



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

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[PRICE ONE PENNY.]

IS SPIRITUALISM A SECTARIAN QUESTION?

We have received the following letter from Robert Dale Owen, and have with some nervousness turned to our remarks in No. 110 of the *MEDIUM*, to see if the view of personal matters taken by him can be justified by the article to which he refers. The article was a general one, in which Mr. Owen's name and teachings were incidentally involved. We are rather astonished that he should have gone to such an extreme length in the interpretation of that article, for most decidedly no motives were imputed to him, and hence no apology or further allusion is necessary. If he feels that the epithets which he applies to himself are in any way merited, then a great purpose has been served. We are glad, however, that he has written, as the consequences involved are of the weightiest import to the welfare of Spiritualism. Recommendations may be given in good faith, and with the best and purest of motives, but which may in other hands, and if generally adopted, lead to all the undesirable consequences named in our article. That we can have any ill-feeling towards our distinguished co-worker is simply preposterous; but our greater affection for humanity at large would cause us to speak freely in defence of truth, even if personal misunderstandings might thereby ensue. Having thus treated of that which refers to ourselves, we leave the point raised by our correspondent to Mr. Burns, whose remarks are appended. We shall be extremely glad to hear from Mr. Owen further on this question or any other.

To the Editor of the Medium and Daybreak.

SIR,—I believe I am addressing Mr. Burns; yet if I were to judge from your issue of May 10 (just received, probably through your kindness), I should imagine Mr. Burns and the editor to be two distinct persons. In the first pages of this number is the report of an address by Mr. Burns, alluding to my opinions, in which I am treated courteously enough, my chief objection being that he there says I propose to substitute the term Christianity for Spiritualism—a singular mistake. The title of Section 14, in the Address to the Clergy prefixed to "The Debatable Land," reads "Spiritualism Necessary to Confirm the Truths and Assure the Progress of Christianity." And in the very address delivered by me at Terre Haute, which is there copied entire, while asserting that "so far as my experience goes, I had found all the grand truths of Christianity endorsed in revealings from the other side," I added, "Do not imagine, however, that I would have Spiritualists adopt any set creed, heathen or Christian."

But when Mr. Burns—if it be Mr. Burns—speaks, three or four pages further on, from the editorial chair, tone and temper seem wholly changed. Charges, the gravity of which the editor appears strangely to overlook, are made against me personally. Disgraceful motives, implying cowardice and hypocrisy, are imputed; "cringing conduct" to obtain the "semi-approval of noted individuals;" adopting the tone of a "time-serving teacher;" advising Spiritualists "not so much to speak the truth, but rather to please their auditors;" and so on. It is, in fine (whether expressly so intended or not), a direct charge made against me of falsehood for the sake of ephemeral popularity.

I think, Sir, that you would be a little astonished if, with the measure you mete, it should be measured to you again. Suppose that, assuming the right to judge your motives, I had written of you thus:—

"Mr. Burns, knowing well that Secularism is widely spread among intelligent working men, and that readers of the *MEDIUM AND DAYBREAK* and converts to the Spiritual theory may be found more readily among such Secularists than elsewhere, expresses sympathy with their anti-Christian prejudices, and by such 'deferential, cringing conduct,' evidently seeks 'not so much to speak the truth, but rather to speak to please his auditors,' thus plainly showing that he is a time-serving teacher."

I dare say this would be doing you great injustice. I have no reason for asserting that your views on religion and social subjects, however

widely they differ from mine, are not honestly held and conscientiously expressed. I have no right, because of that difference, to impute to you dissimulation, or to arraign your motives as unworthy. Can you tell me whence you derive your right to set me down as a time-server—a man actuated, not by a noble love of truth, but by a mean subserviency to superstition?

I have lived forty-five years in this my adopted country, thirty of these having been spent in the public service; and few men, I think, have, through a long life, more freely expressed than I their opinions on important subjects, political, social, religious. Yet, throughout sixty or seventy reviews of my last work, "The Debatable Land," I have not found (with the single exception of a philippic in the *Catholic World*) even one imputation of insincerity, or charge of improper motive. A good many of the reviewers dissent from my theological views, some declaring these to be subversive of true religion; but such dissent is almost uniformly coupled with some such admission as this, copied from a newspaper notice of my work which reached me only yesterday, though written some months since: "No man would spend his time and his means—submit to the wear and tear of the brain—in writing unpopular works, unless buoyed up by conviction and a sense of duty; and we are willing to accord this fully to the author of this book."

Are you so much more familiar with my character and course of conduct than are my countrymen, who have followed both through a lifetime, that you may properly sit in judgment upon these, and reverse the unanimous verdict given in on this side the Atlantic?

