



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

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[PRICE ONE PENNY.]

**A TEN DAYS' TOUR.**

The footprints of progress are now so thick all over the country, more particularly in the northern counties, that it is difficult to move without coming continually in contact with them. On our way from Yorkshire, who should come into the railway carriage at Milford Junction but Mrs. Clarkson, of Selby, and a little daughter, who has been the occasion of the father being prosecuted because he would not allow her and her brothers to be vaccinated. We had the pleasure of handing to Mrs. Clarkson the 5s. contributed by Mr. Armfield, and since then we have received a letter from Mr. Clarkson, in which he warmly expresses his gratitude to this unknown friend—one of the very few who have come forward to sustain him in his struggle for liberty and the protection of his children. We understand that another sale has been made of Mr. Clarkson's effects, so that very little remains in the house, and imprisonment will be the next alternative. Mr. Pickering, of Leeds, recently lectured at Selby, showing the fallacy of vaccination in all its phases, and though an intelligent and respectable audience attended, no tangible opposition was brought against the arguments of the anti-vaccinators.

**YORK,**

the chief city of the largest county in England, and seat of the second dignity in the national Church, is not the most intelligent spot on the map of Yorkshire. Confined by immovable walls, as the city is, the ideas of the people remain in pretty much the same stationary position. Mr. Brown has lately resolved to institute an agency for the sale of progressive literature of all kinds, including works on Spiritualism. Similar centres of usefulness are in operation in other places, and, when judiciously worked, do much good and entail but little sacrifice on the part of the agent. We think the friends of progress sadly overlook a very important agency when they do not give more systematic attention to the circulation of progressive literature.

**DARLINGTON,**

the Quaker city, has for some years been associated with Spiritualism, more particularly in connection with the labours of Mr. John Hodge, who, with some friends, formed the first convention of Spiritualists, which gave rise to a new era in Spiritualism in this country. Mr. Hodge still continues to afford the movement as much aid as opportunity enables him to do. In a suburban district Mr. Hinde has developed the manifestations, having been assisted by Miss Fawcett, of Bishop Auckland. A neighbouring association held a discussion on Spiritualism, and Mr. Hinde was enabled to demonstrate the reality of the manifestations to a committee appointed by the association to investigate the matter. This gentleman and his friends intend prosecuting their inquiries further, and shortly we may expect them to bring the subject before the public on a more extended scale.

**BISHOP AUCKLAND.**

We well remember the time when there were no Spiritualists in this district. Our lectures on Phrenology, Physiology, and the Science of Man generally, culminated in a lecture on the Phenomena of Spiritualism, and the philosophy of the subject. A very enthusiastic attender at these lectures, Mrs. Fawcett, came to that last lecture, so that she might miss none of the course, but with very decided prejudices against the subject. The manner, however, in which it was presented arrested her attention, and she determined to investigate the subject for herself. Accordingly she sat all alone for six weeks, long before the expiration of which period she had realised the whole of the phenomena. In due course a family circle was formed, some of the results of which have before now appeared in the *MEDIUM*. Miss Fawcett is at the present time controlled by spirits in a variety of ways. She writes with fluency, and we had the pleasure of receiving a communication from a dear friend in the spirit-world, signed with her characteristic autograph. Miss Fawcett is occasionally levitated by the spirits and carried from one part of the room to another, and under such conditions that the sitters are certain of the manifestations taking place. Her brother is a very good seer and is beginning to draw. Mr. Meek is being developed as a trance speaker, and the circle is becoming a strong focus of mediumistic influence. Persons from far and near have been present, and a goodly

number have been convinced of the truthfulness of spirit-communion. This good lady and her family are warmly seconded by the co-operation of some of the leading residents of the town. Mr. N. Kilburn, jun., and Mr. S. Lingford take great interest in the movement, and undertake the more public duties connected with its discussion. Mr. Everitt, brother of our friend, Mr. Everitt, of London, is also a most earnest Spiritualist, and is holding many sittings at his own house. Altogether the movement is in a truly healthy condition in the town, so much so indeed that the Mechanics' Hall was comfortably filled during the three lectures lately given, the proceeds of which met the expenses. From Bishop Auckland, as a centre, Spiritualism is gradually projecting its influences into the surrounding villages, and shortly we may hear of a successful agitation of the subject in that part of the county of Durham.

**PRESTON.**

On our way to Liverpool we passed through this town, where Mr. E. Foster, a very resolute Spiritualist and reformer, resides. Like many other Spiritualists, he resists, in the most determined manner, the compulsory vaccination law, and has been fined many times for the non-vaccination of his child. We were pleased to hear that Mr. Foster's efforts have at last resulted in success as regards obtaining spiritual manifestations of a very high class. His circles are held on Tuesdays and Fridays, when, through a trance-medium, highly instructive addresses are given; oftentimes in exposition of difficult passages of Scripture, and invariably concluding with a most beautiful prayer. Our friend is very highly pleased with the success which has attended the development of the medium through whom these high-class manifestations are given, and expects much from the future.

**LIVERPOOL.**

The readers of the *MEDIUM* do not require to be told that our movement has taken a very decided hold on many good and earnest people in this busy centre of commerce. Indeed, the space occupied by Liverpool is so extended that one place of meeting is scarcely enough for the many districts into which it is divided. Hitherto the efforts of the Psychological Society have been more in the direction of holding seances and developing mediums than in the public advocacy of our principles, but in the latter respect they have not been behind any other provincial town.

The mediumship of Mr. Ambrose Fegan has been all along the central pivot of phenomenal Spiritualism in Liverpool. We have repeatedly had the satisfaction of reporting the results of his trance mediumship; and in the April number of *Human Nature* the annual report of the Psychological Society appears, in which this gentleman's aid as a medium receives very distinct recognition. Lately a new development has superseded the trance manifestations. From a letter of Mr. Banks, which appeared in this paper two weeks ago, it will be perceived that physical manifestations of a very decided character have been produced. We had one short sitting with Mr. Fegan at Mr. Chapman's, and can testify to the very powerful control which took effect on that occasion. The table, round which six or seven gentlemen sat, was a very heavy one, yet it was repeatedly lifted from the floor and suspended in the air at the request of Mr. Weeks, by intelligences which purported to be his deceased sons. Shortly afterwards, a special controlling spirit attending Mr. Fegan manifested himself. A heavy sofa cushion was thrown violently on the table. We held it in our hands, and it was whisked away with great precision and force. Immediately afterwards the heavy swab of the sofa standing near was hurled on to the table, folded in the middle, at the same time smashing the glasses of the gas pendant, and turning the tap, so as to cause an alarming escape of gas. This caused the circle to be broken up, but not without witnessing the great strength manifested by the spirit. Indeed, the sofa was about to be placed on the table, but it was jammed into a corner, so that it could not readily be done. This spirit calls himself "Jack Todd," and says he was known to fame as a highwayman about a hundred years ago, and suffered a violent death at the hands of justice. He says he was remarkable for his courage and resolution, and robbed the mail single-handed several times. He does not seem to have been a murderer, or wantonly cruel, but one of those daring examples who



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love to inflict reprisals upon the rich and well-to-do. Though he exhibits great violence at the circle, yet he does nothing of a hurtful or malignant nature, and will no doubt ultimately improve very much, and be of great use in vindicating the reality of these manifestations. Since he first controlled at Mr. Banks's house, he has ameliorated several of his most violent characteristics, and further improvement is expected. In many ways he resembles John King, who manifests through Messrs. Herne and Williams. Can any of our readers tell us if such a person as "Jack Todd" existed? This would be a test.

We cannot dwell on all the phases which Spiritualism presents in Liverpool, but we must not overlook the strong tendency which is being manifested towards the establishment of regular Sunday evening meetings. Our earnest friend, Mrs. Spring, has, at her family circle, been successful in developing trance mediumship in the person of a young lady of her establishment. This good lady has connected with her premises a spacious hall, capable of accommodating several hundred people, which she would gladly place at the disposal of the movement on very liberal conditions. The propriety of holding Sunday meetings was formally discussed. It was proposed that singing should form a prominent feature, and that the services of an accomplished leader or teacher should be secured. Then the time might be profitably occupied in reading from the Scriptures of the olden time or of the present day. But we would suggest the adoption of a conference to occupy half an hour or more. Let a certain subject be fixed upon the previous week. Some person might open it with a speech or paper, to be followed by a speech or paper from others, embodying their views of the subject. This plan has succeeded admirably at the Spiritual Institution in London, on alternate Wednesday evenings. Many private Spiritualists could give excellent experiences, which, when written down, would be read with interest, and might be followed up and commented on by others. Indeed, were there no local matter available, Sunday meetings could be effectively attempted by giving readings from "Life Lectures," and many other works connected with the literature of Spiritualism. We warmly urge the establishment of such weekly meetings, not only in Liverpool, but at every place in which more than one Spiritualist exists. Too much publicity should not be desired in the first place, but to make it more a circle of love and wisdom, and having gathered confidence and power, then inquirers might be introduced.

We cannot close this hurried report without alluding briefly to the generosity and devotedness of some of our Liverpool friends. It would be invidious to characterise individuals, or mention names, where all are unselfishly devoted to the promulgation of truth from their respective standpoints. We feel that unity and harmony are in store for our Liverpool friends, and the recent glimpse we have had of their workings affords us unspeakable pleasure and satisfaction. The same may be said of the other places we visited during a ten days' tour, in which we gave eleven lectures, and attended to other matters connected with our mission.

#### SPIRITUALISM OF THE PAST AND PRESENT.

WITH REMARKS ON THE RISE AND PROGRESS OF MODERN SPIRITUALISM; ALSO, SOME EXPERIENCES OF THE WRITER.

(Continued from No. 100 of the MEDIUM.)

It is necessary to notice another theory relating to the "double," since it has been so publicly advocated; namely, that the emanations from our bodies, when we sit in a circle, organise themselves into a being something like ourselves; that this second self is the producer of the various manifestations which take place; and all circumstances known to persons composing the circle can be revealed by this newly-created entity. How can this theory stand the test of reason, seeing that the circle may consist of persons of many years' experience, while this newly-created phantom has not existed five minutes, yet its education is equal to that of the entire circle? We think this just as reasonable as to suppose that the worn-out emanations from the body of an elephant can transform themselves into another animal of the same species.

Before taking leave of Mr. Tiffin's circle, we must not forget that it was there that we heard for the first time the French word *séance* applied to the little gatherings of Spiritualists. This caused us some regret, as we prefer the old English expression of "holding a circle;" for it carries us back into ages almost forgotten—even to the time of the Druids, who built their temples in a circle, and many of whose practices would be considered very horrible in our day; but we must bear in mind that according to the state of the people so was their religion.

The following is a spirit's description of the Druidical temples, and the sacrificial rights performed therein:—"The temples consisted of three circles—the centre for the priests and the mediums (no other persons being allowed to enter therein); the next was for the initiated, and the outside circle for the multitude. The priests consulted with the gods, and performed sacrifice for the sins of the people. The most virtuous, devout, and beautiful young woman found amongst them was chosen for a burnt offering. She was first taken to a large stone at a distance from the outside of the temple, and there slain in sight of the multitude; the blood, which ran down a little channel cut in the stone, being caught in the diviners' cups. The body of the victim was then carried to the altar of the temple in order to be consumed by fire, the liver being reserved for the use of the seers. Sometimes a spirit would possess the body before it was cold, and make revelations; at other times one would appear in the smoke rising from the altar as the body was being consumed. If nothing occurred, the seers looked into the blood in the divining cups; if no sign appeared therein, they then examined the liver; and if that also proved a failure, it was alleged that the gods would not make any revelations, on account of the wickedness of the people."

We will now notice a few of the most prominent circles we have visited. Amongst others, we were invited to the Charing Cross circle (held in Villiers Street, Strand), Feb. 10th, 1857. The principal promoters of this circle were Mr. John Jones, author of "The Natural and Supernatural," and Mr. Bielfeld. This circle was well conducted, and persons of high positions sometimes attended it. An attempt was made to time the spirits. The first twenty minutes were allotted to conversation and the reports of experiences since the last meeting; the next twenty minutes were devoted to table-tippings, rappings, &c.; the next twenty to writing and drawing, and the remainder of the evening to

trance and impressional speaking. It was found, however, that this arrangement could not be carried out. At this circle we first met Mrs. Bailey, whom we believe to have been the finest of all the English physical mediums in our day. Spirit-lights and spirit-hands appeared at one place to another.

