

THE MEDIUM AND DAYBREAK.



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

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DARK SEANCES AND TRICKSY MEDIUMSHIP.

A few weeks ago we received a communication from a correspondent speaking against the use of dark seances in the investigation of Spiritualism, and pointing out the evils which were incident to such a form of investigation. It has been our purpose ever since to give some attention to the subject, but a suitable opportunity has not previously presented itself. Though dark seances are not essential to the investigation of Spiritualism, yet it cannot be denied that most instructive results have ensued from the employment of such means. We must also notice that, like other departments of the inquiry, it was not the invention of man, but was undertaken in the first place at the instigation of the spirits themselves, as detailed by Mrs. Hardinge in her "History of Spiritualism." It is quite true that evidence of spiritual power may be obtained independently of the dark seance, that tests of identity may also be realised, and that very full and satisfactory knowledge of spiritual things may be communicated apart from these more occult investigations. But even such a large catalogue of results will not satisfy the human intellect. The mind is not contented to receive the mere statements of spirits, however lucid, respecting the relations existing between spirit and matter; it desires to experiment for itself, and to come face to face with such facts as will gratify the innate desire for knowledge which characterises the intelligent being. This, then, is the origin and use of the dark seance; but, like all other important agencies for the acquisition of knowledge, it must be used, and not abused. It is similar to the heated crucible of the chemist, his potent acids, or powerful electrical currents—matters to be used with discretion and intelligence, and not to be placed in the hands of ignorant children to be played with. The latter, we regret to say, has been most frequently the case with the dark seance. Instead of having been used by philosophical-minded and intelligent investigators, it has been employed as a toy to amuse and excite the curiosity of ignorant wonder-seekers. The medium and the spirit-circle in the hands of the true investigator are like an auriferous ore or gem of great value under the manipulation of the skilled assayer. Properly treated, the grandest results are achieved; but placed at the disposal of the ignorant and perverted intellect, such means are worse than thrown away.

Though we give expression to these facts, we do not do so in the spirit of denunciation. Such blunders and misappropriations are unavoidable in the early stages of all sciences. It is by such trials, difficulties, and defeats that ultimate success is attained. From the mischievous practices which render a mode of investigation not only unprofitable but a disgrace, comes the knowledge of the true value of such means and the proper method of employing them. For two weeks we have had a case in point, stated in a letter from Mr. T. Christie, 8, Heaton Road, Peckham Rye, respecting a seance held by Messrs. Herne and Williams, on Saturday evening, May 25. Our correspondent describes himself as a Spiritualist of nearly nine years' standing, and says that he attended the seance honestly endeavouring to become more fully acquainted with spiritual phenomena, and not from any motive of empty curiosity. He says:—

"We found the room occupied by some sixteen or seventeen ladies and gentlemen, and this number was increased during the evening to twenty-one or twenty-two persons, inclusive of the mediums. At half-past seven the company were arranged round two tables by Mr. Williams, he placing each one in his or her seat to be occupied during the evening, Mr. Williams taking his seat at one end and Mr. Herne at the other, so that in this position they would have nine or ten persons separating them on each side. My friend and self sat together, and I was separated from Mr. Herne on my right hand by five persons, and from Mr. Williams on my left by four persons, and thus out of the reach of either of the mediums. All being ready, the gas was put out, and the seance was virtually supposed to have commenced.

"I must here mention that it was so totally dark as to be absolutely impossible to see one's hand before them. We had not been seated above five minutes when there was a noise as of something being about, and an exclamation from a gentleman that a paper parcel had been

thrown into his lap; another gentleman had received a book, a third a packet of papers, and a fourth had a hat placed upon his head. Then came a gruff voice from one of the tubes, saying, 'Hallo, Swinburne, how are you?' 'Hallo, Cliff, how are you?' and hallo somebody else, mentioning the name, all of whom I presume were in the room. This voice, be it observed, came from the direction of Mr. Williams, and was followed by the tapping of the heads with the tube of several who were sitting close to Mr. Williams. These manifestations were said to be from John King, and the voice also that of John King. At the other end of the circle similar manifestations were taking place, and these purported to be from the spirit of Katey King, and, like those of John, were located only within reach of the medium, Mr. Herne. Subsequently, however, Katey King left, and was not heard of for the remainder of the evening. After half an hour more of such undignified results, the voice through the tube from Mr. Williams's end announced a change. The lights were then relit, and the paper parcel containing a pair of boots, with the book, papers, and hat that had been thrown about, were found to be the property of an elderly gentleman whom I had seen place these articles safely in the corner immediately behind Mr. Williams previous to the commencement of the sitting. They were collected together and put by their owner in the middle of the circle, where he was sitting, and where they remained unmolested for the rest of the evening. Tea and bread and butter having been served out by way of refreshments, the gas was again turned off, and the seance resumed. The manifestations were the voice, which was sufficiently powerful to startle those with very weak nerves; and the spirit-lights, which also seemed to have a wonderful affinity for the locations of the mediums.

"I have no opinions to offer in regard to the lights, except that I noticed a smoke or essence arising from them similar to that which is seen pervading a piece of phosphorus when rubbed in the dark. But my remarks are particularly directed to the voice; and I feel sure I am able to substantiate the doubt in my mind, and also in the minds of others, of the genuineness of this phase of spirit-manifestation. I observed that when the voice came from the direction of Mr. Williams it was exceedingly powerful at times, and the tone was not the same as the voice proceeding from Mr. Herne's end. Although it was supposed to be in each case the voice of John King, yet that from Mr. Williams was much deeper and quicker in its utterance than that from Mr. Herne. Then, again, I could not help observing that the voices were exceedingly like the voices of the two mediums in their general characteristics, of course somewhat disguised. Upon two occasions, when one of the party asked a question of the voice coming from Mr. Williams, and which was loud enough for everyone in the room to hear, it was evidently not heard by John King, who on each occasion requested the question to be repeated.

"Now, I submit that if we are given to understand John King will answer mental queries, it is only reasonable to expect he will be able to hear, understand the purport of, and answer a question given in a loud and clear tone of voice.

"At one time I put my hand out in the direction of Mr. Williams whilst the voice was speaking through the tube, and distinctly felt the warm breath from the tube. As another experiment, I removed two of the tubes out of the reach of Mr. Herne, and for full half an hour the voice failed to come from that direction. Further, I observed at one time, for the space of at least four seconds, the voices could be heard from each end of the circle at the same time, both different in tone and speed, and still I am told that only John King was speaking. From these general observations I have come to the conclusion that there was a deal of imposition practised at this sitting.

"I should very much like to know why I or my friend, or even any of those who sat out of the reach of the mediums, were not patted on the head and made aware of the presence of John or Katey King other than by the voice, as well as those who could be reached by the mediums. And why also were not the hat and other articles thrown about when they were out of the way of the mediums? Was there any particular reason why John should leave them undisturbed?

"Personally I am not acquainted with either of the mediums, and should be very sorry to impute any base motives to them without good cause. But if such manifestations as those witnessed last Saturday are a fair specimen of what is put forward as genuine, then I say there is a vast amount of explanation demanded to overrule the doubts which certainly would arise in the minds of even Spiritualists, let alone investigators.

"John King has now been manifesting his presence at various circles for upwards of twelve years, and I am told he has been in attendance upon Messrs. Herne and Williams for nearly two years, and that during this time he has progressed to a happier sphere. If this be true, what a seemingly hopeless case of degradation his must have been at the onset! for the whole character of the manifestations was most contemptible and undignified. The communications through the tube were also the most commonplace, and of no interest whatever; such as—'Katey has gone to a public-house at Highgate, called the Spaniels,' 'Did you get the post-card?' 'It was all right with the boys,' and many more such vague sentences. Far be it from me to say anything detrimental to the cause of Spiritualism, but I can assure you I was not the only one who went away thoroughly disgusted with what took place on Saturday evening last, and I think it behoves all who are interested in its progress to weigh well the facts put before them, and if found wanting in truthfulness, to boldly come forward and make known their doubts, so as to give an opportunity to have them cleared up satisfactorily, to the vindication of those whom it may chiefly concern.