And upon what provocation, I pray you? Simply because my estimate of a great public Teacher differs from yours. Simply because I have treated of the ethical and spiritual system put forth by Christ during his brief public ministry as, in my judgment, far superior to any other; because I have spoken of Jesus himself as a man who "lived more nearly than any of God's creatures here within sight and hearing of his future home; because I have treated of inspiration—in other words, of spirit-communion and its influence—as the source, "not of one religion alone, but, in phase more or less pure, of all religions that have held persistent sway over any considerable portion of mankind;" and that I regard Christ himself as "the crowning exemplar of the inspired."

Does it occur to you that, in putting forth such opinions, I may be expressing my deepest convictions of truth? My views are at variance with yours. Very well; is that cause sufficient to justify your course? Are you serious in saying to me, as you have virtually done: "Your estimate of Christ and his system differs from mine; therefore you are a hypocrite." Orthodox theologians, believing in their own infallibility, have often used just such language. Is it fitting that Spiritualists, retaining one of the worst errors of the past, should imitate their example?

One would suppose, from your strictures, that it was I, not you, who set up an authoritative standard; even, perhaps, that I had spoken of the Bible as the infallible word of God. But, in point of fact, what ground have I taken? Here (see "The Debatable Land," Address to Clergy, Section 13) are my words: "God makes no books. * * As He does not write history any more than He dictates works on art, all history, sacred or profane, must come to us written by man; in other words, it must come to us through a fallible medium. We cannot change this; and we ought not to forget it." Are not these plain words?

You allege that I write mildly, merely to secure "the semi-approval of noted individuals." I do rejoice when my opinions, honestly expressed, are approved by eminent men, especially by men of science. No notice of my book has done so much good for Spiritualism as Alfred Wallace's ten-page review of it in the April number of the *Quarterly Journal of Science*. Do you think that was obtained by what you deem my leanings towards orthodoxy? I have never heard that such men as Tyndal, and Huxley, and Darwin were especially orthodox; yet, if I were an approval-hunter I would rather have my opinions endorsed by them than by any three doctors of divinity with whom I am acquainted. Yet I would not assume a scepticism which I do not feel to win over the Royal Society.

The spirit which you evince has a tendency seriously to injure a noble cause. When personalities enter into a discussion of great principles, it degenerates into a dispute, becomes worse than useless, and the sooner it ends the better. The "aggressive policy" which you blame me for not adopting is, in a general way, of very doubtful efficacy in the long run; the genial sun, as the old story teaches, being a more powerful agent than the fiercest wind.

In "The Debatable Land" I have set forth at large the reasons which govern my estimate of Christ's system, as compared with the teachings of others; the reasons, for example, which cause my conviction that "Christianity was planted by its author so far beyond the point of progress of the age in which its precepts were first heard, that the current of eighteen centuries, passing by all other systems, has failed to approach this." If my reasons are insufficient, their insufficiency can be shown, and you would do well to show it. What is *not* well is, that you should trouble yourself about motives which you cannot penetrate, instead of answering reasons which you can.

THE MEDIUM AND DAYBREAK is doing a good work in its own niche; and I am sorry when I see its usefulness impaired by lack of tolerance and of good temper.

Philadelphia, May 30th, 1872.

ROBERT DALE OWEN.

To Robert Dale Owen.

MY DEAR BROTHER,—I am well acquainted with the doctrines of Christianity, and have an hereditary taste for religious investigations. My first recollections of literature were associated with the *Voluntary Magazine*, in the hands of my grandfather, between whom and the schoolmaster long conversations on doctrinal points took place. The old man attended the "Secession meeting-house," so that my sympathies cannot be expected to go with the crowd; and the tendency to secede and cast my lot in with the minority is necessarily an essential element of my being. Family worship was the first form of association which came in contact with my boyish experience, and as my intelligence developed itself, its energies were almost entirely absorbed in committing a variety of catechisms to memory—all the psalms and hymns, and hundreds of Scripture texts; in addition to which, my knowledge of the Bible was so perfect, that I could have sat down, and in a continuous narrative related the whole scope of its contents. A partial acquaintance with the "Confession of Faith," and a perusal of Bunyan's works, "Brown's Dictionary of the Bible," the "Life of Christ," "Hall's Contemplations," Milton's poetical works, and a mass of similar literature in addition, ought to have made me a Christian for ever, unless the Christian Church does not know how to enforce its doctrines, or that they are found to be incompatible with human reason when received. Let the defect be whatever it may, these years of religious training made no impression on my mind, but were passed through with that automatic action of the intellectual faculties which occurs in cases when the spirit of truth is neither appealed to nor aroused. My desire for knowledge was insatiable, and I read with avidity all that came in my way, but no "infidel books." Oh dear no! such wicked, mischief-making engines would not have been permitted in the parish. As I grew up my religious teaching began to fade away from the external memory, and I desired to examine and understand what remained. I found that what I had been taught was *not knowledge*; indeed, that it was revolting to reason, and therefore improbable—unsustained by facts or demonstration, and consequently impossible or utterly false. As my mind developed I discovered, as you have done,* that the Christian scheme was nothing more nor less than a vulgar superstition—an unmitigated system of falsehood and imposition. As this idea gained ground, the native religious feeling latent within my character began to assert itself. I experienced an inexpressible conviction that man was a religious being, to whom immortality, Deity, and spiritual progress were necessary facts. But no form of religious doctrine met my incipient views on these matters, or aided me in giving them form. On the contrary, each sect—nay, almost every member of each sect—would have given me a different and unacceptable definition of each point, and all without any satisfactory reason for this incongruous variance.