We have seen her hold an accordion in one hand without touching the keys, when it would produce sweet music—and this in the light. It was unnecessary, in her company, to place the hands upon the table, for it would move freely without contact. On the occasion of this lady's visits to our house, we have seen the table and contents, weighing a hundred and thirty pounds, rise bodily from the floor and answer our questions, no person being near enough to touch it, loud rappings going on the whole time, so that one person could commune by the means of the raps, whilst another could get questions answered by the movements. The treatment this young lady received was a disgrace to civilisation. The Press called her a witch; her lover forsook her; she was hooted in the streets; the scoffs and yells of the mob were most alarming. We venture to say that if she had come amongst us from America instead of Greenwich, she would have been caressed and much sought after.

While sitting in a circle one fine afternoon with her father, we saw a face reflected by the polished surface of the table, and on describing it Mr. Bailey said it was his mother, and asked if she had any message for his daughter, whereupon the following was spelt out by the alphabet:—"Tell her she will soon have a better suitor than the one who has forsaken her, and that she will be married and have one child, a daughter, who will inherit her mother's gifts, which have descended to her from her father and grandfather." The grandfather, when living, was a Cornish charmer. The young lady was soon after married, and had one daughter, who showed mediumistic gifts before she was six years of age.

The first dark circle we attended was held at Villiers Street, Charing Cross, which was well conducted. All persons joined hands; every stranger present was placed between two friends, so as to prevent any possibility of trickery or suspicion, for the mediums have a character to maintain. But nothing more was obtained in the dark than in the light. The present method of holding dark circles we first saw at Mr. Jones's, Rahere Street. One or two persons were placed at a table apart from the company; all excepting those at the table were supposed to hold hands; strange things occurred, and great dissatisfaction arose among the friends that attended. At another circle several miles distant we heard prayers offered to God to put down the blasphemy practised at the other circle. This incautious system of conducting dark circles soon became common in London, and has been pursued up to the present time, with the effect of encouraging deception, and introducing all kinds of influences, which have produced great mischief, and brought eternal ruin upon private families. We fear the present rage for dark circles will not abate until the ladies find a snake round their necks, and their apartments full of obnoxious vermin.

On October 13th, 1856, during an eclipse of the moon, we formed the first circle at Eastbourne. The experiments were confined to tipping and rappings. In December of the same year we held a circle at Tiddington, which passed off in the usual manner; but seven years after, a friend being on a visit to the family where this circle was held, and in conversation turning upon Spiritualism and former experiences, it was proposed to try experiments, and see if manifestations could be obtained without any known medium. Soon wonderful things occurred, and two of the company proved to be mediums, thus showing that we must in all cases expect immediate results.

#### SPIRIT-PHOTOGRAPHS.—STRONG TESTIMONY.

To the Editor of the Medium and Daybreak.

SIR,—You will oblige me by inserting the following copies of letters.—Your obedient servant, SAM. GUPPY.

No. 6, North Road, Carnarvon, April 27, 1872.

Mr. Samuel Guppy,—

SIR,—Having received a "psychic-force" carte de visite, which is a phenomenon to both me and my friends, I shall take the liberty of asking you if it is a *bona fide* thing or not, as I am, like Nicodemus, coming by night for information.

Hoping you will kindly excuse me for troubling you, as I am very anxious to know the truth of the case, I enclose a stamped envelope for a reply.

Hoping to hear from you soon,—Yours truly,

J. KINGSLEY.

Morland Villas, April 30, 1872.

SIR,—Your letter of the 27th came to hand this morning.

From the prominent position in which I am placed on this subject, I shall no doubt have other similar applications.

The issues are of such vast importance that I think it absolutely necessary that your application and my reply should be public, so as to set the question at once at rest.

You will be pleased to take in evidence my letter in the *Spiritualist* of March 15. Every word of that letter I confirm. That letter refers to three photographs of myself, with a spirit or "psychic-force" figure.

I also refer you to my letter in the *MEDIUM* of the 29th March, respecting the production of the photographs of my wife, child, and the spirit Katey.

The positive evidence in regard to that Katey picture is therefore stronger, if possible, than in that of the other three, as on the first occasion I could not see behind me.

These four photographs are, and ever will be in my opinion, incontrovertible evidences of the reality of spirit-photography.

To make security more sure, in announcing this discovery to the scientific world, you will observe in my letter in the *MEDIUM* of the 29th March, Mr. Hudson's affidavit appended thereto.

The proof of each individual spirit-photograph being genuine and *bona fide* must rest with the photographer and persons present at the time of taking. But to answer your question—a question which will be asked by thousands—"Is spirit-photography a *bona fide* thing?" I reply, spirit-photography is as *bona fide* a thing as real sovereigns.—Your obedient servant, SAM. GUPPY.



## SPIRITUALISTIC PHOTOGRAPHS.

The following letter, addressed to the Editors, appeared in the *British Journal of Photography* of April 5. All facts or statements on what is called spirit-photography are deeply interesting at this time. The subject should receive the most searching investigation, and Mr. Henderson offers facilities which are very valuable. The various tricks whereby ghost-photographs can be produced should be freely discussed and guarded against, as well as all other attempts at deception in connection with the phenomena of Spiritualism:—

"GENTLEMEN.—In your article of the 28th ult. on *Psychic-Force* Cartes, you quote an article from the *Spiritualist*, from the pen of Mr. W. H. Harrison. Now, your readers are well aware of that gentleman's scientific abilities, yet he has fallen into a slight error when he says, in speaking of taking a spirit-photograph—'The spirit should have its arms round the neck of the sitter, that the two forms may overlap each other at places. Such a picture cannot possibly be imitated without collusion on the part of the sitter.' Now, Gentlemen, I am prepared to demonstrate to you and Mr. Harrison the fact that such a picture can be produced in the negative without the knowledge of the sitter.

"I am deeply interested in this subject; and I intend writing to one of the journals devoted to the science to offer my services, including the use of my studio, apparatus, chemicals, cabinet, &c., for one hour a day free for twelve months to any medium or mediums who may feel inclined to test the matter.

"I am not sceptical in respect of 'psychic force,' having several times seen manifestations of it; yet at the same time I must admit I have been often tricked, and have even caught the tricksters in their acts. Spiritualists have been singularly fortunate. I have heard numbers of them say that they never knew a case of imposition. Do they try to find out trickery?"

"A. L. HENDERSON.

"49, King William Street, London, E.C., April 3, 1872."

## A SPIRIT-PHOTOGRAPH RECOGNISED.

To the Editor of the *Medium and Daybreak*.

Sir,—On the 13th instant, my brother, his wife, and Miss M. J. S. Bear accompanied me to Mr. Frederick A. Hudson's studio in Palmer Terrace, Holloway Road, for the purpose of having a spirit-photograph procured. Messrs. Herne and Williams very kindly and generously consented to act as mediums for me, and were accordingly placed behind the screen. Miss Bear then seated herself directly in front of the screen, while I sat quietly on one side of the studio. The camera having been adjusted, the plate was inserted and exposed for about thirty to thirty-five seconds. I then followed Mr. Hudson into the dark room, and on developing the plate we found a tall, draped figure on the right-hand side of Miss Bear, while on the left was the figure of a young woman kneeling, the profile of whose face was distinctly visible. Both figures appear in front of the sitter. On seeing the printed copy, Miss Bear at once recognised the features as those of a very dear friend, and her sister also recognised the spirit without any indecision, and no communication on the subject had previously passed between the two sisters, while, in fact, the sister who sat hoped to have got the spirit-picture of a relative. The spirit thus recognised is clothed in a white gown, with a dark-coloured mantle, and has a white covering over the head and neck, leaving the half-profile of her face distinctly visible. Miss Bear, unfortunately, moved her head slightly while sitting, and thus rendered her portrait indistinct. As in the case of my sittings which formed the subject of a special report to the Council of the Dalston Association of Inquirers into Spiritualism, and is reported in the current number of the *Spiritualist*, the drapery of one figure is partially transparent, while in the case of the second it appears opaque.

My sister-in-law then sat, the same mediums acting for her, but without any satisfactory result.

If an imitation spirit-picture can be obtained under the same conditions as the above was produced, with like results as regards recognition of the spirit, and evidence can be adduced that the features recognised have not been previously photographed, then I for one will admit that the spiritual theory is untrue, but not until then.—I am, Sir, your obedient servant,

THOMAS BLYTON.

74, Navarino Road, Dalston, E., April 27, 1872.

P.S.—The above and other specimens of spirit-photography can be inspected on application to me at my residence as above.

## MRS. BERRY'S SPIRIT-PHOTOGRAPHS.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Just a few lines to inform your readers that last Wednesday, at the studio of Mr. Hudson, 177, Holloway Road, between the hours of two and five p.m., and in the presence of Mr. Herne and myself, Mr. Williams was seen to descend from the roof of the studio; he fell on the ground very gently. I do not think he was hurt but sadly frightened. The spirit John King was rather vexed with him for not obeying a summons to come into the studio, and told Mr. Williams that this putting of him through the roof bodily was done as a punishment, and he hoped it would teach him not to disobey in future. We all went immediately to see if there were an opening in the roof, but there was none, and the boards had all the appearance of not having been disturbed. After this we tried for a spirit-photograph, but could not succeed because of the mediums having been excited. A number of physical manifestations took place. On Friday last I again went to the studio, accompanied by Mr. Herne; and acting entirely under spirit-direction, I had five photographs taken. I think I have as many as thirteen spirits around me—on two plates, four spirits. After the first two were taken I was desired to take a drive for half an hour. Mr. Herne was ordered to take a sharp walk for the same time. After the last photograph was taken, John King, who had been talking with us the whole time, desired, the moment the cap was put on the camera, that Mr. Clifford Smith, who a short time before had come in, was to take my jacket and assist me to put it on outside of the studio; then he and I were to walk on the terrace for ten minutes. During this time Mr. Herne was to be entranced. Upon our return I found on the ground a piece of blue ribbon. I asked John who

had been there. "No one but Kate, who had brought it for me." After this, at the request of Mr. Clifford Smith, who wished to obtain a spirit-photograph, I went with Mr. Herne behind the screen, who clairvoyantly saw through the screen the spirit stand beside Mr. Smith. It was in ordinary costume, but unfortunately the plate was spoiled in being exposed, and could not be recognised. We felt very much fatigued from the loss of magnetism. Mr. Herne says he saw elements proceeding from me, whereby to render the spirit capable of being photographed.

CATHERINE BERRY.

P.S.—I should have mentioned that the first spirit-photograph that I had taken was on the 19th ult., when Mrs. St. Claire accompanied me, and sat behind the screen as medium. In this photograph you will perhaps remember there is but one figure standing by my side, with a particularly handsome, well-developed face, but the eyes shut, like a statue.

[This first picture is particularly interesting; not only on account of the very perfect spirit-face, but from the fact that the likeness of Mrs. Berry is the most perfect thing of the kind we have seen, and will be as welcome to many as the accompanying figure. We have received a multitude of facts and communications respecting these photographs, which we have to apologise for not being able to present this week. We have investigated the matter for ourselves, and are satisfied of the genuineness of the photographs as far as our meagre acquaintance with the photographic art will aid us. Mr. Bowman, one of the most eminent photographers in Glasgow, was present on one of the days named by Mrs. Berry, and examined the whole process, and was perfectly satisfied that the spirit-images were not the result of any discoverable arrangement. Next week we shall have some important facts to present. Mr. Hudson is overwhelmed with visitors, and seems to have a mountain of trouble, and but very little recompense for it.—Ed. M.]

## E. V. WILSON v. DR. SLADE.

By GEORGE WHITE.

