for the Spirit-Circle. On Tuesday evening, December 19, subject—"Spiritualism and Religion." The Lecturer will point out the Relations between Spiritual Manifestations and Religious Truth, with special reference to the Mission of Jesus, the Early History of the Church, and the Needs of Man in the Present Age. The theme of the Lecturer will be, "Is Spiritualism in accordance with true Science and pure Religion?" Questions will be answered at the close of each Lecture, but no discussion will be allowed. Doors open at Seven o'clock, Lectures to commence at half-past. Admission: Front seats, 6d.; back seats, 3d. Mr. Burns will deliver similar Lectures in Wellington Hall, Queen Street, Huddersfield, on Sunday, at two and six o'clock. We hope the friends of Spiritualism will co-operate heartily to render these efforts a success in every way.



## The Spirit Messenger.

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

Dec. 8.

The medium having been controlled, Tien-Sien-Tie proceeded to reply to the questions put to him.

Q. A correspondent in Paris desires your opinion as to the relations existing between the soul and the body. Some say that the soul expands, like a sphere, outside of the physical body, while others maintain that the soul interpenetrates all the tissues of the physical body. Can you give us the result of your observations with reference to the matter?—  
A. In all our communications with reference to this subject we have plainly and unmistakably taught one fact, which we will reiterate this evening. The material physical body is primary, and from it is developed that which constitutes the spiritual body. The spiritual body is imbedded, to use the term, within the physical casement, and during its relation to the bodily existence it remains quiescent. It is absurd to suppose that the spiritual body encompasses the external bodily organism, or that we receive our consciousness through the spiritual body.

Q. Besides the physical body and spirit body, you tell us of a spiritual principle. Can you give us any evidence of it?—A. To give evidence of the existence of this fact would be to hold the master-key of existence, and we never yet have been enabled to comprehend this matter, for in mastering that mystery—the inward spiritual essentiality—we not only know ourselves, but we know our Creator, since man embodied is a finite representation of the Infinite Mind. We only know of this spiritual intelligence by its manifestation.

A conversation ensued on the existence of animals in the spirit-world, which was so unsatisfactory that it is not reported.

JACOB TWIN.

"In accordance with a request conveyed to me by the guide of the medium that I would manifest myself, I have done so this evening. It is a great many years ago since I left the earth-life, and you may perhaps ask why I should return on the present occasion. I trust you will excuse my deferring my answer to a future time. Let it suffice for the present that I am not only a searcher after truth, but a proclaimer of that truth which I do possess, and that in my earthly efforts for the promulgation of the truth I suffered severely, so much so that death was the only option that I could afford to the injured majesty of the law, which, I need not say, was the law of aggression—a law which bound the utterance of the soul of man, and one which might exist at the present day. I was tried, condemned, hanged, drawn, and quartered in the month of October, 1836, for the printing of a seditious book. My name was Jacob Twin, and I lived in Cloth Fair, Smith-field."

The spirit uttered his thoughts with clearness and precision, but had scarcely power to finish them. We shall be glad if our friends will aid in searching the records of the past to see whether such a person as Jacob Twin lived and suffered as stated.

## MEETING OF THE FRIENDS OF MESMERISM AT THE PROGRESSIVE LIBRARY.

On Wednesday, the 6th inst., Mr. J. W. Jackson delivered a short address at the Progressive Library on "The Introduction of Mesmerism into Britain, interspersed with personal reminiscences of its advocacy in the provinces, together with a statement of the means now being used for the establishment of a Mesmeric Institution in the Metropolis, similar in principle to those of Dublin, Edinburgh, and Glasgow." Alluding to the addresses which had been given in the same room last Spring, he said that he had then traced the history of Mesmerism from remote antiquity to modern times, and should therefore presume that his present auditory were acquainted with this portion of the subject. He then sketched the career of Mr. Chenevix, an Irish gentleman long resident in France, to whose labours more especially we owe the introduction of Mesmerism to the notice of the more educated portion of the British public. During nineteen years this gentleman laboured at all he heard about Mesmerism, but being at length persuaded to actually witness an experiment, he came away convinced. Ten years after this—that is, in 1828—he introduced the subject to the notice of Dr. Elliotson, and was about to publish a work on Mesmerism when his beneficent labours were cut short by an acute disease in 1830. From this time to 1837 little seems to have been done in this country, when the arrival of Baron Dupotet once more aroused attention to the importance of Mesmerism, both as a branch of science and also as a therapeutic agent. The great achievement of Dupotet, however, was the full and final conversion of Dr. Elliotson, leading eventually to the commencement of the *Zoist* and the establishment of the London Mesmeric Infirmary, both now unfortunately extinct, but we hope to be eventually revived under another form.