"I sincerely trust you will bring this before your readers, in the hope that my doubts, in common with those of others expressed before, may be cleared away. I doubt not from your usual impartiality you will afford me the same access to your columns as is generally given to other accounts of seances. I must, however, ask your pardon for trespassing too much upon your valuable space.—I am, Sir, yours obediently,
"T. CHRISTIE."

In the first place, we must state that we are apologists for neither Herne and Williams, nor for the spirits who may manifest through them. Hence in the following remarks our efforts will be more to answer our correspondent than to defend what took place.

As a seance, the meeting above reported was simply a farce, and neither establishes the genuineness of the phenomena nor the dishonesty of the mediums. For a number of strangers to tumble themselves thus into a small room in the dark with two mediums whose business it is to astonish them, and not to take any steps to certify the nature of the manifestations, is simply ridiculous. The audience should have taken precautions to appoint delegates to hold the hands of the mediums and on no account to let them get free. This would have prevented the disappointment and disgust of those assembled and the writing of the above lengthy letter. And now for a few remarks on some of the doubts expressed therein.

In the first place, the circle seems to have been a very inharmonious one, or, as the saying goes, the conditions were not favourable. There were far too many present, and it may have been that some of them were uncongenial to the experiments. We have not a word to say respecting the articles which were placed within reach of the medium and were afterwards found on the table. There is no evidence to show that those objects were not moved by spirits, nor is there any to indicate that they were surreptitiously handled by the medium. Then again, as to the voice, it is well known that in an inharmonious circle, or where the conditions are defective, the voice is to be heard only in the sphere of the medium, and at such times it partakes very much of the sound of the medium's voice. When the conditions are good, we know there is an interblending of all the individual spheres into one; then the voice of the spirit becomes more individualised, and is heard in various parts of the room. Under such circumstances half a dozen spirits may be heard speaking all in different tones of voice simultaneously and to various individuals on subjects known only to the persons themselves. This places the spirit-voice beyond dispute. It must be remembered that the elements from which the voice is produced are derived from the circle, and in the event of its members not blending with the medium, then these elements have to be derived from the medium solely. This is the case in trance-mediumship, as well as in the direct voice. On one occasion we conversed with a spirit through a medium who spoke in a strong masculine voice, very dissimilar to her usual tone. On another occasion the same spirit spoke in a feminine voice nearly approaching that of the medium. We demanded an explanation. The spirit replied: "On the former occasion I could infuse my magnetism copiously into the medium, and thus the voice was composed of elements derived from my sphere; on the present occasion, however, I can infuse but little of my magnetism into the medium, so that the voice is produced almost entirely from her personally." The same explanation holds good of the direct voice in every respect. We have heard it on numerous occasions in the presence of various mediums, and have almost invariably observed that it partakes of the peculiarities of the medium's voice, though more or less mixed up with the supposed individuality of the spirit.

The same explanation affects the moving of objects by spirits and the touching of sitters. On one occasion we sat in a circle, and though the spirit could touch us freely on the side nearest a lady who sat by us, yet on the other side we could scarcely be touched at all. The reason was that our non-mediumistic sphere prevented the spirits from approaching us except on that side where the mediumistic lady sitter afforded the conditions for the approach of the spirits.

We do not say whether the manifestations on the evening above described were genuine or not—we have no data to go upon; but we offer these remarks as explaining how the manifestations might be genuine and yet unsatisfactory. Few people know how to investigate, and fewer still are at all acquainted with the conditions under which spirits manifest themselves; hence we need not be astonished to see even Spiritualists of nine years' standing entertain the most preposterous notions as to what a spirit ought to be able to do. A few sittings in a dark seance properly conducted are of the most instructive character; but few people are prepared to go to the trouble of providing themselves with what they want in that direction.

As to the moral condition of John King, that depends entirely on the circumstances in which he is placed for the time being. His bodily pre-

sence is made up of the conditions of the circle, and if they are disjointed and inharmonious, he exhibits a character accordingly. Whether Messrs. Herne and Williams are honest men or not we cannot say, as we have not yet been able to invent a test for honesty, and if we did, we fear it would have a most disheartening effect upon the great bulk of mankind. We have, however, abundantly tested their mediumship, and to our own knowledge are aware that almost everything which we have reported of them is capable of being accomplished. The extravagant expectations and lax arrangements of sitters are an inducement to trickery on the part of mediums, which it would take a more pronounced individuality than that of the physical medium to resist. Every seance, no matter of what kind, is simply an experiment, the result of which no one can determine beforehand. Messrs. Herne and Williams have been exceedingly injudicious in their experiments with the public in respect to test conditions, and appear to be respecting the reward of their unscientific practice. We are rather incensed at the conduct of those who ought to have known better, and who sat with them for months, and whenever a suspicion is cast upon them, turn round and revile them. If these mediums have been imposing, then their close friends must either have been rogues enough to participate in such trickery while it served their purpose, or such fools as not to be able to detect imposture till it was pointed out to them.

THE SPIRIT-PHOTOGRAPH DIFFICULTY.

This matter stands pretty much as we left it last week. The *Spiritualist* alludes to it only to characterise Mr. Hudson's spirit-photographs as spurious, and to point out that Mr. Herne had allowed himself to be dressed up and act not as a spiritual medium but as a non-spiritual dummy. These are heavy charges, and to all intelligent on-lookers bear on the face of them unmistakable evidences of truthfulness. And yet Mr. Hudson has his friends warm as ever, and convinced that though there is something "abnormal" in some of his pictures, yet he most certainly can and does take spirit-photographs. Mr. Guppy can only stand godfather to the five taken while he was present, and he thinks there are others. He says he foretold the introduction of the sham pictures, and that there will yet be plenty of real spirit-photographs. "As to the spirit-photographs," he says, "the fuss about them is not a quarter over; in fact, it is hardly begun." So say we, and have no sympathy either with those who say, "Hudson is a cheat, and spirit-photos are impossible," or, "Hudson is so honest that all further investigation is unnecessary;" and so think the greater number of our readers.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Your plan of "hearing both sides" in the present spirit-photographic dispute seems to be not only fair, but wise; for it is the best way to obtain information on a subject still in its infancy, and it will also have the effect of putting too confiding mortals more on their guard against that very small but still real percentage of trickery and selfishness which, alas! is to be found among those who ought to know better. Seeing that there is no professional or mechanical occupation, or any class of men, in which dishonourable practices are not unfortunately to be found, I think Spiritualists are indebted to those who have recently opposed trickery in this matter, as otherwise counterfeiting spirit-photographs might have extended far beyond Mr. Hudson's studio. Of course it is very obvious, from the letters of many of your correspondents, that veritable spirit-photos were obtained at the same studio where, afterwards, counterfeits were produced; but in obtaining the former, either the sitter and friends possessed the mediumistic power requisite for the purpose, or else some powerful medium was present, as when Messrs. Herne and Williams were there. Your sceptical but valuable correspondent, Mr. Henderson, and his friend, the Editor of the *British Journal of Photography*, should be encouraged to experiment in presence of good mediums, by all well-wishers to the cause, for their opposition so far seems to be quite fair and manly, while their intelligence and position in reference to photography generally would render them valuable acquisitions to the cause of truth, the moment they obtain the evidence which I believe is awaiting them.—Yours faithfully,
C.

15th June, 1872.

We are glad to be able to give the subject a wider range, and publish the following letter, indicating

A NEW DISCOVERY.

To the Editor of the Medium and Daybreak.