It was a saddening reflection to see a community of religious beings divided amongst the warring sections of a gross superstition, or in despair renouncing all ideas of religion, and abandoned either to an intellectual negation or worse—unthinking sensualism. I had devoted my whole leisure to progressive and reformatory movements, so that my mind was keenly alive to man's wants, and the scanty supplies which were available to meet them. My feelings may be imagined, then, when in the spiritual or harmonial philosophy I realised a view of human existence in beautiful harmony with my reason and feelings. As the parched tongue instinctively appreciates water, and the whetted appetite food, so did I these lucid expositions of the spiritual nature of man and its multitudinous relations. In due time came the facts—satisfactory demonstrations. I was, after much careful experiment and observation, glad to admit of an undeniable human immortality—of the power of the departed to communicate with those in the flesh, and describe how it fared with them in the spirit-world. Bit by bit I collected the elements of a spiritual anthropology, leading my mind in a logical and satisfactory manner up to the throne of the Eternal Cause. Here, cried my enraptured soul, are ever-verdant pastures, in which the attenuated intellect and spiritual nature of humanity may fatten on good things. Man had at last been discovered reposing in the arms of his father, God. Here was all in a piece a science of man, a philosophy of the universe, and a religion which left its devotee as free as God's sunlight, and strong for goodness and truth as an archangel. Here was a happy end to sectarian wrangling, uncharitable distinction, and superstitious nonsense. Here was certainty at each step leading into an eternally ascertainable futurity. I had found all that the soul required, for I had found myself, and traced from thence my relations, powers, privileges, and duties.

That all human beings should desire to become acquainted with such a truth, and at once see its rich advantages, I felt constrained to hope; both the religious part of the community on the one hand, as this truth made certain much more than they laboured to realise, and the freethinking party on the other, as, being founded on demonstrable facts,

it led to a more extended form of mental freedom and enlightenment. I found, however, that the new truth, instead of meeting with acceptance, was more frequently repulsed by both parties. I then endeavoured to make the acquaintance of the Spiritualists, who I fondly thought would be unanimous in all their teachings; seeing that the same facts were related to each and every one, thus forming a demonstrable and scientific basis, a uniformity and harmony of generalisation would be the result, as in other matter-of-fact forms of inquiry. Here I was again doomed to disappointment and opposition of the most painful nature, having to encounter most plentifully one of the "worst errors of the past," as deplored by you in your letter. The cause of this evil was that Spiritualists, though universally agreed as to the facts, were not contented to apply them logically to the unfolding of the problems of existence, but, utterly disregarding such a rational and necessary course, clung to certain dogmas and opinions respecting historical personages, traditions, and events. They were anxious to make Spiritualism a sectarian question, and hence the bitterness, dissension, warfare, and do-nothing practices which have been so largely prevalent in this movement.