These things, however (said Mr. Jackson), you may find in books, and my purpose on the present occasion is rather to narrate to you some personal incidents that have not yet been embodied in Mesmeric literature, but which, nevertheless, have a bearing on the past, and, we trust, prospective progress of the cause. Perhaps, then, I may be pardoned for stating that my conversion to the truth of Mesmerism was, like that of Mr. Chenevix, accomplished at a single sitting; but then the tests were crucial. A friend, of whose integrity I could not doubt, asked me to select some young lady, altogether ignorant of phrenology, whom he had never seen, and he would endeavour to mesmerise her, and evoke the cerebral organs into manifestation. I did so, and, in the presence of her parents and myself, the experiment succeeded to admiration. This was in 1843. In 1847 my excellent coadjutor, the late Mr. William Davey, of whose singleness of purpose and entire devotion to the cause, and, indeed, I may say, of whose general elevation and purity of character I cannot speak too highly, invited me to join him in the public advocacy of Mesmerism. During several years we delivered lectures on the subject, accompanied by carefully conducted phreno-mesmeric and other illus-

trations, in the West of England, and also through North and South Wales. In the beginning of 1851 we were in Anglesea, and, after much consideration, determined to proceed to Dublin. This was rather a bold undertaking, for we did not know a single individual in the city, nor, I may say, in all Ireland. The more earnest and inquiring minds of the Irish capital, however, soon rallied round us, and after nine months of arduous and exhausting labour, during which we lectured in the Rotunda, always six, and occasionally eight times a week, we had the unspeakable satisfaction of seeing a Mesmeric Association established, with the deservedly-honoured name of Archbishop Whately as its patron, and the zealous pupils of our Mesmeric class as its members. In this connection let me not forget to mention with heartfelt respect the name of Iver Macdonnell, Esq., the honorary secretary, and, I may say, moving spirit of this association, without whose unwearied and self-sacrificing labours it would never have been organised.

At the termination of our lectures in Dublin, we spent fifteen months in the Irish provinces, during which we visited most of the large towns of the Sister Island, such as Cork, Limerick, Galway, and Belfast, and from the latter removed, in February, 1853, to the next important scene of our labours, the learned and accomplished capital of Scotland. We arrived in Edinburgh, personally, as strangers, but with letters of introduction to George Combe and Professor Gregory, by the latter of whom we were introduced to Sir William Hamilton, Sir Thomas Makdougall Brisbane, and other persons of influence and position. Our labours here extended over not only months but years. On December 21st, 1853, the Scottish Curative Mesmeric Association held their first meeting, under the presidency of the late Professor Gregory, this being the result of the lectures we had delivered and the classes we had taught during the intervening months. Here, as in giving his experiences in connection with Dublin, Mr. Jackson read several extracts from the annual reports of the various associations with which he had been connected, confirmatory of his statements and illustrative of the means employed for the advocacy of the cause of Mesmeric truth. Proceeding with his narrative, he said: After nearly four years' labour in the Scottish metropolis, during which lectures were delivered and classes were taught with little intermission, the Association being thus sustained in vigour and efficiency, my excellent coadjutor, Mr. Davey, was smitten down by an hereditary disease in the midst of his beneficent labours. This was in November, 1856, from which time to the present, now fifteen years, I have had to bear the heat and burden of the day alone—for I have not yet met, and never expect to meet, the successor of Wm. Davey.