SIR,—Mr. Beattie, of Clifton, who entered so heartily into the effort I made to expose the sham spirit-photographs produced at Holloway, to whom I took a special journey to confer with as to the several methods by which ghosts could be produced by artificial means, and whose sham-ghosts have been exhibited at the office of the MEDIUM—produced at the studio of Mr. Josty, the Bristol photographer, a thorough-paced Sadducee of the German type—has, I find from his letters, been making experiments in the domain of the *true*; and his spiritualistic faith and intimate knowledge of the science of photography have led to "astounding results"—results that he states "put Mr. Crookes's experiments completely in the shade;" that through a range of forty experiments he has obtained manifestations in eighteen of them; that "nothing more strange in Spiritualism has occurred. Here is proof of *chemical force* and *intelligence*, and the thing registered, carrying with it its own proof." As the organ-blower said to the organist, "Well done us." So say I.

Mr. Beattie has promised to send me a set of photographs of the *true* and the good, and I shall gladly show them to friend and foe. One thing I pray Spiritualists and non-Spiritualists to do—keep their fingers, pen, and ink quiet by *not* writing letters to Mr. Beattie. He has nobler work to do than answer the "perhaps" and "surmises" of the Miss Fidgets and Mr. Weaklys. Mr. Beattie is purposing to publish all clearly in the *British Journal of Photography*, and possibly in the *Photographic News*. In that event, we all shall get at the pith of the discovery, which Mr. Beattie says "carries its own proof, and puts Mr. Crookes's proof of force in the shade."
JONAS JONES.
Enmore Park, S.E.

P.S.—In May last, Mr. Beattie informed me that a few weeks before, Mr. Home, in their parlour, *rose in the air*, and that Mrs. Beattie put

her hand on the soles of his feet when in mid-air. An account of this and other phenomena will, I understand, appear in the July number of the *Spiritual Magazine*.

J. J.

The above is not the only "discovery." Read the following letter addressed to "The Editor":—

"DEAR SIR,—Since my letter appeared in your weekly I have had so many inquiries about spirit-photographs, both from persons in and near London, and from anxious truthseekers residing in different parts of the country, that I trouble you with this letter in reply to them, and in every kindness thanking them for the good wishes expressed in their letters and for their suggestions.

"Business precludes the possibility of my answering them during the time I am thus engaged, and on my return home in the evening I feel but little disposed to take the pen. If I am not too fatigued, I take a few photographs two or three times a week; four or five plates at most. I have been asked why I do not go to Mr. Henderson, and take my apparatus, and test him under the same conditions as I did at Mr. Hudson's. I will tell you, my friends. Mr. Henderson is undoubtedly an expert in taking sham spirit-photographs, and he is equally clever in material ones; and as this gentleman openly avows and honestly states that his are spurious productions, what need have I to go there to disprove what is impossible? I admire his candour, and I trust this friendly hint may be taken and used by him with as much success as his pseudo-pictures of spirits:—

"Since you, Mr. Henderson, have given the public a good display of shams, now, my good Sir, please turn your attention to *real spirit-pictures*. If you do so honestly and fervently, you will, you can, you must succeed. I try not for shams, and I get realities; and so may you if you try. Seek for truth in this direction, and most assuredly you will find it. You must not expect every time you expose a plate that spirits can be there and able to portray their presence, as that, under existing circumstances, is impossible. You will perhaps ask why I come to such conclusions. I will tell you, namely, that such is my experience; and I am pleased and inexpressibly grateful that I have proof abundant, every day I try to take spirit-photographs, that my labours are crowned with success. The spirit-pictures are faint, not so material as the Hudsonian; yet to me they are more beautiful, because I know them to be real.

"I may as well state that I manipulate myself, my sitters are members of my family, and each person has a spirit-likeness upon the plate in addition to their own. As I have thus far succeeded, I know also that I shall yet get greater results, as soon as I can conform to prescribed conditions. In conclusion, then, I say to my numerous inquirers that spirits can and do manifest their presence photographically, and I challenge the world to disprove it if they can; therefore with me it is 'truth against the world.' Enough of shams.—Yours faithfully,

"136, Euston Road, June 18."

"THOS. SLATER."

Mr. Slater is so much occupied with his photographic experiments, that he had not noticed Mr. Henderson's "challenge" in last week's *MEDIUM*. Mr. Slater issues a challenge of another kind, which we hope will so far win, that in due course of time Mr. Henderson will have the pleasure of "developing" into visibility ten guineas. Such a donation would be particularly acceptable to our "solarised" resources; and as the offer is for an indefinite period, no doubt some of our spirit-photographers will be in good time to win.

We hear that experiments have also been made by Mr. W. H. Gilbert Tate, 45, Cheapside. He has exposed about ten plates in the presence of several mediums, but without success. He cordially invites mediums to visit his studio any afternoon, when he will be pleased to place the best materials and most skilful manipulation at the disposal of this important investigation.

MR. MUMLER'S PHOTOGRAPHS.

A recent number of the *B. J. P.* contained a letter from Mr. Carey Lea, of Philadelphia, which contains the following passage:—

"The pretended spirit-photographs seem to have received in your country more faith than Mr. Mumler's performances here, where, I believe, no intelligent photographer has accepted them. I therefore saw with surprise that a very intelligent and reliable correspondent of your journal seems to be convinced of their truth.

"Now, my own conviction is that all these plates are previously exposed with veiled figures developed, and the developed image eaten off with dilute acid. If the film be then washed and dipped into the negative bath, and exposed on the sitter, both images will come out on development.

"I would, therefore, suggest that if your correspondent would take with him a plate cleaned by himself and carefully signed with a writing diamond, it would be impossible for the photographer to obtain a spirit-image on that plate at that time, especially if the investigator were allowed to collodionise the plate himself. Other methods will suggest themselves; as, for example, a private veiled figure gallery adjoining, &c."

As to how spurious ghost-pictures may be produced, photographers ought to know best, and we can well understand that "intelligent photographers" will to the end be the most bitter opponents of spirit-photography. But if we raise the question a step higher, and for the phrase "spirit-photography" substitute "spirit-portraiture by photography," then what matters it whether "intelligent photographers" accept them or not? This has been done in hundreds of instances by Mr. Mumler, as our pages have repeatedly testified. Recognisable portraits of deceased persons tell their own tale and take the matter out of the hands of the photographic craft altogether. While these supposed spirit-images are not capable of identification, then their production is open to discussion on technical grounds, but without settling the question, since spirit-photography is a fact, notwithstanding other explanations. Respecting the position which Mr. Mumler occupies as a spirit-photographer, the following letter lately received by Mr. J. H. Powell may afford better evidence than that obtainable from the gentlemen of the camera and lens:—

"Mr. J. H. Powell,

"MY DEAR SIR,—I have just read this morning in the *Banner of Light* your letter conveying the intelligence that spirit-photography is making its appearance in England.

"Ever since the first indications of spirit-likenesses were given through Mr. Mumler, some ten years since, in Boston, I have been a full believer that he did, and that others might, obtain photographs of our friends gone before; but I did not dream that in my lifetime, at least, the subject could attain so much completeness as I witnessed in Boston a few weeks since. There are hundreds of men and women of the highest credibility and intelligence in Boston and its vicinity who are sincere believers in this scientific proof of man's continued existence. They believe, too, not because they have been assured by some creditable party of the fact, but for the best of reasons—they have obtained unmistakable likenesses of relatives and friends under circumstances which preclude the possibility of deception. Mr. Wilder, in the Mass. Treasury Department, a gentleman of much culture and intelligence, and who enjoys a very large acquaintance, recently obtained a likeness of his old friend, Governor John A. Andrew.

"Mr. Dow, editor and proprietor of the *Waverley Magazine*, published in Boston, obtained an excellent spirit-likeness of a lady friend at Mr. Mumler's rooms. Mr. Dow has in his possession a photograph of this friend taken in health, just one week before the separation of the spirit from the form. We compared the two—the likeness seemed to be perfect; the only difference was in the drapery and the shade. Mr. Dow is too well known in this country to need endorsement from anyone; he could have no motive to deceive others, nor could he be easily deceived himself.

"The discoverer of photography little thought he was giving to the world an art which was destined to lift the curtain which separates the visible from the invisible world. Indeed, if this branch of the great spiritual tree shall make as great progress in the next decade as it has in the last, old theology will be driven to the wall for argument to sustain its already shaky position.