From this little sketch I proceed to the issue presumed to lie between us. I have never read a page of your books, my onerous duties preventing me the pleasure; but from concurrent testimony I have been led to entertain the highest opinion of you personally. This has been strengthened by a deep affection for Robert Owen, the philanthropist, and many a shilling of profit gained from the sale of your books. I therefore read your lecture at Terre Haute entirely without prejudice, but rather with anticipations of a glorious treat. I must candidly confess I was greatly disappointed. The apologies for being considered authoritative were disagreeably ominous, and the whole tendency of the performance indicated much more than was expressed in the way of saddling on Spiritualism Christian or sectarian sentiment. That it was not a mere passing speech to be uttered to a handful of people in an obscure place was evident from the fact that it was carefully written by yourself, that it might not be misreported. It was delivered on the twenty-fourth anniversary of Spiritualism, and was forthwith promptly brought before the movement in the *American Spiritualist*. Notwithstanding your nervous protestations to the contrary, I cannot overlook the self-evident fact that you intended to be considered an authority in Spiritualism, and on that occasion deliberately acted as such, for you must have desired to influence the minds of your auditory, and as you passed beyond the sphere of fact to that of opinion, your personality became part of the argument. But this assumed authority was susceptible of taking effect here as well as in America. It was only a few days ago I read in a sectarian organ that you were a Christian, a conclusion which I think might be successfully disputed. I also observed that this authoritative position to which you had elected yourself had taken effect so certainly that no American spiritualistic print had ventured to contradict your views or point out the tendency of your recommendations. I was well aware that the great bulk of my acquaintance amongst the Spiritualists of America differed from the views expressed by you in many respects. Their silence I did not care to speculate upon, but I felt it to be my duty both to you and the cause to speak out.

I am very much obliged to you for restating your position—the one which I challenge—in the letter above printed. You say, "Spiritualism is necessary to confirm the truths and ensure the progress of Christianity"—a statement which is in no way connected with your appreciation of Jesus and the moral code attributed to him. My rendering of your purpose fell under the truth when I conceived that you meant to adopt the term "Christianity" instead of "Spiritualism." You go further: you assign Christianity the central position—make it the normative—while Spiritualism is a mere afterthought, an auxiliary to be kept in the shade, an adjective to qualify the noun. "Let us reason together," and see what we can make out of this extraordinary assumption.

With a man of your belief, or rather non-belief, I am at a loss to know what you mean by the term "Christianity." From the declaration you made in your Terre Haute speech. I am not aware of any Christian body who would admit you to fellowship. You must mean by Christianity, then, something of which Christians themselves are entirely oblivious. Here is a mystery, a puzzle to begin with; how shall we proceed in its evolvment? Pardon me for taking a leap in the dark and hazarding the explanation that you mean by Christianity the spiritual phenomena and teachings of Jesus and his disciples. If so, why call such things "Christianity"? Did Jesus invent spiritual phenomena, and for the first time enunciate the principles of spiritual truth, brotherly love and moral obligation? Let us see: the miracles or spiritual phenomena performed through the mediumship of Jesus were by no means peculiar to himself, but are surpassed even at this day in the East, and have been the function of a class of men in that region for thousands of years. Nor did Jesus "bring life and immortality to light," except to those in immediate connection with him. The prayer, "From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality," is older than our era. Indeed, almost every phrase, and even circumstance, mentioned in the Gospels, including the Sermon on the Mount, can be found in other and even older literature. What, then, did Jesus specially demonstrate to his times? Simply what we all do respectively: he manifested his peculiar individual characteristics—in short, lived in accordance with his organic and other circumstances. This life, with its phenomena, thaumaturgie and spiritual, can be lived by no other man. There cannot be another Jesus, hence the folly of the exhortation so often given that we should follow his example. Such a course is as impossible as it would be unwise to attempt. As well might we wear shoes all one size, or at once take to the bed of Procrustes, and be cut or stretched out all to one given length. The peculiar life and powers, then, of Jesus can only occur once, and hence the term "Christianity" cannot mean that which was unique in itself, and which cannot be perpetuated. Besides, the term "Christian" cannot be made to have any connection with Jesus, even if he had been the originator and perpetuator of a method of religious belief and spiritual manifestation, which I have shown he was not. "Christ" was not his name, nor any part of his name. His one and only name was Jesus, and the term "Christ" was appended by his biographers in obedience to a theory which had existed thousands of years previous to his advent. "Christ" is the name of an idea, not of a man, and Christianity represents a tissue of such ideas or theories, and has no reference to facts or principles that can now be traced.

* "The doctrines of vicarious atonement, imputed righteousness, original sin, a personal devil, and an eternal hell," are, in your Terre Haute speech, apparently considered exceptional to "the grand teachings coming to us from Christ himself." (See MEDIUM, No. 110.)

Such being the case, in using the term "Christianity" you cut yourself apart from all connection and sympathy with Jesus or his life-work, and ally yourself to a traditional superstition, the origin, meaning, or import of which you have no knowledge of. How absurd to suppose that "Spiritualism is necessary to confirm the truths and assure the progress" of such!