In September, 1860, a deputation from the Edinburgh Association—of which the expenses were most liberally defrayed by Messrs. Charles and William Sterling, of Glasgow—consisting of James Cameron (the honorary secretary, who was to Edinburgh what Mr. Macdonnell had been to Dublin), Mr. Neilson (the corresponding secretary), and myself—visited Glasgow, and our reception was so favourable, and such a field of usefulness seemed opening before me, that I continued the delivery of lectures and the tuition of classes during the whole winter, and in the spring of 1861 removed permanently to the Western metropolis of Scotland. The result of these labours was the formation of the Glasgow Curative Mesmeric Association, of which I have since had the honour to remain president. I may here state that many hundred pupils, both in Edinburgh and Glasgow, were carefully instructed in the use of Mesmerism as a domestic remedial agent, by whom it was applied with the most beneficial results, both in their families and among their friends, and what I more immediately contemplate is the establishment of an association on a similar basis in London. With this view I have been in correspondence with Dr. Symes, the Rev. George Sandby, and others, the result of which I hope to communicate to you on a future occasion. Some remarks from Mr. Burns, the Rev. Mr. Bengough, and Mr. Harper, of Birmingham, terminated the proceedings of this interesting meeting, the latter gentleman remarking that he had just arrived from Dublin, where in an interview with Mr. Macdonnell had spoken most hopefully of the prospects of Mesmerism if Mr. Jackson could only be induced to renew his visit.

## SHALL THE MEDIUM BE TWOPENCE WEEKLY?

To the Editor of the Medium and Daybreak.

FRIEND BURNS.—As a discussion is progressing in the MEDIUM as to the expediency of advancing the price of your paper, I feel impressed—as A. J. Davis would say—to give expression to my views on the subject, and that will be done in the most decisive manner, and as briefly as possible.

"The greatest good of the greatest number" was the motto of a celebrated and very original reformer. How can that desideratum be the best and most effectually accomplished? Not by an exclusive policy certainly, but by diffusing the glad tidings of the new gospel among the masses. Our actions must be guided by the spirit of the age we live in. In order to give the most extensive circulation of intelligence among the masses of the people, several mammoth sheets in London and numerous papers of large dimensions in the provinces are now issued at one penny each, and surely it would be worse than folly to expect to accomplish such an advantage by making the price of the MEDIUM double that of these gigantic rivals. This requires no argument. The statement of the case is sufficient to produce conviction. But, say some confirmed Spiritualists, we wish fuller reports of interesting lectures, &c. And would you accomplish this by taking the bread of life from the starving multitude? Bear in mind what a renowned reformer said, eighteen hundred years ago—"to the poor the gospel is preached;" and would you confine its blessings to those who are already rich in the realisation of the glad tidings? If such wish to extend the circulation of the MEDIUM, and to support it at its present price, I would advise them to do as I did some months since—subscribe for an extra copy to keep on the counter of a periodical establishment, or to circulate among the poor in pocket or spirit.

I will now throw out a suggestion how a fuller report of lectures may be obtained for confirmed Spiritualists to feast on. There is a monthly publication entitled *Human Nature*—why not all true Spiritualists join hand and heart so as to enable the editor to publish it twice a month instead of once, and also to report important lectures in full? In this way the wants of those who are already enjoying the riches of



the new dispensation may be satisfied without taking the bread from the famine multitude.—I remain, a friend of equal rights,  
The Willows, Bridgewater.

CLEMENS PINE.

Sir,—As one of those who would regret any pecuniary loss to the proprietor of such a useful weekly journal as the MEDIUM AND DAYBREAK, I would certainly desire that the price be raised to such an extent as I would not only pay the expense of getting it up, but leave a margin for the proprietor to further its circulation by distribution in such way as he might consider most profitable. Again, an increased price would allow of many desirable improvements in its arrangement, which cannot reasonably be expected with its limited circulation; but when the movement of Spiritualism is more consolidated, we may then further improve its contents by the services of competent writers, who cannot be expected to labour without pay.—Yours faithfully,

THOMAS BLYTON.