"Mr. Mumler's rooms are visited by hundreds, if not thousands, who go to examine spirit-photographs—hundreds of which are on exhibition—and to obtain likenesses of departed friends. Some succeed in getting good likenesses of their spirit-friends, some obtain faces unknown to them (affinities probably), others get nothing. Amongst the many who go to these rooms are some persons occupying the highest positions in the Pulpit and the State.

"D. G."

A MONTH'S TOUR IN THE PROVINCES.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Having just returned from a four weeks' tour in the provinces, undertaken at the desire of my beloved spirit-guides, I take this opportunity of giving your readers a few of my observations and experiences of the position of our noble gospel in the several towns I have visited.

My first point of action was at Liverpool, on behalf of the Psychological Society of that town, when a public meeting was held on Sunday evening, May 12th, in the large dining-hall belonging to our excellent friend, Mrs. Spring. This good soul has placed the above hall at the service of the Liverpool Spiritualists free of cost—an act that is as welcome to our friends as it is generous on the part of the owner of the hall. A numerous and highly-intelligent audience assembled, and by the sympathy evinced manifested a keen appreciation of the philosophy of Spiritualism. I held four private seances in the town—one on entirely new ground; and as every one of them was crammed as full as the rooms could hold, I think the Liverpool Spiritualists have great cause for satisfaction, for there is a decided improvement in every direction. The success of the movement is materially assisted by the labours of the secretary of the Society (Mr. Banks), and by the efficient co-operation of Messrs. Chapman, Wood, Meredith, and others; but as all concerned labour so well, it is almost unfair to mention names.

From Liverpool I went on to Manchester, where two meetings were held—one on Sunday and the other on Monday evening, in the Temperance Hall, Chorlton-on-Medlock. The friends in this town hold two meetings every Sunday, and are ministered to by the spirits through two very good trance-mediums. I had the pleasure of visiting the gentleman who was present when Mrs. Guppy was brought to the seance at Herne and Williams's, and hearing the whole account from his own lips of that and other manifestations that were under test conditions, and equally as wonderful, occurring in the presence of the above mediums.

From Manchester to Halifax was my next journey, and when I arrived in Yorkshire I began to realise what Spiritualism really could effect. If any of your readers want to see Spiritualism done as it ought to be, let them go into Yorkshire. There, a trained choir is a permanent reality, united operation a firm fact, and brotherly love the universal watchword; and when, as was the case at Halifax, we can get audiences of four hundred and seven hundred respectively, I think we are justified in styling ours a living philosophy. During my stay I visited Huddersfield, and though there are at present no public meetings, I understand that steps are being taken to institute some.

My next point was Birmingham, where two meetings were held on Sunday, June 2nd, to excellent audiences. Our friends in Birmingham do not appear to make much headway publicly, their efforts being chiefly in private. From there I went to Leicester, where I held two meetings; at the evening one (which was crowded) a gentleman (?) proposed an amendment to a vote of thanks, to the effect that I was not entranced. The audience carried it. Galileo and the priests over again!

My last scene of action was Loughborough, a small town considerably in need of spiritualisation and the School Board. A full meeting was held in the evening, which turned out a success.

The conclusion I arrive at is that Spiritualism is making decided progress, for the interest manifested was enormous, and the many eager questioners I had to meet after the meetings were over tells plainly that the people want Spiritualism. I would like to return my kind thanks to all those generous friends of whose hospitality I participated, for their uniform kindness; and I cannot but thank those good and noble guardians who so ably maintained the real work incidental to my journeyings round.—I am, dear Sir, yours fraternally,

J. J. MORSE, Medium.

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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.

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On the Connection of Christianity with Solar Worship—The Spiritual Review—More about Spirit-Photographs—A Valuable Present to the Readers of the MEDIUM—The Progressive Library and Spiritual Institution—Challenge to Discuss Spiritualism: a Dangerous Proposal—An American Medium is Coming—The Spirit Messenger—Clairvoyants are not "Fortune-Tellers"—Mr. Morse at Loughborough—Lectures against Spiritualism—The Faults of Faultfinders—A Shameful Case of Persecution, &c., &c.

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

FRIDAY, JUNE 21. Seance at 8 o'clock. Mr. Morse, Trance-medium. Admission, 1s.

TUESDAY, JUNE 25, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 21, 1872.

THE SUPPORTERS OF SPIRITUALISM.

The statement made in last number of the MEDIUM respecting the prospects of the Spiritual Institution has not fallen to the ground. Some of our readers have not only an interest in Spiritualism in the abstract, but also an interest in our efforts for its diffusion. This kind and devoted feeling has manifested itself in a manner which particularly pleases us, as it indicates the elevating tendency of Spiritualism on the mind and conduct of its earnest students. We have received a call from a working man, a friend of Mrs. Maine, who desires himself to be considered a subscriber of 6d. a week towards the Progressive Library. He has been a Secularist, but through the mediumship of his wife is now a Spiritualist. Mr. Emms is only a working man, and cannot afford to be prodigal; but having become convinced that intoxicating drinks are entirely unnecessary, he has given up the use of them that he may be able to contribute the subscription above mentioned. If all of our readers and Spiritualists generally acted in this way, how much general enlightenment would be diffused, and how much individual happiness and spirituality would be promoted! Alcohol and tobacco are the two filthy idols which receive the most generous homage of British humanity. Their temples are to be found in every street, and their pitiful victims amongst the connections of every family. We know that spirit-influence, as well as the intellectual study of Spiritualism, has done much to improve the personal habits of hundreds in these respects, but we fear much remains to be done. It would be very instructive to have a post card on Monday morning from each of those who read these lines, informing us how much they and their family spend on these indulgences annually. It would no doubt be a mountain compared with the sorry molehill devoted to Spiritualism. It is impossible to expect much for a spiritual cause while an entirely opposite end is so universally served. While "spirit-shops" exist in every street of every city, town, and village throughout the land, there is only one "spirit"-shop of another kind in the empire, and that is in a state of embarrassment, while the others "flourish like a green bay tree." A want of accurate practice in those matters is no doubt a sad drawback to Spiritualism. We have sat at the tables of eminent Spiritualists where the liquor consumed on one occasion amounted to more than their contributions to the cause for a whole year, and our heart pained us to think that the owner of the one spirit-shop was an opulent member of society, while that of the other was in danger of coming to a standstill.

Last week we sent out some circulars to a number of well-to-do people to ask their kind aid and interest in favour of our efforts. The following is part of an answer received from a gentleman who is extremely friendly, not only to Spiritualism, but to ourselves:—

"But I will say this much—I think that if you can't keep the Institution afloat (by which I mean out of debt) on its present footing, the better course would be to let it sink, or else to draw in your horns a little. If the public want your agencies, they will pay for them; if they don't, it's of no use cramming them down their throats at other people's expense. I cannot but admire and envy your pluck and energy in fighting an uphill battle, but I think the financial success of an under-

taking of this kind is the best test of its practical utility (as showing its value in the eyes of those for whose benefit it is intended), and I think that propagandists are just as much bound to keep out of debt as any other concerns. I don't write this for the sake of preaching, but only to explain some of my reasons for not responding more practically to your appeal."

This is candid, to say the least of it, and if the same principle had actuated his good mother, it is a question whether she would have taken the trouble to suckle him, or otherwise bother with him through the tender and unprofitable years of immaturity. It would be more honourable to see Spiritualism die than live as a money-making engine. Every teacher of new truths has found that the occupation was not a profitable one, but that money, position, character, nay, life itself, have been sacrificed in introducing new light to benighted eyes. As well may we expect the babe to produce a small coin every time it is nursed, as the society babe to pay for its first lessons. Sowing seed is always expensive, but without it there would be no harvest. According to our correspondent's estimate, no effort of a progressive kind has been successful, and, therefore, in a pennywise sense, should never have been attempted. In that shortsighted sense the mission of Jesus was a miserable failure. Why did not the "great physician" wait till he could get a guinea a consultation from enlightened patients, and not be so ill-advised as to preach the gospel to and heal the indigent and impecunious poor? We might follow down the stream of time and show what fools the great benefactors of mankind have been; but what grand successes there have made who, armed to the teeth with a popular humbug, traded on the fashionable caprice of the people, and pocketed the guinea! What is the moral of our correspondent's letter? It is: "Only teach the enlightened—those who are able to appreciate your efforts. Preach only to the rich—those who are able to pay for it; and leave your neighbour just so much as to enable you to make a profit out of every transaction with him." If our forefathers had not had so much humanity as to have acted otherwise than our correspondent, we would all have been to-day painted savages in the wilds of a waste country, instead of being the enlightened citizens of the brightest gem in the diadem of modern civilisation.