Now let us see where modern Spiritualism came from, and what it is. I do not think you can show that Jesus, the Bible, or Christianity had anything to do with the introduction of Spiritualism, either in the Fox family or to other individuals. I have given my experience in the matter, and I have always found that spiritual phenomena and conviction of their reality have depended on individual experience and individual organic peculiarities. The moral and spiritual tendencies of the race are not in religions, but in humanity itself. You seem to make the blunder of assuming that religious systems are the cause of man's religiosity and morality, whereas they are the effect of these same qualities in a stunted and perverted state. Spiritualism is the science of these supremely human qualities, and the method of their unfoldment; hence its mission is not to "assure the progress of Christianity," but to assure the progress of Man, be he Christian, Mohammedan, Brahmin, Buddhist, or Voodoo. Spiritualism, being thus as much a part of humanity as generation or digestion, cannot be demonstrated by an historical, personal, or sectarian term, nor considered as having any special relation to any such section or class. It is the older, the eternal principle—the "hub," as you Americans term it, and hence sects may cling on to it in grim despair, but it is a calumny to assert or insinuate that any advance can be made towards sectarianism of any form from the spiritual side.

If it were of the slightest consequence to our movement, it might be shown that Jesus was a Spiritualist in the strictest sense of the term, and not a Christian at all. Gerald Massey designated him the first and last gentleman of that race, which was another mode of stating that he was a race of another sort. But it is a most vicious course to lead men to suppose that truth can be in any way enhanced by the adhesion of any person, however distinguished; and where that person happens to be the idol of a sect, such an allusion to him is in the highest degree reprehensible. No good moral person can help admiring and being in sympathy with all others of the same stamp; but how often do we find that the most imperfect characters are loudest in their admiration of saints and spiritual heroes! I must call your attention to Robert Owen's doctrine that circumstances of a more immediate kind influence a man in a higher degree than the distant spectacle of a code of morals between which and him two thousand years intervene.

That your ideal exercises but little influence over your own practice might be very easily shown by a few parallels between yourself and him. In your speech you congratulated yourself on the popularity of your Spiritualism; Jesus relied more on the truthfulness of his—his oneness with the Father. You are much pleased with the very questionable countenance of material scientists, as if one man's opinion were better than another; Jesus borrowed no adventitious lustre from the Sadducees. You air yourself in the odour of your respectability; Jesus made himself of no repute. You compliment yourself on the approval of the world; Jesus cherished a deathless antagonism to the "world." You identify your Spiritualism with a term representing the views and practices of the Scribes and Pharisees of to-day; Jesus, in the light of his Spiritualism, acted exactly in a contrary manner. You associate your convictions with records of past events, and express yourself accordingly; Jesus asked his contemporaries to believe for the work's sake, hence he was a scientific Spiritualist, trusting to the living facts alone, and deriving his power, moral and spiritual, from the Source alone, disdaining to borrow any of the cold shimmer reflected from the lives of those who preceded him. Finally, you labour to convert the priesthood; Jesus ministered to publicans and sinners—the people, in fact.

As I look over your Terre Haute speech, I see a painful wandering away from those facts and principles which constitute Spiritualism, and an evident effort to Christianise Spiritualism, which flimsy protestations to the contrary fail to cover. We who have, unaided either by you or Christian machinery, worked our way out of sectarian bondage, do not thank you to tell us that in doing so we have been "assuring the progress" of the remorseless tyrant from which we have escaped. Spiritualists are open to any amount of enlightenment, but must be excused if they resent when the dust of personal opinion is thrown in their eyes. I hope I have shown you that the statement I have criticised is false, and therefore dangerous; that it is a traitorous playing into the hands of the predominant priestcraft, and the thin end of a wedge which would open the way to many mysteries and dogmas, besides that supercilious conceit which, grounded on respectable traditions, inclines the holder to thereby insinuate that he is holier than his neighbour. Comparative mythology is an interesting and useful study, and so is the history of morals, but it is a childish abuse of these things to make universal facts the stalking-horse of your favourite historical hobby. Chunder Sen in his ministrations set Christians a grand example of universality. He kept his national gods and religious prejudices entirely in the background, if he had any, and advanced a truth entire and universal. You profess to do so, but are not consistent in carrying your professions into practice.

I have advanced no religious opinions in this letter. I have none to advance. My personality in these matters is swallowed up, along with that of every other person, in the Universal. I appreciate Jesus as much as you do, perhaps; but I fail to see that such a circumstance is worth mentioning. But my exemplar is not him, nor created man of any age or clime, but God my Father, who is revealed to me in my being. This is what keeps me straight, the very little I can do in that way. The moral code of Jesus aids me no more than the corn he plucked in the field that Sabbath morning feeds me.