Nearino Road, Dalston, December 11th, 1871.

Should you increase the price of the MEDIUM—and I think a full report of Mr. Morse's seances will be well worth the money—I shall continue my five numbers.—W. KINGDOM.

Mrs. HENKINS is of opinion that it would be very desirable to make the MEDIUM twopence instead of one penny, and is quite willing it should be charged in her account as such for next year.

Next year I intend to subscribe for three copies of the MEDIUM, receiving two copies and leaving you to dispose of or benefit by the third—that is, supposing the price remains at one penny, which I think desirable for the sake of the poorer brethren, who constitute, I imagine, the majority of Spiritualists. If the MEDIUM should be raised to twopence we shall have to start another paper at a cheaper rate. A penny paper is a necessity. The people can and must have it. It would be the greatest mistake to rob them of the MEDIUM.—EMILY KISLINGBURY.

I trust you will come to some satisfactory arrangement about the MEDIUM. It is indispensable now. I would gladly pay twopence, but the question is, would the circulation be so large if the price were more?—ROBERT YOUNG, Sturminster.

DEAR MR. BURNS.—I have read the opinions expressed by your many correspondents on the means to be used—without increasing the price—for the recouping you as proprietor and publisher of your valuable periodical, and most cordially endorse the suggestion made by your correspondent, "W. N. Armfield." Let every purchaser of the MEDIUM, instead of a single copy, take two or three, and give to those who need a stimulus to investigate the phenomena with a view of arriving at an hypothesis which may satisfactorily clear up the mystery at present prevailing as to the source from which the power is eliminated to produce the phenomena which constitute the greatest wonder of the nineteenth century.—I am, Sir, yours respectfully,

JAMES JUDN.

310, Ischield Street, Birmingham, December 10th, 1871.

DEAR SIR,—I can fully endorse the views of friend Reedman, of Stamford, respecting the question of increased price of your important weekly publication, the MEDIUM. As Spiritualists, we shall fall in our duty to the cause of progress if we allow your valuable efforts to be hampered by the want of the necessary funds, or rather for a fair day's wages for a fair day's work. I therefore beg to second the suggestion of the above friend, which is that you place plainly before the public the question of expenses for the publication of the MEDIUM, together with a fair remuneration for your labour as editor of the same up to the end of the year. Such a statement ought and, I think, will call forth sufficient support from your friends all over the country to enable you to pursue your labour of love free from any thought of embarrassment; and I would fain hope that the effort so made would warrant you in printing in full the noble sentiments given to the world through the mediumship of Mr. Morse. I think, Sir, such a course would largely increase the number of readers of the MEDIUM, and thereby diffuse more extensively a knowledge of the facts connected with Spiritualism; and also, what is still more important, an acquaintance with the realities of the spiritual world, in contradistinction to the teachings of the orthodox churches, past and present.—I am, Sir, yours, &c.,

RICHARD FITTON.

34, Walnut Street, Chatham, December 11th, 1871.

MY DEAR BURNS.—Concerning the price of the MEDIUM, doubtless there are many who personally would not feel any addition to its price, while there may be numbers on whom it would press more heavily. You, who see all the facts, can judge best. Don't let its usefulness be curtailed; rather let those who can, do more in its behalf.—I am, yours truly,

N. KILBURN, Jun.

Bishop Auckland, December 11th, 1871.

DEAR SIR.—Your correspondent, "J. Brown," has very clearly expressed my thoughts with regard to raising the price of the MEDIUM, in order to have fuller and more detailed reports of T'ien-Sien-T'ie's inspirational addresses. I feel very much interested in these addresses, and would gladly pay the extra price.—I am, yours respectfully,

C. AVISON.

Batley, December 8th, 1871.