We observe with shame that a Spiritualist can suggest the discontinuance of our efforts because they do not at present pay. Our "pluck and energy" are to be admired, but not to be imitated. Is there any need for the Spiritual Institution to succumb? Not if Spiritualists do their duty. We told the truth when we stated that we had already incurred as much responsibility as we could undertake, and that £500 per annum was necessary to enable us to go on further. There can be no difficulty in finding such a small sum if a perceptible amount of devotion is manifested in doing so. If not, then the dispensers of our destinies intend to relieve us from ten years of close slavery, and promote us to a higher position in the scale of action. Whichever way it may be, the actions of the friends of Spiritualism must determine. We have done our share—at least, quite enough to be paid with reproach.

We have only to add, that the heartlessness manifested in the above letter affords another reason why we should not give it up. If circumstances deny us the opportunity to labour in our present sphere, then we shall, without a murmur, exchange it for the more perfect gift kept in store by the God of Truth for all who devote themselves to His work. Meanwhile, we shall be glad to hear from those who are similarly minded.

DUPUIS'S GREAT WORK ON THE ORIGIN OF RELIGIONS.

The MEDIUM of last week has met with a very large sale, which its merits well deserved. We have received a number of letters congratulating us on the issue of the work on the Mithriatic Religion, compliments which do not belong to us, but to the translator and munificent donor of the means wherewith to print it. In a letter from Lord — the following remarks occur:—"I am pleased to find in the last number of the MEDIUM that you have begun to give your readers some knowledge of Dupuis's great work, of which I have been a student for many years, and from which I derived my chief ideas of religious observances and their common source all over the world. I have been thereby confirmed in my previous convictions that no form of worship, however absurd, was merely a fanciful fraud without some original meaning, but had its root in some forgotten truth or reality, such as the phenomena of the seasons and the movements of the heavenly bodies. I have translated, years ago, for my own amusement, a great part of his volume on the Christian forms and dogmas, and will be very pleased to see you carry out your plan of publishing this treatise weekly. You ought by all means to give prominence to the chapters on the Apocalypse. I cannot imagine any intelligent reader, after its perusal, rejecting the obvious explanation of which, without it, appears to us the stupid wanderings of an insane mind. I have entirely satisfied my mind that Roman Catholicism is but an adaptation of the astronomical phenomena of the year, putting Jesus Christ's and the Virgin Mary's epochs in the place of those of the sun and moon, &c., &c., all as shown with too abundant prolixity by Dupuis. One needs only to look round their churches and the Ritualistic English churches, also Freemasons' buildings, to see the whole symbols of the year and the zodiacal signs. Freemasonry is but a form of the old sun worship. The Pope is Pontifex Maximus, i.e., the Great Bridge Builder, or Grand Mason of the Royal Arch, or Bridge of the Sky (the sun's path); and the Archbishop of Canterbury and all his bishops are wearing to-day the Freemason's apron."

Dupuis is indeed "prolix," as his Lordship has observed; but the translator of the version which we publish has remedied that, omitting verbose details as to "the Planisphere," "the Trinity," and a "Recapitulation," but giving the pith of the whole work; or, as he puts it, "I have extracted the oyster and left only the shell." Lord ——— was of opinion that his was the only copy in the country, so rare and valuable is the work, known only to scholars and liberal-minded gentlemen of education. Such being the case, our readers are prepared to estimate the boon which an unknown friend has conferred upon them in placing this truly valuable work in their hands. We hope we are not asking too much of them to use every effort to improve permanently the circulation of the MEDIUM. For that purpose we have prepared circulars, which we hope will be used industriously. Probably next week we will give a further instalment of Dupuis.

AN IMPORTANT MOVEMENT INAUGURATED.

The fortnightly conference of the members and friends of the Spiritual Institution took place at 15, Southampton Row, on Monday evening. Mr. Thos. Lees, of Cleveland, Ohio, was expected to take a leading part in the evening's proceedings, but as he was unavoidably absent, great disappointment was felt. The evening, however, was spent in a most interesting and valuable manner. The subject, how to promote Spiritualism in London, came on for discussion, when the experience of Mr. Rouse formed the basis of remark. It will be remembered that this gentleman occupied his Sunday afternoons last summer in speaking on Spiritualism to the crowds who assembled near Chelsea Suspension Bridge. We gave him many publications to give away, but he expressed the opinion that "Rules for the Formation of Spirit-Circles" would be more eligible and useful than the further advanced publications. It, however, transpired that such "rules" could not be supplied without putting some one to expense, and a subscription was opened on the spot to provide such documents for Mr. Rouse and others to distribute. Mr. Ellis gave 5s., a stranger 2s., and Mr. Morse offered to give a seance on behalf of the fund on Monday evening, July 1, several tickets for which were at once taken. A number of places were indicated where lectures might be given, and "rules" for conducting the spirit-circle distributed on Sundays, and it was recommended that this work should be followed up by collecting funds and soliciting labourers to enter such an excellent missionary field. At the conclusion, Mr. Rouse and Mr. Maynard were supplied with a quantity of "rules" to begin with.

ANNIVERSARY AT CLERKENWELL.

The annual tea meeting, closing the lecturing season of the St. John's Association of Spiritualists, took place on Thursday evening of last week, at their hall, 7, Corporation Row, Clerkenwell. Owing to the short notice the attendance at tea was not so numerous as on other occasions. But an excellent meeting took place afterwards, and from the number of fresh, intelligent faces seen amongst the audience, it would appear that this worthy association has been successful in introducing new elements into its auditory. Mr. Burns occupied the chair. Mr. Pearce, the secretary, gave a statement of the progress during the year. They had held eight lectures, admission free, and though an extra amount of work had been accomplished, he was sorry to say there was a balance against the treasurer of nearly £3. The members had dwindled off. During the evening, however, some new members were obtained, and we would recommend those who take no active part in Spiritualism to send 2s. per quarter to this society and become members (address, Mr. Pearce or Mr. Steele, 36, Great Sutton Street, Clerkenwell). Mr. Morse gave an account of his tour in the country, some particulars respecting which will be found on another page. Mr. Barber, who may be considered a product of the association, made a truly excellent speech. From hearing a lecture by the Chairman, he was induced to make experiments, which for three months were unsuccessful, but since then several of the members of the family have turned out to be mediums. We should be glad to have an article from Mr. Barber, or one of his family, detailing his experience in development. Mr. Morse's guides spoke through his mediumship while he was entranced. Mr. Towns was controlled in the trance state by a very unmistakable specimen of a rustic, who styled himself an "agricultural labourer," and drew a partly humorous and partly pathetic comparison between the condition of his class and that of the "parson." This control was so natural that it produced a palpable sensation in the meeting. Mr. Austin, of Kilburn, spoke in reference to Spiritualism in his district. During the year he considered he had introduced Spiritualism to upwards of a hundred persons. During the evening Mrs. Viney presided at the pianoforte, and sang two beautiful songs in a manner which elicited the warmest plaudits of the meeting. Mr. Gannev also sang a song which was well received. A vote of thanks to the officers concluded the proceedings at a late hour.