I know nothing personally of the genuineness of the spiritual appearances at Dr. Slade's, but I know that the slate-writing in his presence is no humbug, and so do hundreds of others. The visible appearance of spirits at Dr. Slade's has also been attested by respectable witnesses, who testified that they saw and identified their departed friends. Lately, a woman by the name of Case, living upon Dr. Slade's generous charity, disappointed, it is said, that she could not be Mrs. Slade, out of revenge for her failure circulated suspicions that Dr. S. was a deceiver, and her story was published in the *New York Sun*. The *Evening Telegram* of March 18, thus comments upon her testimony:—"Though I am far from subscribing to the maudlin theories of the long-haired tribe of mediums, yet judged by her own words and acts her evidence is not worth a button. Call Slade a trickster, an impostor if you will, but the charge cannot be established on this woman's evidence. Notwithstanding, Bro. Wilson has assumed the probable reality of her suspicions, and upon this assumption charged Dr. S. with deceiving men, women, and children, himself among the number. He says: 'You have made them retail your falsehoods that others on their testimony might come to your room to be swindled and robbed of their money, that you might wear diamond rings, precious stones, living in royal estate, holding the hand of the pure-minded men and women in yours, pretending to tell the truth, yet breathing a lie.' The above is the language of the gentle, the charitable Wilson! If this is an exhibit of Dr. Slade's friend, what must be the virulence of an enemy?"

But we purpose to disprove the false inferences of this disappointed woman by counter-testimony, and first by E. V. Wilson himself. Bro. Wilson, were you at Dr. Slade's room in New York a few weeks ago, and did you state in your column of the *Journal* that your father's spirit then and there appeared to you, head, face, beard, neck, and shoulders? "I did." Did you speak to him? "I did." Did he answer you? "He did." Was there a striking resemblance between you and him? "There was." Was the resemblance so distinct and clear as to leave no room for doubt? "It was." Did you in your published account assert that what you there related was strictly true? Did you say, "We saw it" (the appearance of your father), "Dr. Slade saw it," and "we know whereof we write?" "I did." (See *R. P. Journal* of February 24, 1872.)

This is pertinent testimony which no sane man would set aside for negative assertion, and we leave it for Bro. W. and Dr. Slade's defamers to reconcile. The genuineness of these appearances is vouched for by a gentleman of New Haven, at whose house Dr. S. has visited since the publication of Mrs. Case's *exposé*. Mr. Hermance states the house where the manifestations occurred was his, the furniture his—the cord and cambric curtain procured by him, and all the surroundings were of such a character that Dr. Slade, aside from his wonderful medium powers, could no more have produced or assisted in producing those manifestations without his knowing it than he could overturn the house by whistling at it. The gaslights, he says, would be perceptibly raised or lowered as the manifestations seemed to require, and one spirit-form appeared between the curtain and the table. A young man who died in that city two years before appeared lifelike, and was recognised by the father and mother and two young ladies. Dr. Slade had never seen the young man, and could not, if he were disposed, counterfeit his likeness. (See *American Spiritualist* of April 6, 1872.) To conclude, Bro. Wilson owes it to the truth his suspicions have outraged, the character of a brother medium he has so unmercifully and without just reason assailed, and to the angel host the agency of whom his censure of Dr. Slade has denied, to make good his charge or acknowledge his error.

Washington, D.C., April 7th, 1872.

[The above, from the *American Spiritualist*, gives a glimpse at the difficulties which mediums not unfrequently encounter, not only in America but in England. Some who consider themselves good Spiritualists and friends of the cause think it their first duty—nay, in some instances their only duty—to industriously suggest suspicion and vilify the character of mediums. We are glad to perceive that Dr. Slade has passed through his ordeal in triumph. The proper course is to charge a medium with trickery on the spot, and where there is some chance of backing it with investigation. The article which follows refers to circumstances, showing that spirits can render themselves visible at seances in England as they do in various parts of America.—Ed. M.]



## CORROBORATIVE TESTIMONY.

To the Editor of the Medium and Daybreak.

DEAR SIR.—I was much pleased to see a letter in the *Medium* of the 26th April from H. C. Smith, because I had alluded to many of my friends here, in the very same terms of what I had seen and heard from "Kately" and "John." All in that letter I can sincerely endorse, and I now state if every detail were reported of what we there and then saw and heard, one-half of the space of your periodical would be occupied. "John's" superhumanly loud voice uttering special truths to one gentleman so thrilled him that he did not stay the second session. "John" took the steel ornamented comb out of the hair of the lady sitting next me, and threw it upon the floor at the feet of another lady. "This comb," the lady said to me, "is always taken whenever I sit with it." Is it not better never to have steel ornamented combs in the hair? It was to this lady "John" said, "I can't say much, as it uses the power 'Kately' wants in order to make herself visible," and shortly after, answering one or two more questions, and promising to do as she ardently desired him, "John" left. Then "Kately" appeared as a being who had clothed herself with light as with a garment; her eyes and teeth, and tips of her fingers and thumbs, shining with greater brightness than any other part of her person or dress. If I had been alone, or seen and heard what I then experienced during two hours' sittings, I must have concluded that it was only a dream, had not my hands been grasped by a lady on one side, and a gentleman on the other, with altogether, ladies and gentlemen, fifteen persons experiencing the same. "Kately" said to the gentleman on my right that she was trying to bring his brother from Australia, and the room to which we adjourned was that into which "Kately" did bring Mrs. Guppy from her home above three miles distant, which fact, well attested, makes me pause before I say *Impossible!* If anything I have written would, in your opinion, be of any service in the *Medium*, you are at liberty to make what use you like of it, with name and address.—I am, dear Sir, yours faithfully,

B. HAWKES, Birmingham P.M., and L.O.G.T.

April 27, 1872.

[To the uninitiated it may be stated that "John" and "Kately" are names of spirits who at Messrs. Home and Williams's sittings carry objects, and often through walls into closed rooms, speak in an audible voice as a person in the flesh would, and lately "Kately" has taken to making herself physically visible. On referring to H. C. Smith's letter in last week's *Medium*, it will be seen that other spirits besides "Kately" can materialise themselves so as to be recognised, and speak in audible words face to face with their friends on earth. What further proofs are required of spiritual existence?—Ed. M.]

## THE ASTRAL SCIENCE.

To the Editor of the Medium and Daybreak.

SIR.—Will you allow me to reply to a letter from Mr. Chr. Cook in No. 107 of the *Medium*, respecting mediums and clairvoyants. During my practice, I have had upwards of fifty thousand natives to investigate, from persons of all nations and colours, and have ever found the same positions of the heavens to produce the same events. During my residence in New York, I have been consulted by very many clairvoyants and mediums, and have found in every case this to be produced by the planet Saturn: Mr. Cook will find Mercury, the Moon, and frequently the Sun, in aspect to this planet, whose negative nature so acts on the constitution of persons so born as to produce that nervous temperament so readily influenced by surrounding objects of a more positive nature. Such combinations were in operation at the time of the unknown tongues by the Rev. Edward Irving, also at the commencement of the Rochester knockings. I am in possession of the nativity of Mrs. Emma Hardinge, but am not at liberty to give it. She was born in London, and has Mercury, Saturn, and the Sun in close conjunction setting in the west; the Moon in the third house in square to Mars, and trine to Jupiter, and Venus in the eighth; the latter degrees of Libra are in the ascendant. You will also see in the nativity of Mr. D. Home—who was born March 26th, 1832—a conjunction of the Sun and Moon in close opposition to Saturn, which has produced that nervous condition from which he suffers, and by watching the progress of this planet through the Zodiac, you readily see why those two persons have met so much opposition in life.

It is really deeply deplorable the wilful ignorance of the medical men in this age, who have no more knowledge regarding the laws of their own existence than the cattle in the fields. Hippocrates, the father of medicine, never stated a greater truth than when he said, "The doctor who does not understand astrology is more a fool than a physician." While on this subject, will our £5,000 a year bishops show me why one day in the week is more holy than the other six? "O generation of vipers!"—Respectfully yours,

W. J. WILSON.

102, Caledonian Road, King's Cross, April 26th, 1872.

## "COMPARISONS ARE ODIOROUS."

To the Editor of the Medium and Daybreak.

SIR.—On reading your leading article and Mr. Jones's letter in No. 106 of your journal, it put me in mind of Jesus on the mountain with the devil, when the devil—showing him all the kingdoms of the world and the glory of them—said, "All these things will I give thee if thou wilt fall down and worship me." Now, I think the same answer which Jesus gave the tempter would suit Mr. Jones, namely, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." I can only admire Mr. Jones for his craft. When he thinks he has got you in close quarters and wanting assistance he tempts you with saying, "If you will worship us Christians we will help you; if not, you must not expect us to help you, because we do not like to pay you for telling us our faults." But it is a blessing to know that God never forsakes his own, and if we take the words of Jesus and follow His example, worshipping God after His fashion, we shall win the crown. Had he worshipped the dogmatic sects of his day he would not have been thought of now—his memory would have died with his body. But we must not expect support from the so-called Christians, as it was men of that class who persecuted Jesus, not the heathen or unlearned, for these men—even the poor fishermen—were his disciples, and the gifts which they possessed were not purchased with money or learning, but by simplicity

and purity of motive, which was to help their weaker brethren. In the way they worshipped God and served Him their Master said to the Jews—namely, that certain gifts should follow them that believe. But what? Not that he was God, but that God was manifest in man, and every man a son of God. In conclusion, I am all those who have experienced these words to be true to rally round the Lord Jesus to the so-called Christian sect.

21, Newgate Market, April 27, 1872.

## THE USES OF CLAIRVOYANCE.

To the Editor of the Medium and Daybreak.

SIR.—I think clairvoyance might be made to attract much more public attention than it appears to do at present, if those who possess the gift would occasionally come forward and use it for the benefit of the public in some of the mysterious cases of human existence. I have covered that are incapable of being identified. How many cases of suicide might be brought to light, and the guilty parties punished. When the dead body of a child is found—some clairvoyant, when brought in contact with it, and thus put in rapport with the departed soul, might be able to tell the cause of death. Only the other day the body of a young lady appeared to have been found in a carriage on the Metropolitan Railway, without there being any evidence as to the way in which she lost her life. If there be any at the bottom of this mysterious affair, I think there can be no doubt that a clairvoyant would be able to set the matter at rest without difficulty. Again, at Hampton Court Palace, two human bones were recently exhumed, of which one of the newspapers says: "One of these bones, which have now been thus strangely brought to light, is the lapse of so many years, only give us their own history, they doubtless have to tell of some deed of violence of which the quiet courts and cloisters of Wolsey's palace have been the scene."

I am not aware what is the extent of a clairvoyant's powers, although I have read of a case, recently mentioned by Mr. Jones (I think) in the *Spiritualist*, where a clairvoyant gave the history of a crystal ball that formerly belonged to an Indian magician. If, therefore, it be true that a clairvoyant can tell the past history of any object of antiquity he or she may be brought into contact with, this phase of the power suggests an immense field of utility in the cause of historical research, and the discovery of hidden crimes, missing documents, the pursuit of absconding criminals and the writers of anonymous threatening letters, &c.

Surely, seeing that almost every day rewards are offered for the whereabouts of missing individuals, these powers might be easily put to a practical test, and thereby attract public attention to the subject of clairvoyance and Spiritualism in a novel, startling, and tolerably convincing manner.—I remain, yours obediently,

F. A. E.

Manchester.

P.S.—Of course I am aware that the evidence of a clairvoyant would not be sufficient to establish a person's guilt, but it would undoubtedly aid the discovery, and probably lead to the conviction of the criminal.