DEAR SIR,—I should say decidedly not. I think it would be a mistake, and that it would fail to accomplish the end proposed. As one of your correspondents says, "It is contrary to the spirit of the time"—which spirit is one of the most potent in existence. If all those who were willing to pay an extra charge would spend the money in buying and circulating extra copies at the present price, it would be a benefit both direct and indirect. During the time that Mrs. Hardinge-Britten's

addresses appeared in its pages, I used to have from five to twenty copies every week. If when a subscriber sees anything in the MEDIUM which he thinks specially good, he would spend 6d. or 1s. in sending it to his friends, it would, in my opinion, be much more likely to make it "pay" than raising the price to twopence.—I am, Sir, yours, &c.,  
Betchworth, December 9, 1871.

EDWARD T. BENNETT.

DEAR SIR,—I say yes; by all means put it upon a paying basis. I do think every true Spiritualist must by this time feel that it is high time this valuable journal should be made to pay its own expenses, instead of being a continual drag upon the pocket of the editor. I therefore most cordially endorse all that our friends, Messrs. Brown and J. E. T., have said in favour of increasing the price. I cannot for a moment think it will hurt those in poor circumstances; but if there are a few who could not afford twopence per week, I am sure they have only to make it known, and there are many who would most gladly supply them with a copy gratis. I do hope this question will not be allowed to go to sleep again, but be at once settled one way or the other—that is, either increase it to twopence, or ascertain what amount the editor has lost during the year, and then carry out the suggestion of Mr. Reedman. If the latter plan is adopted, I fear the last £5 will be more difficult to obtain than the first £50, and thus it would partly fail. I feel very strongly that it is a disgrace to our cause to allow the present state of things to go on any longer. I therefore repeat, raise the price of the MEDIUM to twopence.—Yours faithfully,

F. TREWMAN.

Ventnor, Isle of Wight.

DEAR SIR.—The opinion of the majority—in fact, I should scarcely be wrong if I were to say the unanimous opinion—of the Nottingham friends of Spiritualism is decidedly against the suggested increase in the price of the MEDIUM to twopence. On the other hand, individual and united efforts should everywhere be made to increase the present sale to such an extent as to admit of considerable augmentation to its size and quality of matter at the present price.

Many suggestions have appeared in its columns, showing the necessity and means of increasing its circulation so as to make it remunerative, and I now beg to lay before you the result of an earnest and successful effort which has been made in Nottingham, resulting in an immediate increase of the circulation of the MEDIUM to more than double.

The writer having put himself in communication with your local agent here, it was arranged that the usual weekly supply should be ordered through about half a dozen newsgents in the town. So, acting upon this idea first through one and then others, and taking care to leave two or three numbers with each, and seeing that these were well shown in their windows or doorways, I am happy to report the success of the effort.

I forward you several more addresses of agents willing to undertake the sale of the MEDIUM and kindred papers, and would suggest to your numerous friends and subscribers to make similar efforts. One person might undertake the sale of six numbers by ordering them through an agent and leaving several for sale in the manner described. Every subscriber ought to take two numbers—one for himself, and one to give to some stranger or friend.—I remain, dear Sir, yours very truly,

E. REDGATE.

9, Arboretum Terrace, Goldsmith Street, Nottingham,  
December 12th, 1871.

## WHAT THE SPIRITS SAY.

On Friday evening last, at the close of the seance, "The Strolling Player" made the following statement on behalf of the spirits who control Mr. Morse:—"With all due deference to the kind expression of several persons who esteem our utterances here, we beg to state that we have no desire to see the slightest approach to a monopoly of the space in your weekly organ by our communications. And further, we being democratic (not demonic) in a sense, we believe in the people; and as the people have to toil hard for their means, we have great confidence in the efficiency of the penny as the best means of serving the multitude. That which is within the means of the people is within the minds of the people. Universality is the law which we recognise—not concentration for the few. We leave it to you to determine as may appear to you best, as none can better judge of the necessities of case."

[Next week we shall unfold our schemes for the future of the MEDIUM, and have to crave the kind excuses of devoted friends whose communications, breathing sentiments of sympathy and confidence, we have been unable to present in type.—ED. M.]

Received on behalf of J. H. Powell:—D. Mahony, £1 1s.; T. Grant, £1 1s.