THE PERSECUTION OF MRS. MAINE.—A meeting was held at 5, Clarkson Street, Bethnal Green Road, on Tuesday evening, at which Mr. Burns presided. A sufficient number of gentlemen were present to fill the room comfortably, and great enthusiasm was manifested in the expression of sympathy for Mrs. Maine. It seems that the riotous proceedings have nearly terminated, but from what has transpired it would not be very safe for Mrs. Maine to venture out into public. Mr. Overton has also been assailed with stones and other missiles. A committee was formed—secretary, Mr. Goss; treasurer, Mr. Morse—for the purpose of presenting to Mrs. Maine some substantial testimony of sympathy with her under these trying circumstances. A considerable sum was contributed on the spot. Mr. Gadbury also sent a subscription by a gentleman present. Mr. Morse offered to give a seance some evening soon in the district, and those who concur in the objects for which the meeting was held may remit any small offering towards this testimonial to Mr. Morse or Mrs. Burns, 15, Southampton Row.

SPIRITUALISM IN MANCHESTER.—To the Editor of the MEDIUM.—Sir,—Will some of your Manchester readers inform me and any other inquirers residing in that locality, whether there are any healing mediums, clairvoyants, or test-mediums in Manchester willing to give seances; if there are, I think they must see that it would benefit the cause to make their whereabouts known.—Yours obediently, F. A. B.

A PREDICTION FULFILLED.

To the Editor of the Medium and Daybreak.

SIR,—In assorting some papers of the year 1867, I came across a note I had made of a seance I attended on the 18th September, 1867, on which occasion we had some direct spirit-writings. Included in these was a sketch of a coffin, with "Jane Lyon, æ. 79," written on it. In the month of January last, Mrs. Jane Lyon died, aged 79. This coincidence is the more remarkable as at the time no one knew her age, and she was generally supposed to be much younger than she really was. I have said this much thinking that it may be of interest to you.—I remain, obediently yours, J. D. JENSEN.

May 2nd, 1872.

[We can testify to the genuineness of this statement, as Mr. Jensen communicated to us the facts at the time, and remarked how curious it would be if the prediction came to pass.—ED. M.]

OUR GOOD FRIEND Mrs. Berry is very seriously indisposed, but is making progress towards recovery.

MR. R. H. FRYER, 22, Arundel Street, Landport, desires to know if any of our readers possess a portrait of any description of Anthony Mesmer, and if so, will they communicate with him as above?

THE *Woman's Suffrage Journal* may be had post-free for 1s. 6d. for twelve months from the Editor, 28, Jackson's Row, Albert Square, Manchester.

H. C. NINHAM, TRANCE-MEDIUM.—You should read Robert Dale Owen's recent work, the "Debatable Land between This World and the Next," price 9s.; also Mrs. De Morgan's "From Matter to Spirit," price 8s. 6d. Let us know how you get on. Part II. of "Heaven Opened," price 6d., would also be useful to you.

AN ADDRESS on Spiritualism will be given by Mr. James Burns on Saturday evening, at Albion Hall, London Wall. The address will be preceded and followed by vocal and instrumental music by Mr. Gannev's company of artists. Spiritualists who cannot be present will help to sustain a worthy effort by using their endeavours to secure an audience by influencing their friends to attend. To commence at eight o'clock.

AN ADDRESS on "The Practical Bearings of Spiritualism" will be given before the Dalston Association of Inquirers into Spiritualism, at their rooms, 74, Navarino Road, Dalston, on Thursday evening, the 27th inst., by Mr. James Burns. Those who desire to be present should communicate with Mr. Thos. Blyton, Secretary. An interesting discussion may be expected after the lecture.

THOSE WHO DESIRE to possess a valuable and genuine specimen of mediumistic art, should secure an offer which is at present open to them. The young man who won the first prize at the recent drawing for Mr. Duguid's trance-paintings, having no place to exhibit his prize, desires to sell it. It is a fine large picture in a massive gilt frame, and was valued at £28. We understand the offer of ten guineas would not be refused. The picture is on view at the Progressive Library, where intending purchasers are invited to make application.

TO MEDIUMS.—A very beautifully illuminated and mounted tablet has recently been left at the Spiritual Institution by Mr. Robson, bearing four verses of poetry, beginning, "Dream not, but work!" as quoted by Mrs. Hardinge at the end of her lecture on "The Laws of Mediumship," and concluding with the following sentence: "The above adaptation and simple illustration of these ennobling and encouraging sentiments are dedicated to the Mediums of London by their faithful co-worker, J. G. Robson, June, 1872." The ornamental devices on each side are beautifully illustrative of spiritual principles, and were suggested to Mr. Robson mediumistically as he proceeded with the work.

A CORRESPONDENT, having read the MEDIUM for eighteen months, commenced to investigate Spiritualism for himself, and, with his wife and daughter, sat at the table many times, only receiving a few slight raps. He then placed a French-polished lightly-made case, $\frac{3}{4}$ -inch thick, 4 inches deep, and 30 by 20 inches, on the top of an earthenware dish 10 inches in diameter. The three placed their hands thereon and found it move readily, and since then it has answered hundreds of questions. They find a difficulty in getting words spelled correctly by the alphabet. One half of the word will be spelled right, when innumerable blunders will occur. Our correspondent asks for information as to how to improve the conditions, so that messages may be spelled out rightly. Can any correspondent enlighten him?

WE HAVE had occasion to refer to Professor Pepper, Herr Dobler, and other simulators of the spiritual phenomena, and have more than once had our attention called to the performance of Messrs. Maskelyne and Cooke, who travel about the country professing to give an exposition of Spiritualism. Their entertainment as a show is very well, and so amusing as to bring them a fair share of popular favour. Last week the Editor of the *Ulverstone Mirror* ventured to express his disapprobation of the paltry humbug put forward as an exposition of Spiritualism, upon which the proprietors issued a handbill, embodying a challenge to the editor to perform the tricks himself, all of which is couched in the most personal and objectionable language. The writer of this ungentlemanly effusion was not satisfied with abusing the person whom he addressed, but characterised all mediums as rascals, and those who patronised them as dupes. It is well known that there are only three or four professional mediums in the country, and that the great amount of conviction which has been produced with respect to spiritual manifestations has been effected by means of private mediums who had no interest whatever in the matter; and hence Mr. Maskelyne's taunt about guineas acts detrimentally on no one but the writer. We never had a high estimate of any human being who would dare to offer a wilful counterfeit as a faithful representation of any fact or assumed fact; but this challenge is characterised by a mode of thinking which, to all well-informed and well-regulated minds, must have a far more deteriorating effect upon the motives of these performers than their falsely designated exhibition. We have no desire to damage any person, even an itinerant showman, but it behoves all men, including mountebanks, to express themselves in such a manner that the very worst motives and practices are not thereby imputed to a large number of intelligent persons who are devoting themselves to the interests of humanity.

The Spirit Messenger.

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

(Mr. J. J. Morse, trance-medium.)

June 14th.

The first control was by TIES-SIEN-TIE, the guide of the medium, who gave an address on the popular idea of a Spiritualist, showing the many fallacies entertained respecting Spiritualism, and then answered in an elaborate manner the various scientific and other theories which had been advanced to explain the phenomena, all of which, more or less, recognise the manifestations as facts.

A very interesting conversation ensued after this address, during which a number of questions were answered, from which we select the following:—

Q. Do time and space exist in the spirit-world?—A. Since the spirit-world is an absolute and real world, the limitations of time and space necessarily exist therein. But they are limitations only, in so far as an individual is unable to triumph over them. As spirits grow they are able to overcome these conditions.

Q. Does the struggle for existence still continue in the spiritual world?—A. The struggle for bread is rendered unnecessary, because of the conditions of the life hereafter. But there is another struggle more deadly and fierce. It is the struggle of those who lived low and degraded lives in the natural world to get out of the slough of despond into which they have fallen. Conscience—the divine voice within—tells them that wrong has been done, and that reparation must be made. It is, in short, the conflict between desire and conscience; it is more intense than any that takes place here; but when the victory is gained the pleasure is equally great.