[The faculty of reading the history of an object or the scenes it have taken place around it is called psychometry, and has been treated in a more scientific and instructive manner by Professor Denton in a "Soul of Things" than by any other writer. We have met with a number of persons who possessed the faculty in a certain degree, but few to such an extent as to be available for any practical purpose. The temperament suitable for the successful exercise of this gift is seldom met with, and even then it often requires a long period of patience and development to bring the power to perfection. Mr. Huxley could give us many examples of this power through the use of a crystal and mirror. Mrs. Everitt has recently been developed to an extent in this direction, and we know another medium who, at some future time, may astonish the world with powers now in development. As to tracing murders and other criminal occurrences, it is quite practicable, and will be common to mediums whenever society is enlightened enough to make a proper use of the information so obtained. All clairvoyants and mediums, with scarcely an exception, decline to give information in such cases, because of the very unpleasant moral relations which it subjects them to. The present feeling of society towards a criminal is heartless and bitter, reaching even unto death, and added thereto damnation in the spirit world, as far as the power rests in their hands. This most unappealing form of revenge was lately illustrated in the conduct of the British towards some fanatical and harmless tribe of reformers in India. The English massacred numbers, and others they shot into fragments from the mouths of cannons. The reason why the latter form of punishment was adopted is because these tribes believe that if the body is scattered in pieces, the person has no existence after death; and so all the damage to these poor creatures possible, our Christian countrymen thus acted. Spiritualists may thank their stars that the growth of civilization in England prevents Christianity from taking the same effect on them; but the petty forms of persecution which assail our friends present ample evidence that the spirit of persecution is willing, but its flesh is weak. Our charitable religionists console themselves that we shall catch it in the other world. To deliver criminals into the hands of people actuated by such savage motives would simply be to extend of crime by enabling the survivors to commit further crimes upon the criminals. This the spirit-world will not consent to be a party to, and a moral law seems to obtain which prevents clairvoyants from being used in such connections, though we have heard it stated that detectives, Jesuits, and other human scourges have been in the habit of availing themselves of this divine power to serve the devil with. Whenever society can extend love instead of hatred, blessings instead of curses, and incite the evil to reformation instead of expiating them with extermination, then will the spirit-world agree to co-operate with man for the education of all criminals, and the unravelling of criminal mysteries. The readers of the works of Andrew Jackson Davis are well aware of the intimate knowledge possessed by him

\* An English edition of this valuable work was published a few years ago, price 5s. Purchasers of *Human Nature* for August, 1871, have the privilege of obtaining the work well bound for 1s. 3d. and 2s., and have *Human Nature* and "Nature's Secrets," both post-free. It is the cheapest information in such matters ever offered.



eminent clairvoyant and philanthropist of the sins of society, nay, of even the private acts of individuals. Read his "Tale of a Physician, or the Seeds and Fruits of Crime," and it will be seen that Mr. Davis has for years been engaged in publishing his discoveries—the best means, perhaps, which could be taken to better the present state of affairs. Thank God, clairvoyance, as well as every human faculty, may be freely used to obtain and extend information, and thus to prevent crime, towards which desirable end retributive punishments have been found to be quite unavailing.—Ed. M.]

### THE CAREER OF A MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I enclose for your acceptance a photo (just printed) of my wife, psychometrically denominated "The British Seeress" by Mr. J. M. Spear some years ago. A slight sketch of her experience may like interest yourself and the numerous readers of the MEDIUM, if you will kindly insert it:—

Mrs. R. E. Fryar was born about 1841, in that health-giving Queen City of Gardens, Bath. In common with the generality of highly-developed mediums, she possesses a body and mind alike extremely and peculiarly sensitive, being often influenced to an unpleasant degree by the most apparently slight change or interruption in her surroundings or conditions. In addition to being a natural somnambulist in her youth, which ultimately merged into spontaneous clairvoyance and seership (upon surrendering to the mesmeric influence, which she unknowingly did, at the hands of the late Mr. Wilson, of Bath), she is identical with the sensitives of Reichenbach, being sensible of the close proximity or influence of magnets, hazel wood, crystals, &c., to an almost incredible extent. For years previous, however, she was an expert at finding lost or mislaid articles, and always was more or less accompanied by the manifestation of that inward mental monitor or instructor so aptly designated by that great American seer, Andrew Jackson Davis, as "Intuition." After becoming acquainted with the laws of mediumship, she developed, and rapidly passed through all the lower or elementary phases, including table-turning, rapping, tipping, planchette writing, &c., &c., until she began to exhibit symptoms of even better things still—spirit-seeing in her normal state, impressional writing, trance, and medical diagnosis, in all of which she invariably satisfies and convinces those with whom she can or will sit for experiment. Under the guidance and instruction of spirits she has practised phrenology for the last three years, with what success those who have been manipulated by her, from almost every grade and class of society, can best testify. Under the control of a French physician, Mons. Jacques, she has written many pages of what purports to be the history of his life; while, more recently, she is engaged in harmonising the sciences of astrology and phrenology in one system, that might not inappropriately be termed zodiacal phrenology.—Hoping I have not exceeded my limits, with every respect, I remain, dear Sir, yours for Spiritualism, ROBERT H. FRYAR.

8, Tenison Street, Lake Road, Landport, Hants, 23rd March, 1871.

[We made the acquaintance of this lady during our recent visit to Portsmouth, and heard that she is a very useful medium. She has all the organic indications of possessing the powers described in the above letter.—Ed. M.]

### THOUGHTS ON THE DEITY, THE CHRIST, THE DEVIL, &c.

It is written—"In him we live, and move, and have our being."

Mankind having, then, life in God, must he not, as a germ-spirit, be incarnate in all men? and all being in him, in his sight, must not all be a unity?

He is God, and on this universal incarnation and unity of manhood he appears to be also man, bearing, in divine sympathy within all, the cross of the individual imperfections and sufferings of humanity.

The word Christ implies the divine anointing. God, as flowing within man, is an anointing power—is this Christ—for he is both the father and sustainer of the spirits of all flesh.

So greatly did this anointing power of divine spirit, as the word of truth and life—manifest itself in and through Jesus, who, it is said, spake and did as moved by his heavenly Father, that he became an anointing power of truth to others to make them "clean," and to them he was indeed a Messiah—Christ—the Son of God in the world; the highest type of universal humanity on earth.

Must it not be the Spirit of God which, as an indwelling, anointing power, is the kingdom of heaven within all? For if they make their bed in hell conditions, he is there too, and within all a germ of divine life, that they may be receptive (when their consciousness is suitably opened to this) to the ever-flowing divine spirit to deliver from evil by overcoming finite evil with infinite good.

In all humanity as a saviour—for he is no respecter of persons, and hateth nothing that he has made—will he not in the hereafter cause them to become raised from their imperfections to a state of angelhood, or to perfect sonship and nearness to himself?

As an anointed one to preach the word of truth to mankind, Jesus could say—"And I, if I be lifted up, will draw all men unto me." For as men are lifted by truth divine to know and love God the Father, they grow into the likeness of Jesus and of the heavenly Father. In no other sense can men draw nearer to God, for he is omnipresent with all as his temple not made with hands, and in all their conditions of existence subjecting them to the law of being made perfect through the suffering experiences of individual imperfection, and to the law of the consciousness of individual rectitude or the reverse. As God filleth all things, out of him must be nonentity.

Regarding, then, the Omnipotent as filling all worlds with his presence, power, and—in a bodily sense—the humanity of all worlds, the question arises, are we positively authorised to consider that in the fulness of that omnipotence, needing all for its receptacle, he could have become concentrated to dwell in one individuality only, and upon this earth, and in whom to form his only manhood; because this seems to be taught in a book handed down to us through transcribers of whom we know nothing, or of the many alterations to suit their own views they may have made in the original Scripture writings?

If it were so, as within the substance of whatever creator man exists, he must in all his states be an incarnation of that being, and be subject to

the will and purposes of that power, must not mankind, excepting Jesus, be the creation and incarnation of some other power? We will suppose a devil. And if men are the children of such power, from his being their father, must not the God and father of the spirits of all, excepting Jesus, be this devil?

Jesus is stated to have said—"He that hath seen me hath seen the Father," by which it is generally believed they then looked upon Deity. The apostle John taught that "no man hath seen God at any time," and more ancient writ declares no man can see God and live. Did they not, therefore, then see the Father, as in the manifestation of his spirit and power, through Jesus, and in this unity of action was not Jesus and the Father one?

In relation to himself and others he said—"My God and thy God." Now, as the father and the son seem set forth as two personalities, if Jesus was the God, and yet declared God to be his God, must he not in like manner have meant to set forth two individual gods—a God of God.

As God is ever being seen by the pure in the manifestations of Nature—including the humanity of Nature—is it not made to appear that it is in all manhood he is an incarnation, not in one exclusively, and with him universal humanity is a unity? All creation too must be to him a unit—a perfect whole, although imperfect in separate parts and divisions.

Supposing the theological Devil, instead of God, to be in all as their father and creator, there can be no germ-life within men such as God can attract to draw men unto himself, for in such case God and men must, as entirely opposites, be truly and wholly repellant to one another.

God is of dual nature—male and female—the father and mother of all, in the likeness of which state the (him) Adam was made, male and female.

He is a trinity of attributes and power—the male attribute of wisdom, and the female of love, with their conjoint proceeding or manifestation. He is a trinity as being in himself a father, in all humanity a son (for they are his children), with their conjoint manifestations of Spirit or Holy Ghost.

God is a spiritual sun ever shining, the shining of the terrestrial sun being a type, and as we open up our aspirations to him, his divine rays penetrate our souls to fill us with light and the emotion of love, just as the terrestrial sun enters the opening flower to vivify and beautify it.

Individual humans are less what they are from creed beliefs than from their ruling loves, embracing in action the words and deeds of life, for which it is they stand in judgement; for it is these which supply motive, lead on to action, and give character to the life.

They who can rise to commune with the spirit of Nature, commune with their God, and then drink in the love, beauty, and wisdom of divinity displayed therein.

In their humanity, are not all men Adam; and in their germ or spirit of life as of God, are they not Christ—the Lord from heaven; and as in Adam all die, in Christ will not all be made alive?

If all are in a personal Christ that was Jesus when upon earth, and who, perhaps, is now high in angelhood, it must be from his being God, and because all in him live and move; and all, from being of, and through, must also tend to him as the infinite magnet; and all are made alive in him, the Christ, whether at first they are able to comprehend and believe or not.

In nature, God works from centre to circumference. Our divines, in setting before us water baptism, and other outward matters, as necessary to the salvation of a soul, reverse this divine order, and work as from the outside—or from circumference to centre.

Instead of leading men in the exercise of their consciousness to work by prayer and faith to find God a presence within themselves as his temple, they more particularly send them to find him in temples made with hands, and in sacramental substances and other matters of outward signification, only cognisant to the outward mind and senses, and calculated to raise physical emotions which are taken for spiritual realities.

They teach us on the one hand, Jesus has redeemed mankind by his blood on the cross; and on the other hand, which is not the same thing, that he has by his blood redeemed them into a position for being redeemed or saved by a faith.

One might naturally think mankind were by him redeemed into this position, by the principles of righteousness, holiness, and truth, which he lays before humanity in his personal teachings, to lead them out of evil, and to be redeemed therefrom by the operation of their love of God and good.

In spirit, most of the dogmas of faith may be seen to contradict one another.—Yours, &c., N. W. T.

### MRS. HARDINGE IN AMERICA.

MUSIC HALL SPIRITUALIST FREE MEETINGS.—Mrs. Emma Hardinge-Britten addressed the audience at this place (Boston), Sunday afternoon, April 7th, taking for her subject: "Can True Religion be Evolved from Spiritualism?" Owing to the illness of Lewis B. Wilson, chairman, John Wetherbee presided. The lecturer proceeded to treat her theme with her accustomed vigour, saying, among other things, that there was a religious spirit in every human soul, which asked not only, "Whence, what, and who am I?" but also "Whither am I bound?" The best interpretation that any of the old religionists had made of their creed was—"God is a spirit," but they brought no proof of the existence of that spirit, no account of its powers and faculties. The solution of this mighty problem of spiritual existence had come through the revelations of the denizens of the unseen country. The *Boston Daily Globe* of April 8th gave a very favourable report of the lecture. Mrs. Hardinge-Britten will speak in the same hall on Sunday, April 14.—*Banner of Light*.

MESSRS. HERNE AND WILLIAMS desire us to announce that they will be in attendance at Mr. Hudson's, as mediums for the spirit-photographs, on Mondays, Tuesdays, Thursdays, and Saturdays, from twelve till four o'clock. Sitters desiring their services must make special arrangements.

M. M.—Thanks for your kind words. The remarks on Deity are almost too metaphysical for the comprehension of our readers.



## 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, post free, weekly,	1d.	per annum,	6s. 6d.
Two copies	"	"	10s. 10d.
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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."

Do Spirits Move Tables—Spirit Cartes de Visite—Mr. J. Burns's Lectures at Bishop Auckland—Spiritualism, Science, and Temperance—Hints to Reformers—Mr. Voysey Vindicated—Spirits Render themselves Visible—The Spiritual Institution—Gerald Massey's Lectures—Miss Lottie Fowler's Seance—The J. W. Jackson Fund—Organised Effort—Spirit-Photographs—The Spirit-Messenger—A Test of Spirit-Communion—Lisson Grove and St. John's Wood Association of Spiritualists—Dalston Association of Inquirers into Spiritualism, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK. AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, AND CAVENDISH ROOMS.