Received on behalf of Mrs. Marshall, from T. Grant, £1 1s.

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

BERMONDSEY.—Mrs. PRICE, Bookseller, Jamaica Road.  
BIRMINGHAM.—A. FRANKLIN, 58, Suffolk Street.  
BRADFORD.—H. SMITH, 12, Garnett Street, Leeds Road.  
BRISTOL.—George TOMMY, 3, Unity Street.  
EDINBURGH.—J. MENZIES, 2, Hanover Street.  
GLASGOW.—J. McGEHEE, 28, Union Street.  
HALFAX.—ASHWORTH, 38, Crib Lane.  
HUDDERSFIELD.—COWLEY, Printer and Stationer, 24, Kirkgate.  
KEIGHLEY.—J. TILLOSON, Mary Street, Greengate.  
KILBURN & ST. JOHN'S WOOD.—W. Mitchell, 3, Albert Terrace, Belsize Road.  
KINGSTON-ON-THAMES.—Brydon, Bookseller, Applemarket.  
LIVERPOOL.—Mrs. LEIGHTON, 68, West Derby Road.  
LONDON.—J. BENT, 30, Finsford Gate.  
MANCHESTER.—JOHN HEYWOOD, 145, Deansgate.  
MIDDLEBURY.—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.  
NEWCASTLE-ON-TYNE.—E. J. BLAKE, Graining Street.  
NORTHAMPTON.—L. HILLIARD, 40, Grafton Street.  
NOTTINGHAM.—J. HITCHCOCK, 84, Market Street.  
" J. SMITH, Bookseller, Stanley Street.  
" BENNETT, 24, Milton Street.  
" CLAYTON, 15, Catherine Street.  
" WARRINGTON, 61, Atterton Road, New Radford.  
PADDINGTON.—T. WERTINGHAM, Newsgent, 60, Church Street, Edgware Rd.  
SPOKE-ON-TRENT.—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.  
SOWERBY BRIDGE.—ALBERT ASHWORTH, Newsgent.  
WOLVERHAMPTON.—B. SORREY, Bookseller, Darlington Street.



GRATEFUL—COMFORTING.

## E P P S ' S O C O A .

BREAKFAST.

The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS &amp; Co., Homoeopathic Chemists, London.

Also makers of CACAOINE, a thin Evening Beverage.

THE SECRET DRAMA OF

## SHAKESPEARE'S SONNETS

UNFOLDED,

AND THE CHARACTERS IDENTIFIED.

By GERALD MASSEY.

MR. GERALD MASSEY'S work on "SHAKESPEARE'S SONNETS AND HIS PRIVATE FRIENDS" being out of print, the Author proposes to issue a Second Edition, limited to 100 copies, for Subscribers only. In this will be printed a Supplementary Chapter, or familiar Epistle to a Friend, into which the Author has gathered his Additional Notes. These Notes will afford matter of interest to all lovers of Shakespeare. They contain many things illustrative and corroborative of Mr. Massey's theory of the Sonnets, some replies to objections, and a few very curious discoveries. The book will be a handsome volume of nearly 700 pages, and a necessary Supplement to the Life and Works of Shakespeare.

Of the work in its former shape, Mr. Arthur Helps was courteous enough to write thus:—"It appears to me that you have entered on the one field of Shakespearian literature which has not been sufficiently explored, and that your work is likely to be of permanent value."

The Author trusts that this Second Edition will be found considerably enriched. The book will be ready forthwith. The price (post free) is One Guinea.

This is a work of great interest to Spiritualists who are also lovers of Shakespeare.

The Author claims for his new reading of Shakespeare's Sonnets that it fathoms and unfolds a secret history which has been sealed for two centuries and a half, and solves one of the most piquant and important of literary problems. He aims at showing that the thoughts and sentiments recorded in these memorable compositions are clearly traceable to Shakespeare and his friends; how the poet was still the player, and wore the dramatic mask in his idle hours; how the "sweet Swan of Avon," like Wordsworth's swan upon St. Mary's Lake,

Floats double, swan and shadow!