You seem to mistake entirely the mission of Spiritualism, which is, to supply us with a religion and morality of our own, and save us the beggarly necessity of offending decency by appearing abroad in the "old clo'" of the Jews, which thousands of years ago they stole from others. As that shop may be found, would it not be better to go to it at first hand than become the receivers of stolen property?

To recapitulate: my personal experience convinces me that Christianity in any form—even the self-denying life and spiritual phenomena of Jesus—did not, could not make me a Spiritualist. Spiritualism

had to become my own by personal acquaintance with it before it had an enlightening effect on my mind. I fancy it was the same with yourself and others, or why do you fill your books with spiritualistic narrations? Indeed, the deepest students and most ardent devotees to the Christian literature and teachings are the most decided opponents of Spiritualism. As Spiritualists, then, we have got nothing to derive from Christianity in any form. The facts and powers of Spiritualism are sufficient in themselves, and can only be weakened and frustrated by introducing considerations derived from sectarian records. Your Terre Haute speech is practically silent upon the inherent power and truthfulness of Spiritualism, but almost wholly occupied with an effort to involve Spiritualists in side issues respecting historical statements unascertainable now and beyond the pale of science, thus doing away with the spiritual platform altogether, and substituting the old vexed question of tradition and opinion. Spiritualists do not require to be told that Spiritualism has appeared in the past. This does not imply that Spiritualism has the slightest affinity with any form of Sectarianism. These, however, may seek the strength and countenance of Spiritualism. Had you been addressing the clergy at Terre Haute, the occasion would have been unworthy of my notice. The clergy may convert you if they please; meanwhile we will make their flocks Spiritualists, and congratulate ourselves on the bargain. I may have been rather prolix in this letter, but I have done so that it might appear evident to all that I am "answering reasons" and tracing consequences. With motives I have nothing to do. As a Spiritualist, I felt that your speech was addressed to me. The tendency of that speech I repudiate, and I have given some of my reasons for so doing.—I am, with much esteem, sincerely yours,

London, 23rd June, 1872.

J. BURNS.

BRISTOL SPIRIT-PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

SIR,—I have been to Bristol, and obtained copies of three series of sittings; two others are printing for me. In the meantime I have framed and glazed the first and second series, and forward them to you for exhibition at 15, Southampton Row, so that the London Spiritualists may see them; there are twelve pictures. The following week I shall be able to send a frame full of the third, fourth, and fifth series. As to the fifth, I am personally involved in it, and possibly may therefore have something to say. Evidently the school of "progressionists" will be delighted, as the manifestation of their theory, as developed in the first and second series, seems to be confirmed. In the meantime, also, our earnest Spiritualist, Mr. Slater, vexes me by not testing Mr. Henderson's power to produce sham ghosts through Mr. Slater's conditions as related; and still more am I vexed that the photos done at his house are, I understand, so indistinct that they will not bear printing; and some folks say the alleged faces are only the clouded collodion on the plates, which imagination can, as in clouds, be said to represent men's faces, beasts, birds, and fishes.

I suppose I have a right to grumble at others, who so energetically thought and said hard words of me, because I rang the alarm-bell when I found tricksters were at work among us.

Enmore Park, S.E.

JOHN JONES.

The above news is as genuine as the effort is creditable to the industry and devotedness of all concerned. No doubt hundreds will call and inspect the specimens within the next few days. They bear a very striking likeness to those taken by Mr. Reeves, only that the latter have not the advantage of scientific manipulation, and hence are not so clear. Mr. Jones was the first to point out the defective nature of some of Mr. Hudson's pictures, and he is now the first to herald the good news from another quarter. We have, on the other hand, heard of a Rip van Winkle who only a few days ago woke up to the discovery as to the true nature of these questionable specimens, which were weeks ago designated "chickory." Satisfactory as the specimens are which Mr. Jones has deposited at the Progressive Library, they are only a cipher compared with what may be expected from the same circle shortly.

We gladly print the following letter in reference to Mr. Hudson's experiments:—

"I do not know whether you have seen my first spirit-photograph. It has now an historic, almost a mournful interest, being the first that was taken through Mr. Herne's mediumship. Up to that time he had never been to Mr. Hudson's. It was on Easter Monday, at ten o'clock, and I made the appointment with him on the Saturday night previous. My friend and I arrived first, and were already in the studio with Mr. Hudson when Mr. Herne came. I sat first, and this figure appeared at once on the plate. I could then plainly distinguish the features, which have become blurred in the printing. It is a turbaned head, with part of the drapery hanging behind; it has also a beard, and is quite an Eastern face. I am the more convinced of it, as the same figure has been twice described to me by other mediums—by one in the unconscious trance, and by another in a normal state. I have also received written messages from one calling himself an Arab physician. After this was taken my friend sat, and a white undefined mass appeared, as in some of Mr. Guppy's photographs. Mr. Herne then sat himself, and we afterwards all left the house together. Of the identity of the other portrait with one of my attendant spirits, taken with Mr. Williams as medium, I am equally convinced myself, though the proofs are not such as to satisfy everybody.—Yours very truly,

"44, Norfolk Square, Paddington, W."