THE STROLLING PLAYER

spoke for some time on the two classes of people which he found in society—the "Want-to-knows" and the "Don't-want-to-knows," illustrating their characteristics with reference to the evils which afflict society.

JOHN SAMUEL WARRINGTON.

Twelve months have passed by since I entered into the spirit-world. Passing through the natural life, I travelled long and laboriously, using my efforts to advance myself more perhaps worldly than spiritually. Liked by some and not liked by others, I held steadily to my opinions. Tenacious on points of doctrine, I was oblivious to methods of reasoning. Clinging to old faiths, I would not give in to new ideas. At last I became worn down and took a low fever, and the mortal form succumbed to its insidious attacks, and I passed through the change of death. As the time approached I awaited with interior fear and dread the consummation of the fact. But after a period of unconsciousness I found myself a real disembodied soul. My experience here has been similar to that of thousands of others, and needs no word of comment on the present occasion. But to my friends, particularly the members of my family, I desire to say that I still live and remember. If they are desirous of hearing more from me, as doubtless they are, they had better personally seek the information that I cannot impart in this meeting. My name was John Samuel Warrington, aged sixty-eight. I departed this life from West Choldreton, Wilts, June last.

[As the name of the place was not known to anyone present, the spirit, through the medium, had to spell it letter by letter. We have not certified it from the gazetteer, and shall be glad if any of our readers can aid in substantiating the above statement.—ED. M.]

REMARKS GIVEN THROUGH MR. MEEK, IN THE TRANCE, AT BISHOP AUCKLAND, JUNE 6.

Q. How do you form your religious views, and what is their foundation?—A. Simply tradition—of these there are two kinds, written and unwritten. We shall here refer to the great spiritual teacher, Jesus, as the Bible was not finished until many years after his appearance; and shall draw your attention to the child of poverty, the man of the manger and of sorrow, his acquaintances and friends but a few fishermen, who followed him from place to place; we commend to you his mode of teaching—he read no book, his synagogue was the mountain side, the corn-field, in the market-place, or the homes of the poor; nor had he the shelter of the foxes or the birds, yet the theology he taught is embraced in the eleventh commandment, "Love." This is the sum and substance of the theology he taught. His refreshments were at the well side, the gospel he taught was truth, his book the book of nature, in which he read and from which he taught. When asked what punishment he would put on the sinner, his answer was, "Forgiveness until seventy times seven." He taught no dogma, no clerical superstition.

Q. Then how do the present race of Christians get their theology?—A. Simply by tradition, altered from its original seed-truths by those through whom it has filtered down. If Spiritualists of the present day, departing from the basis of facts, hand down their ideas and theories to the next generation, in course of time many things quite true in their essence will become as perverted and false as the Christian theology of these times. But the spiritual movement is yet in the camp, as it was in former ages.

Q. It is true that God gave the ancients power to do miracles; then when did he withdraw it?—A. It has never been withdrawn; the same power exists now as did then. You find sectarians denying what is called the supernatural, simply because it interferes with their theology, and urging that the age of miracles is past, when it is merely their minds which are closed to the admission of God's truth.

MR. H. SMITH writes to say that the meeting at Leicester did not hiss while he defended Mr. Morse's honesty. We gathered our idea of the meeting from a report in a local paper.

GEORGE METCALF (Shildon) sends us a clever epitome of universal history under the similitude of the six days of Creation.

HAUNTED HOUSE NEAR BARNSELY.

According to the local papers it appears that the scene of "the Dragon of Wantley" has become famous during last week as the site of a haunted house. The place is called Hazelthorpe, near Wortley. The *Barnsley Chronicle* of the 8th inst. states: "On Saturday last—so goes the story current in the district, which we simply reproduce, leaving our readers to test its accuracy—about half-past eleven in the forenoon, the first of the manifestations commenced. The master, mistress, and servant were in the kitchen together at the time, the two latter being engaged about their ordinary household duties. The first thing out of the usual way which attracted their attention was a young calf, which, after moving about in the yard for some time apparently terrified, 'out of sorts,' came and laid itself down on the door-step. These movements, though in themselves unusual, would not have attracted a deal of attention, had they not formed the prelude to doings much more unaccountable. The coal-scoop, buckets, tin cans, frying-pans, griddles, and other kitchen utensils seemed to become suddenly endowed with animation, and began to rattle about in a most unaccountable, to say nothing of indecorous fashion, as if, by varying the monotony of their every-day existence, and providing a little entertainment for the household, they intended dancing a hornpipe. Pieces of burning wood flew from the grate to the middle of the floor, thence to the roof of the house, and back again, with a rebound; a basin containing milk leaped from the floor, spilling its contents over the hearthstone; the coal-scoop, not to be outdone, turned a summersault, and deposited its contents in the same spot; while a quantity of dough, which the old woman had been preparing for pie-crusts, followed suit, landing somewhere about the same place. The servant girl, who, by-the-way, was the least part about member of the family, professed to have heard sounds inaudible to other ears, and seen sights invisible to ordinary mortals, one of the latter being 'something in the form of a woman (we quote her own words) going down to the cellar.' In other respects, however, she does not seem to have been in any way favoured by the spirits; for it appears that while she was milking the cow in the mistal, they ran away, or attempted to run away, with her piggins and milk. Night brought a cessation of the extraordinary hubbub, the spirits, evidently worn out with their day's exertions, having retired to rest at an early hour; but on Sunday the proceedings were renewed in much the same form, though not quite to the same extent, and were continued, at intervals, over Monday and Tuesday."

These manifestations appear to be well authenticated. Mr. John Parkin writes a long letter to the *Barnsley Times*, pointing out that the servant girl is the medium. He says:—

"Remove that little girl away from the house, and there will be no more dancing of chairs and tables. Some twenty years ago, in Toronto, Canada, I took a little Irish orphan into my family, to rear as my own. Two or three weeks after she came to live with us, we had first some raps on the table, and then things would be thrown about generally. I have read and heard of those table rappings (so called) before; and as I believed in progress, both here and hereafter, I was glad to have the opportunity of examining these important phenomena in my own house. We had a small bell which was in the habit of flying along the ceiling of the house, as would a bird. Our spirit-friends would often visit us whilst getting our breakfasts, and gently tap the table when we were not thinking of them, thus reminding us that they were always present as the agents of the good Father, to influence us to the good and the true. By using the alphabet we obtained written communications from hundreds of those whom we or our friends had known in the flesh. During the first winter of those seances at my house, hundreds of persons came miles through three feet of snow to see the wonders."

FORTUNE-TELLING AND FORETELLING.

To the Editor of the Medium and Daybreak.

SIR,—In your issue of the 14th inst., we are gravely informed that "clairvoyants" are not "fortune-tellers." I am glad, Sir, to learn that fact, for after reading the article in question I came to the conclusion that Miss Lottie Fowler only escaped conviction by a hair's-breadth. Of course there is a clear distinction between "fortune-telling" and "foretelling." The former, as well as the latter, has been fashionable with ignorant people as far back as history will take us, and we all know more or less of its direful consequences. Its very foundation is deceit and falsehood on one side, and blind credulity on the other. Its ancient priesthood were reputed witches and wizards, who not unfrequently blasted promising youth, but who, upon the near approach of the light of science and free inquiry, have had to hide their dishonoured heads, and now can only be found in some "back slum," not daring to face the light of day, fleeing poor servants and factory girls of their hard earned pence. This is the ignominious end of the infernal "fortune-teller." But still there lingers the twin-brother of this monster, the "foreteller," and what is the distinction between them? I say it is an extremely shallow one. The "fortune-teller" pretended to have knowledge of, and to communicate to you, events which would certainly occur to you and your family in the future. The "foreteller" pretends to a knowledge (save the mark!) of events which will most surely happen to some one or something in the future. Of this class none are so famous, or rather notorious, as Dr. Cumming, and, as everyone knows, none more unsuccessful in his predictions. And, Sir, it is to this class, I fear, Miss Lottie Fowler belongs, if your report be true. It says:—"Six witnesses were examined on the defence, proving that Miss Fowler was a genuine clairvoyante; that she practised in accordance with the well-recognised rules of psychological science." "She told one there would be an explosion, and only one man would suffer from it, which was the literal truth." Now, Sir, do not you consider that a clear case of "foretelling"? Certainly, I admit, a very singular one, if true. But how, I would ask, can anyone assert that this is "clairvoyance"? Is "foretelling" clairvoyance? Let us now bring forward a witness that, in my opinion, every Spiritualist and free inquirer is bound to respect. I allude to Professor William Denton, of America. In the *Boston (U.S.) Investigator* of May 22 is the following letter. I would willingly give only an extract from it, but being very short and pithy, I fear it would lose in the operation:—