The book is not addressed solely to antiquarian readers, or to those who are curious on unsolved or disputed points of literary history or biography. It is put forth by the Author as an appeal to all who admire and revere Shakespeare, who study his writings, and who covet a closer acquaintance with the facts of his life and authentic revelations of his character.

The great point, however, for Spiritualists is that Mr. Massey avows that the revelations whereby he claims to have cleared up a great mystery, were made by means of spirit-communications, and he offers his work as one answer to those who ask, What is the use of such communication? He considers the problem to have been insoluble in any other way. The time will undoubtedly come when this curious work will be sought for as one of the most remarkable in English literature. A goodly number of the 100 copies are already spoken. Names of subscribers received by J. BURNS, 15, Southampton Row, London, W.C.

## GOOD BOOKS! CHEAP BOOKS!!

AS PREMIUM VOLUMES TO *Human Nature*.

THE HISTORY OF THE SUPERNATURAL IN ALL AGES AND NATIONS. By WILLIAM HOWITT. In 2 vols., 18s. This work with *Human Nature* for 1870, well bound, the whole for 15s.

THE HISTORY OF MODERN SPIRITUALISM IN AMERICA. By EMMA HARDING. Plates, 15s. This work, without plates, and *Human Nature* for 1871, bound, both for 15s.

THE PHILOSOPHY OF THE BATH; OR, AIR AND WATER IN HEALTH AND DISEASE. By D. DENTON. 5s. With *Human Nature* for May, 1870, 2s. 6d.

JESUS: MYTH, MAN, OR GOD; OR, POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED. By J. M. PREBLER. 1s. 6d. With *Human Nature* for June, 1871, 1s.

SUPRAMUNDANE FACTS IN THE LIFE OF DR. FERGUSON. 7s. 6d. With *Human Nature* for August, 1870, 2s. 6d.

BARKAS'S OUTLINES OF TEN YEARS' INVESTIGATION OF SPIRITUALISM. 1s. 6d. With *Human Nature* for November, 1870, 9d.

SONGS OF THE SPIRIT. Through the hand of a Writing-Medium. 3s. With *Human Nature* for February, 1871, 1s. 6d.

THE YEAR-BOOK OF SPIRITUALISM FOR 1871. 5s. With *Human Nature* for April, 2s.

NATURE'S SECRETS; OR, THE SOUL OF THINGS. By W. DENTON. 5s. With *Human Nature* for August, 1s. 3d.

THE MENTAL CURE. By Rev. W. F. EVANS. 3s. With *Human Nature* for September, 2s., post free.

CLAIRVOYANCE: HYGIENIC AND MEDICAL. By Dr. DIXON. 1s. With *Human Nature* for October, 6d.

ROUND AND ROUND THE WORLD. By J. RATTRAY. 3s. 6d. With *Human Nature* for November, 1s. 6d.

THE IDEAL ATTAINED. By Mrs. FARNHAM. A beautiful Christmas Present. Price 5s. With *Human Nature* for December, 3s. 4d.

Postage extra in all cases except where indicated.

Those who do not possess these numbers of *Human Nature* may purchase them along with the books required.

London: J. BURNS, PROGRESSIVE LIBRARY, 15, SOUTHAMPTON ROW, W.C.

Just Published, price 3s.

SPIRITUALISM versus SATANISM. A Reply to the Rev. JOHN JONES, Congregationalist. With Appendix containing Rev. Hardinge's Rules for the Spirit-Circle. Liverpool: Edward Brough London: J. BURNS, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

## EVERY SPIRITUALIST

Should become a Member of the

Progressive Library and Spiritual Institution, 15, SOUTHAMPTON ROW, LONDON, W.C.

SUBSCRIBERS have access to the Reading Room and Drawing Room, the use of Books from the Library, and Literature for Distribution, according to the amount of their subscription. Subscriptions for One Shilling. An annual sum of One Guinea entitles to all the privileges of membership. All Periodicals and Works on Spiritualism kept on sale, or supplied to order.