FRIDAY, MAY 3, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, MAY 5, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Burns will deliver an address in conclusion of the series.

TUESDAY, MAY 7, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 9, Mdlle. Huel's Seance at 8. Admission 2s.

\* \* \* Other Seances in London and the Provinces may be found on the last page but one.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 3, 1872.

### THE LECTURES AT ST. GEORGE'S HALL.

It gives us much pleasure to report the encouraging progress which is being made in promoting Mr. Massey's lectures as announced elsewhere. The suggestions we threw out last week have been largely carried out, and our friends in various parts of London are busying themselves in exhibiting the announcements, distributing bills, &c. It seems to be a favourite plan with Spiritualists to supply themselves with tickets for the course, and induce their friends to take a place alongside of them, presenting the ticket if necessary. This is a very pleasing and successful way of inducing our friends to adopt the investigation of Spiritualism. It will be necessary for those who desire good places to lose no time in making application for tickets, which may be secured on applying by letter to N. F. Daw, Esq., Honorary Secretary, 4, Portman Chambers, Portman Square; or personally at the Spiritual Institution, where handbills, circulars, and other means of publicity may also be had. There is every indication of a large and enthusiastic attendance at St. George's Hall on Sunday week, and it will afford the Spiritualists of London an opportunity of meeting together, such as does not often present itself. Those who do not avail themselves of this favourable occasion of meeting their friends, promoting the cause, and adding to their knowledge, will certainly be the losers. To those who live out of town, the lectures take place at the most appropriate hour in the day, enabling attenders to come from a considerable distance by the afternoon trains, and get home again before too late in the evening. It does not interfere, either, with the set hours of worship, so that no excuse can be tendered that hearing Mr. Massey will interfere with the interests of any place of meeting. All these conciliating conditions having been carefully considered, it alone remains for our friends to do their part heartily and energetically, and make the lectures what they deserve to be, a success unparalleled in the history of our movement.

### TESTIMONIAL TO MRS. EVERITT.

We hear that on Monday evening Mrs. Everitt was presented with a handsome and valuable testimonial by her friends in Spiritualism. The event took place at the Cannon Street Terminus Hotel, a large and highly respectable audience being present. Though we have had no opportunity of participating in this well-merited token of recognition, yet we do so in spirit most heartily. Few workers in the cause of Spiritualism deserve so richly as our devoted and gifted friend, Mrs. Everitt, with whom we would at all times share in equal honour Mr. Everitt, who, with such good taste and judgment, conducts his seances in a manner which ought to challenge the imitation of every investigator. For a great number of years this indefatigable couple have received hundreds of visitors at their home, entertained them with spiritual manifestations of a most wonderful and instructive kind, and, in nearly all instances, supplied their visitors with substantial refreshment for the body. But this is not the whole nor even the major part

of what has been achieved through the exertions of Mr. and Mrs. Everitt. They have visited families quietly and unostentatiously, not only in London and the immediate suburbs, but in various parts of the United Kingdom. All know that the exercise of mediumship is a most fatiguing and engrossing occupation, rendering those who devote themselves to it practically unfit for the other duties of life. When we take into account also the amount of time which the Everitts have otherwise devoted to the subject, we can approximate to but a faint estimate of what they have done for Spiritualism. Of course the valuables presented on Monday evening, of the nature of which we have not been informed, are no sort of compensation for what has been accomplished, nor have they been intended as such, but as a token of respect and recognition of what Mrs. Everitt has been instrumental in bringing before the people. The present is one of the few instances in which a testimonial is not only permissible, but a graceful duty on the part of the givers, who, in contributing as they have done, have not balanced accounts, but only acknowledged their indebtedness. We hear that many other representatives of Spiritualism were present, and though we were not admitted into the Valhalla of Christian Spiritualism, we cordially invite the managers of the presentation to "come up higher," and participate in the more enlarged and all-comprehensive sphere, where Spiritualism, truth, and God will unite all, to the exclusion of none, in ever-strengthening bonds of love fraternal. In these remarks we have no word of reproach to cast at Mr. and Mrs. Everitt, from whom we have at all times received the most generous and cordial attentions, which it will ever be our highest pleasure to reciprocate.

### THE JACKSON RELIEF FUND.

The following handsome sums received by Dr. King must be allowed to head our list for this week.

DEAR MR. BURNS,—I have the pleasure of reporting to you the following contributions to the "Jackson Relief Fund":—John Barrow, F.R.S., 10s.; J. W. Temple, £5; Mrs. Temple, £5; Miss Williams, £5; W. R. H. T., £5.—Faithfully yours,

RICHARD KING.

12, Bulstrode Street, Cavendish Square, W., May 1st, 1872.

The following list from Mr. Nisbet, Glasgow, was received just too late for our last issue:—Mr. H. Lamberton, Springburn, £1; Rev. Robt. Craig, Glasgow, £1; A. C. and Friend, Androsses, 7s. 6d.; Mr. D. A. Macdonald, Cumbernauld, 5s.

During the week the following sums have been received at this office:—Thos. Grant, Esq., £1 1s.; Robert Harper, Esq., 10s.

Further contributions will be gratefully received, especially from friends at a distance who may not have seen previous announcements.

The Anthropological Institute is making most praiseworthy efforts to secure Mrs. Jackson a pension from Government. The memoir in this month's *Human Nature* will no doubt bring help from friends residing in foreign parts.

### J. BURNS TO THE SPIRITUALISTS.

DEAR MEDIUM,—I make an unwonted request, viz., that I may be permitted the privilege of saying a few words about myself. When I came home from the North last week, I found Mr. Young's letter ready for the machine, without my knowing that there was such a communication in existence. Indeed, I have to offer the above apology for so much talk about this individual appearing last week. Well, seeing that it would give me an opportunity of having my say on the matter, I did not break the arrangements of the typographical department, but allowed the letter to appear. Whatever my personal views may be in respect to the suggestion made by Mr. Young, I am bound to admit that it is only one of hundreds of instances showing the goodness of his heart. For years Mr. Young has spent time, health, and money in the cause of Spiritualism, and all who know his family are aware that he does not occupy an exceptional position. So I do not write ill-naturedly of my good friend Mr. Young, from whom I have received so many substantial marks of kindness, and whose feelings in the present instance I cannot but admire. My purpose in writing is to point out that he has erred materially in making me the object of his good intentions instead of the cause of Spiritualism, and I take the opportunity of putting in a short plea for the noble work in which I am a mere individual. And first, I shall observe that the glorification and fattening of individuals has been the curse of all movements and all ages. A public servant like myself can be rendered more useful by a public recognition of uses to which he may be put, but beyond that all personal allusions are not only superfluous but hurtful to the public taste and my own morals. I am only a wheel in the machine—it may be, for the time, a necessary one. If you would secure the safety of the wheel, see to the integrity of the machine as a whole. This is, in my opinion, the true course, and therefore I beg to direct the attention of Spiritualists to the Progressive Library and its agencies, and leave myself personally out of view. Once and for all I make the statement, I shall accept no testimonial, nor hear of such a thing; but with my last breath I shall urge for assistance to the necessary machinery of Spiritualism, till such appliances are no longer needed, or are superseded by others. I am no pauper. I am not in want personally. I could go out into the world and clear my £500 per annum right away as a commencement. Instead of this course, I have given the last ten years of my life to the cause wholly, and not only so, but have saddled myself with upwards of £1,000 of responsibilities. True, I have got a living, and so I would even if I had been a criminal; but it can scarcely be called a living if I have £1,000 to pay for it. The agencies at present in my hands are continually increasing my difficulties, which I cannot, in justice to those associated with me, allow to do so any longer without a desperate effort. As has been already stated, an annual subscription of 500 guineas is required to meet the expenses incurred at the Spiritual Institution on



behalf of the movement. As to the arrears, I am content to hope that I shall in the future work them off, and leave the world owing no man anything. Meanwhile, I earnestly urge the necessity of Spiritualists as a body supporting these efforts, instead of allowing them to devolve as they have done hitherto. I do not overlook the fact that a few have supported the work generously, for which their own souls are as grateful as I can possibly be. What is wanted is systematic effort on behalf of the Spiritual Institution—local secretaries who would exert themselves to obtain subscribers and mediate between the centre and their local radius. If all Spiritualists would subscribe, it might be, ever so little, the work would be done without harming anyone. With a certain list of subscriptions from 1s. to £1 1s. per annum and upwards, the work could be done with redoubled efficiency, and the aid reciprocated in the various localities would ultimately show that the investment was a profitable one. The places in England where Spiritualism is in the best condition are those which have co-operated with the Spiritual Institution. Then let all do so, and all will have the advantage.

Recently a strong pressure has been brought to bear upon me to favour certain views, and receive in return "a mess of pottage," but I shall not sell my birthright nor that of my brother Spiritualists. I can afford to be sold up, and starved out, and die in the gutter, but never can be bought, nor save myself by selling the interests of truth. Some of my would-be advisers have very worldly notions of success. To my mind it would be a greater triumph to sacrifice self—everything—for principle, than live fat, sleek, and "respectable" on the proceeds of ignorance, superstition, and mental thralldom. It is against such infidelity that our whole war is; but is it necessary that there should be any martyrs—that there should be sacrifices made? If so, then let all bear a part—be martyrs to a certain amount, and individually sacrifice that which in the aggregate may be necessary for the work before us.

Remember, my friends, in doing so you are not obliging me, and in thus working no thanks are due to me from you. Our mutual Master is above—a Master who has so kindly taught us all we know, and is most dear to us—a Master who has hitherto paid "day and way" beyond our most sanguine expectations—a Master who will, no doubt, continue to do so as long as he requires our services; and a Master who at last will confer a continuance of blessings before which the ephemeral honours and gifts of sects and social positions sink into abominations to be abhorred. Such is the faith of your fellow-worker, and such the light that has guided him on with uninterrupted progress during the last ten years; but every blessing has been actively seconded by his personal efforts to give it point and effect. It is part of his work to write this direct and unmistakable appeal, and if it does not meet with due response you shall hear from him again.

If the work fails, it shall not rest with me as far as I am capable, for I have no pride, self-respect, or feelings of any kind, which I hold in higher estimation than the cause of Spiritualism. J. BURNS.

*Progressive Library and Spiritual Institution,  
15, Southampton Row, London, May 1, 1872.*

#### MISS LOTTIE FOWLER'S MEDIUMSHIP.

*To the Editor of the Medium and Daybreak.*

DEAR SIR,—With much pleasure permit me to apprise you of a very interesting, satisfactory, and successful seance had with Miss Lottie Fowler, on Sunday, 28th inst., at my house. The circle comprised members of my own family. The conditions were very harmonious, and without going into detail, suffice it to say that the many excellent and true "tests" received by us were most confirmatory of immortality and spirit-communion.

Wishing you and every worker in the field of truth and progress the Great Spirit's blessing, believe me, yours truly, JAMES YOUNG.  
41, Portland Street, E., April 30, 1872.

#### THE HAUNTED HOUSE AT WILLINGTON.

A member of the party of investigators who visited the above place some two and a half years ago, desires us to call attention to a short account of the results of that visit, which is contained in *Human Nature* magazine for November, 1869.

WHEN we were at school, the vulgarians who had not the strength, courage, or the good cause to prompt them to fight, gratified their vindictive spleen by standing at a safe distance and calling names. Similar specimens of humanity are to be found in all ranks of life, not excepting the Press, from the elementary classes in school to which appears, in many instances, an easy stride. With a facial prominence red and smarting from the east wind and the continuous friction of his jacket sleeve, the *Liverpool Leader* stands afar off and abuses the recent lectures on Spiritualism at Liverpool. The nature of his remarks partakes of the organic peculiarities of the writer; they are the product of a strumous temperament and weak blood. He has evidently nothing to say against Spiritualism, the lectures, or any of the persons concerned; but in order to show that he rejects facts, defies logic, and totally disregards truth, he publishes a weak, sententious expression of his own personal infirmities. We thank him for this generous act. He has testified that Spiritualism and all concerned with the recent meetings in Liverpool were beyond his criticism, and at the same time he has spared Spiritualism the disgrace of his connection with it.