"CLAIRVOYANCE TESTED.—MR. EDITOR,—My neighbour Groskopf has a telescope by which he can distinguish a man six miles off. Dummheit,

who resides in a neighbouring village, hears of this, but does not believe it; he says that he cannot distinguish a man one mile off, and he has no faith in any man's being able to see so much better than he, merely by looking through a long tube. He is told that he can prove it by looking for himself, but he says, 'No, let Groskopf see when my sow will litter, and how many pigs she will have, and publish it in our county newspaper before the time, and I will believe in his telescope, and not till then.' Dummheit's proposition reminds me of the proposition of the two 'M.D.'s who write you that they wish to test clairvoyance, by having a clairvoyant predict coming events, and publish a catalogue of them in the *Boston Investigator* before the time. A clairvoyant (see Webster) is 'one who discerns objects not present to the senses.' He is one who sees what is, though not discernible to ordinary sight, not what is to be.—Yours, &c., WILLIAM DENTON.

When doctors disagree, what must the laity do? For my part, I have no faith in "fortune-telling" or "foretelling." I have had no experience of clairvoyance. I have seen some astonishing feats performed by professed jugglers, and believed, with the poet, that, in many instances—

"Things are not what they seem."

In conclusion, permit me to observe that I shall be glad if any of your correspondents can and will explain what to me is very perplexing.—I am, yours respectfully, JOHN HENRY JONES.

6, *Stretford Road, Manchester*, June 16, 1872.

[Our correspondent's ability to write on this subject seems to be a dead-set enmity against a much-heard-of but seldom-met-with action called "fortune-telling." We never met with a "fortune-teller" in our life, and do not know anyone who has done so, hence our sympathies are not in a very raw and tender state for those who are supposed to have been "fleece" by "the ignominious and infernal fortune-teller." We recommend our correspondent to dispense with his passionate invectives and learn a little about clairvoyance, of which he declares he knows nothing. He will then discover that the clairvoyant—but more especially when aided by spirits—can foretell and does foretell. This is simply a fact, and there is no use in being angry at it. As a fact it is in the highest degree suggestive, indicating powers of mind that entirely alter our ideas of humanity. If such powers of mind exist now, they must have done so in the past, and hence may have given rise to the nervous superstition respecting fortune-telling displayed by our correspondent. But the clairvoyant is not the only foreteller. The astronomer is very successful in his particular domain. The medical examiner to a life insurance company indicates fortune sometimes in a very melancholy direction. The weather is also being foretold scientifically, or will be, as the science is only in its infancy yet. It is only ignorance—mental incapacity—which prevents men from knowing what will grow out of certain circumstances. Davis says, "the future is as certain as the past," and if so, it must be knowable. Tuttle points out that every action and object is the product of the circumstances which preceded it. Foretelling, then, is no mystery, for clairvoyance "sees what is" in the future as well as in the past, William Denton's letter notwithstanding.

We again repeat our distinction between a fortune-teller and a clairvoyant. For mercenary motives the fortune-teller pretends to reveal the future, and by such actions unhinges the nerves and unbalances the responsibilities of weak-minded people. The clairvoyant makes no pretensions—professes nothing. Each trial of her powers is an experiment with untried, and we may say unprecedented conditions. If pictures referring to the future present themselves, she describes them. They may be true, they may be false, according as they are founded on accurate data. The investigator notes such down as food for thought. Lottie Fowler has indeed foretold numerous incidents, most notably the day on which the Prince of Wales would get the turn, more than a week in advance, and when his life was despaired of. She is not by any means successful in all cases, seeing much clearer with some sitters than with others. But she does not sit for the purpose of foretelling. If such comes, it is independent of her will or pretensions. Hence a clairvoyant is not a "fortune-teller."—Ed. M.]

THE CHILDREN'S PROGRESSIVE LYCEUM, NOTTINGHAM.

To the Editor of the Medium and Daybreak.

SIR,—As I have previously announced through your columns that it is the intention of the Nottingham Progressive Spiritualists to hold their sixth anniversary on the 30th of June, and the picnic on the 1st of July, and that I would send more particulars in due course, the following are the arrangements up to the present time:—

For the purpose of accommodating the great number of friends who have generally come to witness our Lyceum session on the anniversary day, and also knowing from past experience that our present meeting room is not large enough to make visitors comfortable, and would not allow of room for the members to go through their exercises as they should do, we, for these reasons, have taken at great expense the large room of the People's Hall, a public building situate in Beck Lane, and well known to every resident in the town. We have taken this hall for the Sunday only. On the Monday we shall hold our Lyceum picnic in the Arboretum, where we held it last year; it is a lovely place, and at that time will be in its greatest beauty. I only hope a good number of Spiritualists will see it that day, when, no doubt, the principal attraction will be the Lyceum picnic.

The following is an abridged programme for Sunday and Monday. Sunday.—Mr. Burns will deliver a lecture in the morning on "The Principles of the Lyceum Institution." The chair will be taken at half-past ten o'clock. In the afternoon the members of the Lyceum will assemble at two o'clock, and open the session with an invitation hymn, "Come and join us in our pleasures" (from "The Crystal Spring" Collection), silver chain, append badges, enter names. First Part: Songs and recitations, gymnastics. Second Part: Songs and recitations, marching, silver chain, concluding hymn. In the evening addresses will be delivered by friends, both in the normal and trance state, to commence at half-past six o'clock. There will be a collection at the close of the morning and evening meetings, to assist in defraying the expenses. Monday.—On Monday the Lyceum members will meet at their rooms, Long Row, at half-past one o'clock, and start at two in procession to the Arboretum, where they will break off for sport after singing a hymn. During the afternoon several hymns will be sung, and in the evening a meeting of

Spiritualists will be held in the large corridor. Price for the picnic, including tea—adults, 1s.; children under twelve, 6d. On Saturday evening a reception meeting will be held at the Spiritualists' rooms, at Mr. Gilpin's, Long Row, opposite the Police Office, Market Place, from seven till nine. Tickets for the picnic can be had of Mr. Hopewell, Mr. Hitchcock, Mr. Morton, Mr. Ashworth, and Mr. Herod, who are the committee of management.

Hoping I have not taken up too much space, I conclude by giving a general invitation to Spiritualists in all parts of the country. Praying that we shall have a large gathering and very fine weather, I remain yours respectfully, JOHN B. HEROD, Secretary.

19, *Robin Hood Terrace, Nottingham*.

[We can only add that if this anniversary is at all as interesting as preceding ones, those who do not attend will be sorry they stopped away.—Ed. M.]

SEANCES IN LONDON DURING THE WEEK.

SUNDAY, JUNE 23, Mr. Cogman's Seance, 22, New Road, E., at 7.
TUESDAY, JUNE 25, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.
Seance at Mrs. Maine's, 321, Bethnal Green Road.
WEDNESDAY, JUNE 26, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.
THURSDAY, JUNE 27, 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.
St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m.; closed at 8.30. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JUNE 21, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, JUNE 23, 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.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. 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.
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.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.
MONDAY, JUNE 24, NEW PELLON, at Mr. Swain's, at 8 o'clock.
HULL, 42, New King Street, at 7.30.
WALSALL, at S. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.
TUESDAY, JUNE 25, 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-SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, JUNE 26, 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, JUNE 27, 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.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.

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