"EMILY KISLINGBURY.

June 20th."

We are desired to make the following announcement:—

"DEAR SIR,—May I ask you to let any likely mediums know that I am willing to try if they can succeed in my studio. I have already made trials with friends sitting in a circle, but without result, excepting that on one occasion the table, being tipped to give instructions as to time of exposure, remained with the leg steadily raised in the air for forty seconds while the plate was exposed (print enclosed). Of course I should have an appointment, and I should make no charge for experiments; also I pledge myself that there shall be no dodges of any kind.—Yours truly,

"HENRY DIXON.

"112, Albany Street, Regent's Park, 24th June, 1872."

We understand that Mr. L. McLachlan, of Manchester, has experimented with Messrs. Herne and Williams whilst in that city, with a view to obtaining spirit-photographs, but without success.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

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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."

Dark Seances and Tricksy Mediumship—The Spirit-Photograph Difficulty—A Month's Tour in the Provinces—The Supporters of Spiritualism—Dupuis's Great Work on the Origin of Religions—An Important Movement Inaugurated—Anniversary at Clerkenwell—A Prediction Fulfilled—The Spirit Messenger—Remarks Given Through Mr. Meek, in the Trance, at Bishop Auckland, June 6—Haunted House near Barnsley—Fortune-telling and Foretelling—The Children's Progressive Lyceum, Nottingham, &c., &c.

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

FRIDAY, JUNE 28, Seance at 8 o'clock. Mr. Morse, Trance-medium. Admission, 1s.

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

THURSDAY, JULY 4, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. 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 28, 1872.

WHO ARE THE TYRANTS?

[As we have no remarks of our own to occupy this part of the paper this week, we have no alternative but to give place to the following paper, with the introductory explanation that we do not desire to be considered responsible for its contents or the author as thereby in any way identified with our platform:—]

It is a standing reproach against our religious institutions that they are said to exist for mercenary motives, and that the loaves and fishes are the coveted reward of their ministers rather than the furtherance of truth and the good of the people. This may be partly true as regards ecclesiastical associations, self-preservation with them, as with everything else, being an indispensable requisite; but it is far from being true with reference to the great number of worthy men who do as much as they can for the amelioration of society, both in their public ministrations and in their private capacity. The truth is that the people themselves are tyrants—cruel, ignorant, and implacable, and their religious teachers are much more under the ban of popular opinion than the people are under the domination of the ecclesiastical classes. I speak what I know, and I declare that the great bulk of the heart and intellect of the Church is warmly in favour of free-thought, enlightenment, and mental emancipation; and if they do succumb to the low level of theological opinion which generally prevails, it is because of the pressure which is brought to bear from the social element in which they find themselves. The number of philosophical-minded and truth-loving young men who become connected with our universities is on the increase; and were it not for the hereditary despotism which keeps the spontaneous appreciation of truth in check, our colleges and academic halls would be the arenas of the broadest liberality and the most daring and brilliant ventures after truth. Our professors and leading men—all who are known for what they have done (I will not mention names)—are so truly liberalised as to merit the unenviable designation of heterodox (?). Even at the present moment, the thorn in the flesh of our college regulations is Spiritualism, to prevent the investigation of which the most rigid measures are employed, but without avail. Were it not for the popular bigotry outside, this strictness would not be considered necessary by the intellect of our universities, amongst whom, however, there is always that admixture of popular ignorance and prejudice necessary to prune and cripple the future teachers of the people down to the required level of dependence and subserviency.

That the people are not ready for a thoroughly truthful, independent, and unselfish ministrations is abundantly evident from the manner in which Spiritualists—the most advanced section of the community—treat those amongst their own number who are disinterested enough to honestly do their duty. As an outside observer, the spectacle may impress my mind more distinctly than it does those who are more intimately familiar with the workings of the movement, my chief connection with which is to snatch a few moments weekly to glance over the contents of the MEDIUM. I

have been particularly struck with the fact that some of the readers of that paper—those in whose service the Editor is employed—scruple not to show, in the most unmistakable manner, that it would please them much if the Editor would permit himself to be corrupted by personal considerations—the very fault which is so universally lamented as being dominant in the Church. The gentleman whose notable effusion is turned to such good account in this week's paper broadly gives it as his advice that the object of the Editor should be to make money—not to spread a knowledge of Spiritualism by any means, unless it can be made a profitable trade of! The academical guardians of the ecclesiastical conscience, observing this, laugh in their very wide and comfortable sleeves, and come to the safe and certain conclusion that they have a lifelong lease of unmolested privilege to grow fat and respectable on following public opinion rather than leading it.