The members and friends of the Spiritual Institution will please to observe that the next paper, on the "Philosophy of Revelation, Ancient and Modern," will be read by Thomas Herbert Noyes, jun., Esq., B.A., on Wednesday evening next, to commence at eight o'clock. The author of this paper is a gentleman and a scholar of much information and large experience, and no doubt his thoughts will be worthy of the attention of all who can find accommodation. Tickets may be had gratis on application at the Spiritual Institution, 15, Southampton Row.

It has been resolved to close the Sunday Services at Cavendish Rooms on Sunday evening next, on which occasion a concluding address will be given by J. Burns. The interest of Spiritualists will be fully occupied during the delivery of Mr. Massey's lectures at St. George's Hall.

#### PRESENTATION TO MRS. EVERITT.

This notice came to hand after our other paragraph was in type.

On Monday evening, between forty and fifty ladies and gentlemen met in Cannon Street Hotel, on the occasion of a presentation being made to Mrs. Everitt, by a few of her friends, as a mark of their appreciation of the generous manner in which she and her husband have placed her powers as a medium at the service of so many. After tea, the chairman, Mr. S. C. Hall, in the name of the friends then assembled, presented Mrs. Everitt with a handsome pianoforte and a cabinet sewing machine. The donation was acknowledged in feeling terms by Mr. Everitt, who with Mrs. Everitt were seated one at each side of the Chairman. Addresses suitable to the occasion were delivered by Messrs. Andrew Leighton, John Jones, C. F. Varley, Benjamin Coleman, C. W. Pearce, and M. Theobald, as well as by the Chairman. The intention of making such a present to Mrs. Everitt was necessarily kept somewhat private, hence only a comparatively small number had an opportunity of aiding in the gift. The meeting was a very pleasant and harmonious one.

#### A MAN'S WORD FOR WOMAN.

By T. L. HARRIS.

By this we hold:—No man is wholly great,  
Or wise, or just, or good,  
Who will not dare his all to reinstate  
Earth's trampled womanhood.

No Seer sees truly, save as he discerns  
Her crowned, coequal right;  
No lover loves divinely, till he burns  
Against her foes to fight.

That Church is fallen, prone as Lucifer,  
God's bolts that hath not hurled  
Against the Tyrants who have outraged her,  
The Priestess of the world.

That Press, whose minions, slavish and unjust,  
Bid her in fetters die,  
Toils, in the base behalf of Pride and Lust,  
To consecrate a lie.

"Once it was Christ, whom Judas with a kiss  
Betrayed," the Spirit saith;  
"But now, 'tis Woman's heart, inspired by His,  
That man consigns to death."

Each village hath its martyrs,—every street  
Some house that is a hell;  
Some woman's heart, celestial, pure, and sweet,  
Breaks with each passing bell.

There are deep wrongs, too infinite for words,  
Man dare not have revealed;  
And, in our midst, insane, barbaric hordes  
Who make the Law their shield.

Rise then, O WOMAN! grasp the mighty pen,  
By Inspirations driven;  
Scatter the sophistries of cruel men,  
With voices fresh from Heaven.

Man, smiting thee, moves on from war to war;  
All rights with thine debase.

Rise, 'throned with Christ, in His pure morning star,  
And charm the world to Peace.

BROTHERHOOD OF THE NEW LIFE, *Salem-on-Erie, N.Y.*, Oct., 1871.

A SPIRITUALIST (Halifax) must remember that the MEDIUM is not the organ of "non-Spiritualists," however "intelligent" they may be. Our effort is first to educate Spiritualists and liberalise their minds, which is the shortest road to success with the non-Spiritualists. Mr. Massey's lectures will not be published separately, nor even reported in the MEDIUM further than to give an abstract. It must be remembered that the subject matter of such lectures is the property of the lecturer, and cannot be used except in accordance with his purposes and interests.

THE *Surrey Comet* quotes our remarks respecting Mr. Russell's trance address at the Cavendish Rooms, and also announces that the Spiritualists of Kingston-upon-Thames have hired the Temperance Lyceum, in which to hold services on Sunday evenings. It is also intimated that Mr. Morse will speak in the trance at Kingston on Sunday evening, May 5th. We hope the friends of Spiritualism in the district will make it a point to be present, and in every possible way sustain the efforts being made for the public advocacy of the subject.

HALIFAX.—An account of a very interesting seance held at Halifax on a recent Sunday comes to us from the pen of Mr. J. Pitt. Friends gathered in from Bradford, Heckmondwike, Brighouse, and other places. The morning was chiefly spent in friendly conversation on matters connected with Spiritualism. A paper was also read by one of the party, reviewing popular theological assumptions. Mrs. Sagar was entranced by Thomas Paine, then by Jefferson, and afterwards by an ancient Greek, who delineated the spiritual gifts of the persons present, likening them to flowers, leaves, or buds, according as they were developed. Mrs. Sagar, in clairvoyance, saw her own wreath, when she was overcome with emotions of joy, and tears of gladness streamed down her cheeks. "The last spirit that communicated," writes Mr. Pitt, "was a sister who a few weeks ago comprised one of our circle. Her homely conversation was truly delightful. She said that she would have been further advanced had her time been more profitably spent when in this life, yet, notwithstanding her shortcomings, she ranked amongst the middlings. She then recited some poetry which was purely original, commenting on her earthbound life, her experiences in the spheres, and things which had transpired that day; and to conclude one of the most interesting spiritual meetings I ever had the pleasure of enjoying, she sang a most beautiful song she had learnt since she became an inhabitant of the spiritual country."



## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. MORSE, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

(The first control was by TIEN-SIEN-TIE.)

April 26th.

Q. "Parallax," an investigator of such matters, states that the earth on which we live is not a "globe" in shape, but a "plane," with a level surface. He professes to prove that the surface of standing water is not convex but level. Can you throw any light on this subject?—A. We can only repeat the substance of the answer we gave a few evenings ago. There are natural phenomena almost continually occurring which ought to amply satisfy any inquiring mind. We affirm that the earth is a sphere, and not a plane.

Q. The various races of men on earth differ in colour of skin according to climate and other conditions. Is this difference carried into spirit-life, or are all spirits of like appearance?—A. At first, in the initial stages of spiritual life, the national and distinctive peculiarities of races still cling to the spirit. In course of time, however, spiritual laws gain the ascendancy, and humanity approximates nearer and nearer to that perfect form after which all are fashioned.

Q. Will a person who has, through hereditary causes and ignorance of the laws of life, suffered much on earth from weakness of body, become quickly freed from such suffering and enjoy a happy existence on being translated into spirit-life?—A. No; that bodily conditions react upon spiritual circumstances is a proposition which we claim to be absolutely truthful. The formation of the spiritual body is due to the efficiency of the essential principles of the natural one. Hence the perfection of the spiritual body is in proportion to the healthiness of the natural body. If, therefore, a person inherits bad conditions of organisation, such conditions must necessarily react on the spiritual side; such an individual will be classed under the head of "lean in spirit." In answer to a further question, the spirit said: "Those who enter into the spirit-world in the state we mention ultimately grow into what they should have been had they attained their proper development on earth."

No further questions being asked, the spirit gave the following address:—

"I would like to answer a question that is oftentimes raised by Spiritualists and non-Spiritualists, namely, 'How far can our spirit-friends be trusted?' Some claim for us an infallible infallibility. Others go to the opposite extreme, and say that we are fallibly fallible. A little calm reflection as to the nature of spirits would guard people against falling into both these errors. All good-intentioned and well-informed spirits are conscious of the fact that they are still human beings, that they are limited by the development of the various faculties of their nature, and that they can only tell that which they know or believe. Being human beings and conscious of the limitation of our powers, we cannot be infallible teachers. We can assist in the work of progress to a much greater extent than when limited by earthly conditions. Surrounded by greater facilities, we may be able to pierce the shroud of coming events and see causes at work hidden from the sight of our mortal brethren. Yet we do not claim to be super-human on this account. We are only reliable and trustworthy in proportion to our knowledge and experience. Now, many of us in this beautiful life are, for a time, carried away by our feelings of wonder and delight, awakening, as we do, to powers that were foreign to our nature. Others desire to make themselves dispensers of justice—judges of the people. We can only pity those who attempt to fulfil such a position, for the attempt must result in failure. They give their listening friends the benefit of their speculations instead of their absolute knowledge. A little reflection would convince them that they were erring. We are but human, and we gain our knowledge as you on earth do. All well-disposed spirits amongst us should be friends to humanity; and how should they befriend them? Simply by revealing to them that which they know, and that which is suited to human necessities. Another mistake is oftentimes committed, and information and advice are tendered that are foreign to the movement. But let listeners only use their reason, and not take for granted all that their spirit-friends tell them, and they will soon convince such spirits of the erroneous position they occupy. How far spirits are reliable will be seen from these statements. Let our auditors, then, be reasonable; but, alas! to be reasonable means to be obliged at times to come into direct and personal conflict with the opinions of those who are in connection with us; but we must not hold back that which is true. It must be stated, lest, by withholding it, we fall into anomalous positions. Nor must we state more than we know, else we fall into another grievous error. Bear in mind this fact, then: the spirit-world is ever your helper in the elevation of humanity; but spirits are only reliable and trustworthy in so far as they appeal to your reason and understanding."

In reply to a question as to whether the spirit could give any information about the planets, the spirit said: "Let us bear in mind one fact, namely, that we are liable to theorise and speculate upon subjects remote and often intangible, and leave the things of the present to look to themselves. A practical acquaintance with the planets might prove of incalculable interest to the human race, but the affairs of our earth-life are of more vital importance. Man requires to know himself in order to do that properly which it is his duty to do here. This should be his first care, although it is the last with many we know."

After a well-argued address by the "Strolling Player," on the mutuality of interest of the worker and he who finds the material, a strange spirit was introduced, who spoke as follows, in a quiet manner, yet as if under the influence of physical suffering and nervous irritability:—"We may believe in the existence of a future state; it may form the most internal portion of our natures; yet when the soul yearns for tests of its hope, the greatest difficulties present themselves. I cherished the belief, and it was a good and blissful consolation through a long and chequered life; yet oftentimes came the shadow of a fear—a vague hope for some ray of light that should give to me tangible assurance that my hopes failed to afford. It was my duty to speak of im-

mortality—to proclaim that doctrine to the people. I have longed to be able to say, I know, and it would have been more effective if I could have proclaimed a simple knowledge of the life hereafter. The church lacks this very important form of knowledge, which would give efficiency to its teachings. I cannot say much now, as this is new to me, and were it not for friendly assistance I should not be able to control. I have been six days in the spirit-world, realising the actuality of my fondly cherished hopes, and to Him, the giver of it, may glory and praise be given! My name is Thomas E. Miller. I passed away from earth at Ebor House, near Wells, Somerset." When asked of what disease he died, he placed the hand of the medium on his left side, intimating that the heart was affected.

### A SPIRIT-MESSAGE VERIFIED.

In last week's MEDIUM the spirit of the late Mr. Samuel Baker, of Woolton, near Liverpool, spoke through Mr. Morse, stating the place and time he left this world, with some advice to his friends. Mr. Meredith and I have made full inquiry into the truthfulness of it, and we find it true to the letter. He was of the firm of Samuel Baker and Co., cotton brokers, of this town. His brother told us he died two years ago the 15th of May. He was in his 45th year. Mr. Baker asked who Mr. Morse was, as, he said, "he must have known everything about my brother." We told him that Mr. Morse was a young man residing in London, and was gifted with mediumship, or was a person through whom departed spirits spoke and communed with those in the flesh. He desired to have some copies of the MEDIUM, which we gave to him, when he said it was the most extraordinary thing he ever knew. This is, Mr. Editor, another test to be added to thousands of the like description proving the reality of spirit-communication. Let sceptics wrangle and infidels blaspheme, but a Spiritualist knows, by evidence most sublime, that his views of human destiny are true.—Yours respectfully,  
10, Dunkeld Street, Liverpool. JNO. CHAPMAN.

### THE SPIRITUALIST: HIS POSITION AND DUTIES.

ABSTRACT OF AN ADDRESS DELIVERED BY MR. J. J. MORSE, AT CAVERHAM ROOMS, ON SUNDAY EVENING, APRIL 28.