The Inquiries of Investigators Answered, Seances Arranged, Mediums and Lecturers Supplied to Country Associations. All communications should be addressed to J. BURNS, 15, Southampton Row, London, W.C.

Now Ready, price 1s. Cloth, 2s.

CONCERNING SPIRITUALISM. By GERALD MASSEY. London: J. BURNS, 15, Southampton Row, W.C.

A New Tract by a Clergyman of the Church of England.

THE GOSPEL AND SPIRITUALISM. Showing that both rest on the same foundation; with Rules for the Spirit-Circle. 8 pp. Price 2s. per 100.

London: J. BURNS, 15, Southampton Row, W.C.

## SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street, London; and Raines, Blanshards, and Co., Leith Walk, Edinburgh. General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire, who on receipt of 2s. 6d. will send a box prepaid. Sole proprietor, Alfred Senier, Pharmacist, Mazzone, Wis., United States.

WANTED, a STRONG and RESPECTABLE PERSON, to attend on a Lady in delicate health. She must be fit, at least, and will be required to rub the lady, able to read and write English, and keep accounts. A person possessing Memory power, and a Spiritualist, preferred. Previous good character indispensable; and a good memory. Will be required to sew, and make herself generally useful. Address A. B. C., 15, Southampton Row, London, W.C.

## BOOKS OF SONG FOR SPIRITUALISTS.

Suitable for the Family, the Circle, Public Meetings, or Religious Services.

THE SPIRITUAL LYRE. A Collection of 150 Songs for the use of Spiritualists. Price 6d., cloth 1s.

THE PSALMS OF LIFE. A Compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the Spiritual, Progressive, and Reformatory Sentiments of the present age. By J. M. FARNHAM. This work contains suitable Music to the Words. Wrappers 4s., cloth 4s.

THE SPIRITUAL HARP. A Collection of Vocal Music for the Choir, Congregation, and Social Circle. By J. M. FARNHAM and J. O. BARRETT. A large and handsome work. Price 3s., bridged edition 4s. 6d.

THE LYCEUM GUIDE. Lessons, Exercises, Recitations, Hymns, Music, &c. Cloth 2s. 6d.

London: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, Southampton Row, W.C.

Now Ready. Price 5s. per copy.

ZURIEL'S VOICE OF THE STARS, FOR 1872: THE YEAR OF STRIFE. Containing an Essay upon the Antiquity of Astrology, with notices of several of its most eminent Professors; Demonstrations of the Science, &c., &c. Sceptics are cordially invited to peruse the remarkably Fulfilled Predictions in this Annual.

London: J. BURNS, 15, Southampton Row, W.C.

MESSRS. HERNE AND WILLIAMS, SPIRIT-MEDIUMS, beg to inform investigators that they are at home daily to give private seances from 10 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residences of investigators. Address, 61, Lamb's Conduit Street, Foundling, W.C.

MISS LOTTIE FOWLER, Medical and Business Clairvoyante and Test-Medium, from America, can be Consulted Daily, at 24, Keppel Street, Russell Square, W.C. Hours from 12 till 8. Terms, 2s.

JAMES V. MANSFIELD, Test-Medium, Answers Sealed Letters, at 261, Sixth Avenue, New York, U.S.A. Terms, One Guinea. Letters may be left with J. BURNS, 15, Southampton Row, with 6d. for postage.

MRS. POWELL, under Spirit Influence, TREATS THE SICK. 4, Crescent Place, Burton Crescent, W.C. Terms Moderate.

NATIVITIES CALCULATED, Questions Answered, and Advice given on all subjects. Apply to ARTHUR GREVILLE, 43, Cardigan Road, Old Ford, E.

LIVERPOOL.—A HOME FOR SPIRITUALISTS.—Mrs. S. A. SPRING'S Boarding House, 16, Mount Pleasant, two minutes' walk from Lime Street Station, Liverpool.

W. PRICHARD, PLUMBER, GLAZIER, & DECORATOR, 64, Boswell Court, Devonshire Street, Queen Square. Estimates given for drain-work and every description of house repairs.