Life flies swiftly on. Each state has its peculiar features, and from the higher we can look back on the gradual unfoldment of man through the lower planes of being. As the seasons follow each other, with change upon change, so does the Omnipotent work in all departments of His creation. Nations as well as individuals and external nature have their periods of change, and pass away in accordance with the law of progress, the path of which is not in straight lines, but by spirals—a gradual ascension and then decay, to be followed by a new and higher effort. The spiritual history of the world follows the same course. In some respects the spiritual developments of the past may have been greater than those which occur to-day. But they served their purpose, and the curtain again descended between the two worlds during the necessary change in organised conditions; and now we have a return of spirit-power, which, like every succeeding wave on the sea-shore, will lift man higher, spiritually, on its bosom than those before.

The Spiritualist stands in the best position man ever occupied on the threshold between the two worlds. He rests upon the pedestal of facts—a pedestal of his own construction, and he is therefore certain of its reality and stability. By experiment he has become convinced that he is in communication with those who have departed from the physical plane of action. False notions of death are dispelled. Death is a myth, immortality is a fact, say our spirit-friends. Where others doubt, hope, or believe, they know. Here, say some, the labours of the disembodied end. But the Spiritualist naturally asks his friend how it fares with him in the land to which he has gone. With respect to those in the spirit-world two points have to be observed. The good, or those who live in accordance with their intellectual light and moral convictions, are aspiring, harmonious, and happy—life goes well with them. They are successful. On the other hand, the erring undergo probationary stages in the spirit-world; and when, by suffering and effort, they are deprived of their gross conditions, they enter into more happy and elevated positions. Here the work of the Spiritualist comes in direct conflict with his own past convictions and the prevailing notions of society. He may have been taught that there are only two eternal states in the spirit-world—that of the saved, and that of the damned. He hesitates, therefore, to accept the teachings of spirits to the contrary; but the returning spirit gives sound logical reasons for all he advances, and by illustrations from earth-life, showing that the views taught by the spirits are in conformity with divine justice and goodness. "But what of the believers in Christ and theological doctrines?" asks the investigating Spiritualist. Religious belief exercises no power in locating the spirit, who at death gravitates to the place for which he has in earth-life prepared himself, in accordance with the principle above observed. "But," the Spiritualist says to his spirit-friend, "you once believed in the popular theory; how is it that you have thus changed your opinion as to salvation through the merits of another?" The spirit replies: "We have discovered for ourselves that our earthly beliefs were erroneous, by the potency of facts which came continually before our notice, and even operated upon ourselves." Some investigators cannot entertain these candid, intelligent spirits, they are so wedded to their own opinions. Others, with more common sense, see the truth thus unfolded, and, in their veneration for it as the word of God, cannot overlook it or disregard it; and thus the ground occupied by the Spiritualist enlarges as he proceeds in his investigations, and comes more and more in conflict with popular beliefs at every step, showing where they are false and untrustworthy.



We may divide spiritual knowledge into three departments. First, that relating to the organic laws of mediumship; next, the laws regulating the dwellers in the spirit-world; and lastly, the essential nature of man's spirit. By this process of inquiry the investigator attains to a philosophy of great breadth and depth; but in his progress he is continually surrounded by contradictions and doubts, resulting oftentimes in error and misunderstanding. What wonder is there, then, if he frequently abandons the task and turns back to his old beliefs? Such renegades should be sympathised with and pitied, as their conduct often results from their want of intellectual power and strength of character to proceed with their labour. But being convinced that spirits do come, and that the doctrines of Spiritualism are truths, what is the duty of those who receive such teachings? Their first step is to be certain of every fact presented to their notice—to know absolutely whether the manifestations are from the spirit-world, or the result of mundane influences. Credulity really creates imposture, and is often a greater evil to the deluded than to those who impose upon them, who, from the temptations with which they are surrounded, are often more to be pitied than blamed.

Having become convinced of spirit-influence, it is the duty of the Spiritualist to allow spirit-teachings gradually to supplant his own ideas, or, in other words, to confess he is in need of knowledge. When this point is reached, toleration becomes a fact, and free discussion is not only permissible, but necessary. This is a most difficult achievement, for men are liable to reject all which is new or foreign to their experience; more particularly is it so with strict religionists, whose minds are barred and bolted behind the doors of immovable dogmas, and are therefore so lean and emaciated as to be incapable of surmounting the smallest obstacle.

Having attained mental freedom, the Spiritualist is able profitably to investigate the facts and conditions of spirit-life, and thus expose and set aside the hollow systems of theological training which monopolise and thwart the intellects of the people. In doing so it is not necessary for him to elevate his own convictions and notions into an attitude of self-importance, but, with toleration and deference for the views of others, advance his newly-acquired knowledge as opportunity presents.

The organism of the medium having so much to do with modifying the tone of communications, the health of the physical system will necessarily become a subject of due consideration, from whence it is an easy step to perceive that health and harmony of body, and the performance of life's duties to those around us, is one of the most valuable forms of spirit-culture. If peace, harmony, and beauty prevail in the soul before it leaves earth, it will be in a condition to enjoy a similar position in the spirit-world. Facts of all kinds should be eagerly accepted. God permeates every portion of universal existence in progressive planes of development; and as all truth is in harmony, a proper understanding of the most common-place facts must enable the mind to grapple with those that are higher and yet afar off. Thus Spiritualism enlarges the manifold powers of the mind; portrays God as our Father, and the race as one family; how heaven may be obtained here on earth; how care, sorrow, and vice may be banished; and how peace, joy, happiness, and success may be introduced into all human affairs. Such a result may not come with the present spiritual developments, which may, indeed, be only the stepping-stone a long way in advance of that time which must surely come. Our duties are more for posterity; but in working for others we really work for ourselves, and achieve individually that which we intended for others. These manifestations shall yet pass away, and higher forms of them will come in future ages and civilisations. All of them are necessary to man at the time they appear, and the conflicts which ensue from them are necessary to round out the soul and develop those interior riches which are to each one a personal possession.

#### LECTURES AT LIVERPOOL.

DEAR MR. BURNS,—I send you a report from the *Daily Courier* of two of your lectures, which the society thought very good and concise, and wishes you to insert it in the *MEDIUM*. At our meeting last night, all expressed themselves highly gratified with your three lectures. It was thought the town was thirsting for a public exposition of Spiritualism, and that your visit had not merely convinced many outsiders, but had been the means of establishing a great many of those who have been long seeking the truth in the most holy faith of Spiritualism. The society has been stimulated to glorious action. Your concluding remarks have taken deep root, and the society is going to carry out your advice. They resolved last night to have Sunday public meetings, and agreed to take Mrs. Spring's dining hall (which will accommodate four or five hundred) to have lectures, conversations, singing, recitations, trance-speaking, &c., &c. This was carried very unanimously, and all seemed to blend together in the one sentiment that the time had come when we should launch out upon the public, and make known more fully to the world those things whereof we have been instructed.—Yours in the bond of spirit-brotherhood,

J. CHAPMAN.

10, Dunkeld Street, Liverpool, April 29.

#### SPIRITUALISM AND SCIENCE.

On Monday Mr. James Burns, of London, delivered a lecture in the Wellington Hall, Camden Street, to a rather numerous audience, on "Spiritualism and Science." The chair was occupied by Mr. Shepherd. The lecturer defined science as knowledge, the source of which was Nature, and next proceeded to show the relationships between body and mind, asserting that the psychical power was superior to the physical, because, while by physical force he would have difficulty in holding down one man, by the exercise of the psychical power he could control the bodies and minds of hundreds. In explaining clairvoyance, he said that phenomenon proved two grand conditions of human existence—that mind could exist upon a physical plane and upon a psychical plane; that

men could use their powers of observation without using the physical organs at all, showing that mind and body were two separate conditions altogether, and that the former was the superior. In alluding to table-rapping, he said that Spiritualism was not the invention of human beings, but of spirits which came among people when people had no notion of it at all, and they were obliged to accept it, not because they believed it, but because they could not get over the fact that it was amongst them. At considerable length the lecturer explained how a spirit-circle could be formed and how tables were moved. He quoted from several works to show that spirits were the moving causes, and that they had a real existence—in fact, had been seen and tested by clairvoyants. Spiritualism, he contended, was a new science, but was not antagonistic to other sciences; on the contrary, was sympathetic with them.

On Tuesday Mr. Burns again lectured on the same subject. He claimed the biblical passage, "God is a spirit," as the foundation of Spiritualism, but said that in the original the article was omitted, and that the proper interpretation was, "God is spirit." He regarded man, spiritually, as perfect, and said it was because the machine through which spirit operated in man was not perfectly developed that enormities existed in the world. Religion, therefore, must begin with the improvement of man's physical condition, and man must be taught how to live in accordance with the laws of the universe. He deplored the low estimate of Deity which was formed in the churches, in which, he said, there was no philosophical conception of God. Speaking of Spiritualism in relation to a future life, he said there was no means of proving the immortality of man except through Spiritualism. It was by mediums that information was obtained from the spirit-world, and proof was thus given of spiritual existence. He stated some remarkable instances of "communion," and explained the way in which communication with spirits was accomplished. He asserted that Spiritualism in its highest aspect was the greatest religious power, because it counterbalanced the tendencies of the animal nature, and was nothing more nor less than what was called the "gospel." At the close of the lecture, several persons present put questions to the lecturer upon some of the theories he had advanced. Having answered them, he advised the Spiritualists of Liverpool to form themselves into a congregation, and meet regularly. He intimated that they had a musical medium and a female trance medium in the town, and that they had ample facilities for assembling.

#### SPIRITUALISM IN BRADFORD.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Will you kindly insert in your valuable journal a few remarks from a Bradford Spiritualist? In this part of the country Spiritualism is making its way to the hearths of both the rich and the poor, and thousands of individuals of various creeds are beginning to seek after "spiritual gifts."

We have many mediums, as you are undoubtedly aware, in this neighbourhood—especially in Bowling—who possess wonderful gifts, amongst which the most prominent is that of healing the sick. The majority of these disease-healing mediums I find are willing to use their gifts to the glory of the Great Giver, and for the benefit of their suffering fellow-creatures. But I regret to say there are one or two of these highly privileged individuals in the same locality who are making a *trade or profession* of Spiritualism by offering to the public their spiritually received communications at 5s. each. Such conduct, I think, is deserving of the highest censure, as it is calculated to bring the whole thing into contempt and ridicule, even among those who would otherwise be its supporters.

I do not, dear Mr. Editor, suppose for one moment that our mediums (who are but poor hard-working people) can afford to give their time to anyone who may think proper to consult them without some slight remuneration, but the amount should, in my opinion, be left to the option of the party who receives benefit from the communication obtained through their instrumentality.

I will not trespass more on your valuable space, but subscribe myself yours truly,

RICHARD.

Craft Street, Manchester Road, Bradford, Yorks.

[It is a delicate matter to step in and say under what conditions mediums should make a charge for their services. If we compel mediums to work for the "glory of the Great Giver," then all other members of society should do the same, which would put an end to all selfishness and introduce a fraternal communism. Is society ready for such a state of things? If not, then why should mediums who dispense real services do them for nothing when so many humbugs are well paid? Mediums are often driven to make a charge from motives of self-protection, as they are often so unceremoniously assailed by selfish, impudent people who seem to think they are conferring a favour by giving much trouble. We think the law of justice, which compensates according to circumstances, should direct such cases. A good man or woman will deal justly both in making charges and in defraying them, whereas the undeveloped and selfish will act greedily. While all should be paid for wear and tear and time occupied, there is a great danger of professionalism creeping into the exercise of mediumship, which would render it as much of a trade as preaching and drugging according to the old systems. Through another correspondent, Mrs. Illingworth contradicts the statement to the effect that Spiritualism had lately sustained a revival at Bowling; she desires it to be understood that a general tide of prosperity has characterised the efforts made at Mr. Wade's room.—Ed. M.]

#### SPIRITUALISM AT BROMSGROVE.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I am glad to say Spiritualism appears to be gaining ground in this neighbourhood. Every step we take in the path of progress is, however, warmly contested, and we are having our share of spiritual persecution.

Since last Christmas we have held meetings once or twice a week at Mr. Benbow's, but he has been so persecuted that he has been obliged to give up holding seances at his house for the present. His "Christian" neighbours have complained to the house-agent, who served him with a notice to quit, or else discontinue these meetings. Some of our friends waited upon the agent, but could obtain no satisfaction, as he refused to



hear any other than the one-sided testimony of Mr. Benbow's "kind" neighbours. He has lived in the house he now occupies some four years, is the oldest tenant in the Row, and he offered to take the next house should it become void. In short, he made every concession to both landlord and neighbours, but because he is a Spiritualist they have done their best to annoy him in every possible way. To have left immediately he would have incurred a loss, therefore he resolved to forego the meetings for the present. Had he been a member of a Protestant denomination, and his persecutors Roman Catholics, no doubt every pulpit in the county of Worcester would have rung with denunciations of Romish oppression!

We all regret that these meetings should be suspended, as his little daughter had given unmistakable signs of mediumistic power. She has been entranced several times, has written messages, and described spirit-friends. However, the meetings at Mr. Benbow's, to which all were made welcome, have done good service in creating an interest in the cause. Meetings are held at other places in the town, and at Blackwell Station, about three miles from here.

Last Monday night, at a meeting in the town, a medium was controlled by a spirit who called himself Elihu Palmer, or Parker. He declared himself to have been an Atheist of some note, a thorough-paced disbeliever in immortality, and had passed from this earth nearly forty years ago. As the medium had not been controlled before, the spirit said he experienced some difficulty in speaking, but contrived to make a few brief replies to some questions, which were given in a characteristic manner. I shall be glad to hear if anyone knows aught concerning this Elihu Palmer.

I enclose a handbill\* which has been circulated in the town. When you see it I think you will agree with me that the passages of Scripture therein quoted would have been fully as applicable to the "work of darkness" commenced by Luther, as to Spiritualism, and his Holiness the Pope of that day would have been as happy in using them on that occasion as the "little Pope" who put them forth in this town. He has not attempted to show any connection between them and Spiritualism, simply because he knows such an attempt could but result in a miserable failure.

We contemplate holding a public meeting shortly, and purpose forming a Psychological Society, to facilitate the holding of regular meetings for the promotion and investigation of Spiritualism, as well as a Library of works on Spiritualism. As I may say the subject is new to all concerned, we should be very glad of any hints as to the best means by which to make satisfactory progress. With best thanks for the insertion of this letter,—I remain, yours sincerely,

Bromsgrove, March 26th, 1872.

E. J. WITHEFORD.

[This case of persecution does not stand alone. Our Christian friends manifest the same spirit everywhere—the same temper, in fact, which immolated Jesus. How long will the bold lie linger in the popular mind, that what is called Christianity is the Gospel? We give suggestions elsewhere respecting meetings. Our friends should get up one or more lectures like those which took place at Liverpool ten days ago.—Ed. M.]

#### SPIRITUALISM AT KINGSTON.

To the Editor of the Medium and Daybreak.

SIR,—Knowing that you take an interest in any event occurring in Kingston connected with Spiritualism, I thought it might interest your readers to hear that never before has it been in such an advanced state. Mediums, especially trance mediums, are developing on every hand; numerous private seances are held; frequent mention is made of Spiritualism in the local paper; and now a kind of organisation exists, although on a small scale. Your readers are well acquainted with the work long carried on by Mr. Champernowne and Mr. Russell, to whose exertions the present advanced stage of progress is mainly due; but now, in the person of Mr. Bullock, whose wife is a trance medium, a new worker has arisen. He has but a short time become convinced of the truth of the grand revelations of the present age; yet he has already hired the Temperance Lyceum, and therein services are held every Sunday evening. Last Sunday, no less than twenty-two persons were present, among many of whom there were signs of incipient mediumship. Addresses are frequently delivered by four trance-mediums—Mr. Russell, Mrs. Bullock, Mr. Miles, and Mrs. T—. Mr. Russell's mediumship has been noticed by you, and of Mrs. Bullock you have already made mention. Mr. Russell was not present last Sunday evening, but after Mrs. T— had been influenced by an Indian spirit, speaking in Indian, and translating this into English, Mr. Miles went into the trance state, and delivered a fine address upon "Veneration, and the misapplication of it." The controlling spirit then intimated that questions might be asked, and accordingly questions in further elucidation of the subject were asked and answered. The evening's service was concluded by Mrs. Bullock in the trance state, briefly addressing those present, and urging them, whatever may be their diversities of opinion, to wear "the garment of charity," and strive after nothing but truth. Spiritualism is undoubtedly spreading rapidly here, as there were several present who have hitherto been sceptical; and of these, more than one displayed signs of undeveloped mediumship. It is to be hoped the Spiritualists of Kingston will rally round Mr. Bullock, and assist him in bearing the expenses he has incurred in hiring the Lyceum for these Sunday services. I might suggest that it would be desirable to form a committee and take the onus of the expense off Mr. Bullock's shoulders, and a basis would thus be laid for the formation of a society similar to those in other towns. Next Sunday (May 5) Mr. Morse is announced to appear, and the hall will be thrown open to the general public, admission being by ticket.—I remain, yours truly,

ONE WHO WAS PRESENT.

Kingston, April 30, 1872.

WE UNDERSTAND that Mr. Morse is intending to make a tour in the North, visiting Liverpool, Manchester, Bradford, Birmingham, and other places. Friends desiring to secure his services should make application at once to him, at the office of the MEDIUM.

#### DECEASE OF MR. GARDINER, OF LIVERPOOL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I send you the following paragraph clipped from the *Liverpool Mercury* of April 26th, announcing the death of Mr. Thomas Gardiner, whom you knew well:—

"The frequenters of the Turkish baths in Mulberry Street—and their name is legion—will hear with regret of the sudden decease of Mr. Thomas Gardiner, the highly-esteemed manager of the baths, which took place about noon on Wednesday. Mr. Gardiner, who was in the sixty-fifth year of his age, and was a man of remarkable physique and robust constitution, was apparently in his usual health up to Saturday night; but subsequent events proved that he had long suffered from a chronic disease of the gall bladder, which terminated fatally under somewhat peculiar circumstances. On Saturday Mr. Gardiner visited a friend who was in a dangerous state of health, and, unconscious of his own condition, he attempted to remove the party from her bed, when a gall stone of considerable size, which had formed in the gall bladder, became detached, and Mr. Gardiner was taken suddenly ill. The gall stone subsequently worked its passage partly through the bowels, but Mr. Gardiner gradually sank under the effects of the perforation of the gall bladder, and died about noon on Wednesday. The disease was of long standing, and of a peculiar character which defied all medical skill. So far from it having been developed by the use of the Turkish bath, it is the opinion of the medical men that but for the employment of the baths Mr. Gardiner would have long since succumbed."

Mr. Gardiner was at the seance held at Mr. Banks's house on the Wednesday evening before his death, when he appeared to be in his usual good health. He came by invitation, in company with Mr. Coleman, of London, to witness the mediumship of Mr. Fegan. Besides the usual sitters were Mr. and Mrs. Cussons, of Southport, and the above-named two gentlemen. The phenomena were of a physical character. Immediately after the light was put out a flower was put upon Mr. Cussons's hand. The flower was a Chinese primula, newly taken up by the root, with the soil and one truss of flowers attached to it. The spirit said it had brought it from Southport. The spirit was then asked if it could give us the battery, when the table vibrated, and we felt a sensation as if we had hold of the wires of a galvanic machine, only the sensation was much pleasanter. The table was sometimes lifted 18 in. or 2 ft. from the floor. A tambourine was carried up above our heads and beaten beautifully to a tune whistled by Mr. Banks, and then fell down again with great force. Many at the table were touched by spirit-hands at their request. Several questions were readily answered, and at the conclusion the spirit-voice was heard to say, "Good night." When the light was got, Mr. Coleman found his overcoat on his lap, which he said was thrown at him during the seance. He had left it in another room, and he was much surprised when he found it to be his own coat brought to him, the doors being shut. Other still more remarkable manifestations have taken place since. There have been some extraordinary test-spirit-voices, and spirits showing themselves visibly; but I wish to leave further details to others, who, I believe, will give publicity to them at some early date through the columns of the MEDIUM; my object being on this occasion to furnish your readers and the friends of Mr. Gardiner with an account of, and, I believe, the last seance or communion with spirits which he enjoyed before he passed on to be more immediately incorporated in their society. He was a true Spiritualist and a Mesmerist, also an ardent student of science in its higher phases. Prior to our sitting he related to the circle some of his experience connected with clairvoyance, and explained how spirits could materialise themselves, &c.

Since the above was written, the spirit of Mr. Gardiner called at our circle last night, and gave us a very important communication through the table, but as it was of a private character, it cannot be related now.—Yours truly,

JNO. CHAPMAN.

10, Dunkeld Street, Liverpool, April 29, 1872.

#### OBITUARIES.

On Monday, April 22nd, Thomas, eldest son of John L. Bland, of 42, New King Street, Hull, took his departure to the world of spirits, after a lingering illness of sixteen months, aged eleven years and eight months.

On Friday evening, April 26th, Little Lizzie Simpson, Tudhoe Grange was suddenly removed to the world of spirits. She was a healthy promising child of six years or so, but violent and uncontrollable interior inflammation quickly terminated her physical existence.

MOORGREEN, NOTTINGHAM.—As you recommended, I went to see Mr. J. Hitchcock last Saturday, and stayed over Sunday. In the afternoon I went to the Lyceum, which I like very well; in the evening I attended the meeting. We had a very beautiful speech from the first spirit (medium, Mrs. Hitchcock). It was my earnest wish to know if I was possessed of mediumistic power, when the medium was controlled by an Indian spirit that examined me and told me that when developed I should be a very good healing medium, and gave me directions what to do and what time to sit. I was quite satisfied. Will you please to send me a copy of the rules for the spirit-circle, as I am now about forming a circle, and I want to know how to proceed?—A. J. M. BALDWIN.

WE RECEIVED a friendly call from Bro. A. J. Davis the other day. He was in good health and excellent spirits, hopeful and earnest as ever in the good cause. Bro. Davis and his noble wife have been spending most pleasantly a few weeks in Washington, Baltimore, and Philadelphia, returning for the present to Orange, N. J., where he can be addressed.—*American Spiritualist*.

THE BEST SEWING MACHINES SUPPLIED, Learners Taught, Machine Work Done, and Dressmaking in all its branches, by T. J. KNOTT and MRS. KNOTT, Clarendon Road, Notting Hill. Agents for the MEDIUM.

APARTMENTS WANTED by MISS LOTTIE FOWLER, in a good situation between Regent Circus and Southampton Row. Apply at the office of the MEDIUM.

\* Containing a few texts which the promulgator does not understand, but evidently advances with the charitable purpose of showing that Spiritualists are "evil" because they do not believe as he does. So did the ignorant and worldly videans say, "He hath a devil."—Ed. M.



## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the most between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

**PHYSIOLOGICAL CONDITIONS.**—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and other parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

**THE CIRCLE** should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should seat the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, 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. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

## NEW PUBLICATIONS.—NEW EDITIONS.

**THE PHILOSOPHY OF DEATH.** By A. J. DAVIS. With Clairvoyant Descriptions of the Death-scene. 2d.

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## SEANCES IN LONDON DURING THE WEEK.

**SATURDAY, MAY 4,** 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, MAY 5,** Mr. Cogman's Seance, 22, New Road, E., at 7.

**MONDAY, MAY 6,** Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

Messrs. Herne and Williams's Seance, at their Rooms, 61, Lamb's Conduit Street, at 7 for 7.30. Admission, 2s. 6d.

**TUESDAY, MAY 7,** South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

Seance at Mrs. Maine's, 321, Bethnal Green Road.

**WEDNESDAY, MAY 8,** Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.

**THURSDAY, MAY 9,** 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.

Messrs. Herne and Williams's Seance, at their Rooms, 61, Lamb's Conduit Street, at 7 for 7.30. Admission, 2s. 6d.

St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m., and closed at 8.30, prompt. Free.

## SEANCES IN THE PROVINCES DURING THE WEEK.

**FRIDAY, MAY 3,** LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

**SUNDAY, MAY 5,** 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.

BERKLEY, 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, Mrs. N. Wilde and Mrs. R. Hudson.

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 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.

PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

**MONDAY, MAY 6,** NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.

**TUESDAY, MAY 7,** 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.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

**WEDNESDAY, MAY 8,** BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.

**THURSDAY, MAY 9,** BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

\*\* 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.

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

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