After the clergy, the next victim of the conscientious man's virtuous wrath is the Press, every organ of which is supposed to be the tool of some particular party or private interest of some sort. The charge is a weighty one, and is frankly admitted as a necessity, with the explanation that unless the organs of the Press were those to act it would be impossible for them to exist. Men do not so much want independent, free, unswerving newspapers, as the directly opposite, if such papers will consent to herald their views, work for their party, and promote their interests. It is a question, indeed, whether a truly independent newspaper exists, the object of which is universal in all respects and particular in none. I am forced to admit that the MEDIUM approaches, perhaps, as nearly to such a standard as any I could name; not that I can agree with everything which appears therein. The fact that I cannot do so is the best indication of its freedom and independence, for if it echoed my sentiments only it would necessarily exclude all others. But do Spiritualists sufficiently appreciate the fact that their movement has given existence to an organ which occupies such a high position in regard to liberality and purity? The answer which I gather from its columns is a negative one. It is not supported, but has to find extraneous means of subsistence, and I have seen a fair sprinkling of hints thrown out, suggesting that it should depart from this obnoxious line of impartial rectitude and give expression to the peculiar views of the supplicating sect or party. One gentleman said he could not pay for being smitten on the cheek, not that the smite was unmerited and proper in view of reason and right principle, but that it hit him, and therefore could not be tolerated.

Men are like children; they often sigh for that which is beyond their reach, and disregard the opportunities which lie scattered at their feet. We are prone to magnify the personal devotion and disinterestedness of past times; but similar heroism and magnanimity enacted within our parish it may be escapes our attention. In the conducting of the MEDIUM we have the very unusual—might almost say unearthly—spectacle of a man sustaining principle which absolutely does not pay, and all the more devoted to it because such is the fact. We behold him endeavouring to discover and exhibit truth for its own sake, and in doing so putting no obstacle in the way of those who may desire to do likewise; and all this under circumstances of the most unpropitious kind, and tempted by a variety of influences and considerations to depart from the path of rectitude to serve self and party rather than truth and humanity.

I cannot believe that this portraiture is an exceptional one. There must be many such within the fold of Spiritualism; but that they are few and indifferently furnished with means is evident from the fact that such difficulty is encountered in maintaining what is a comparatively small undertaking. All the more necessity, then, that those who sympathise with truth and right should band themselves together to maintain what they profess to love, and not leave those of whom they ought to be proud to abandon their principles and act dishonestly, or starve.

OXONIENSIS.

PECUNIA.

To the Editor of the Medium and Daybreak.

SIR,—In your issue of June 14 you inform us that the extra-size numbers which were necessary to report Gerald Massey's lectures entailed a considerable loss on the publisher. Having derived much pleasure from the excellent epitome you gave of these lectures, I desire to emulate Mr. Blyth's good example, and send you a donation to reduce the loss sustained. We should consider ourselves to some extent a spiritual "limited liability" company, and not throw the pecuniary onus too much on one individual.

Having seen Wells's new monthly periodical, "The Science of Health," I think it a work that would be very useful in the hands of Spiritualists and hygienic reformers, and would recommend it to their careful attention, as there is no British work occupying the same field.

I enclose P.O.O. for £1, for a year's subscription to "The Science of Health," the balance of 12s. to go for the MEDIUM fund.—Yours faithfully,

WM. ANDERSON.

Wilton Park, Darlington, June 25, 1872.

"The Science of Health" is a monthly periodical just commenced by the celebrated publishing house of S. R. Wells (late Fowler and Wells), New York. The first number will be offered to purchasers of *Human Nature* for July at 6d., post free. *Human Nature* and "Science of Health" for twelve stamps.

In addition to the above manifestation of interest in our work, we have to add the following:—E. S. (Churwell, near Leeds) thinks that if 500 guinea subscribers cannot be got for the Spiritual Institution, 1,000 at half a guinea might be obtained. He adds: "Please to put me down as a member of that Institution. I am a working man, and at a great distance from it, yet I have received valuable information from the reports of seances held there." Mr. Stocks encloses P.O.O. for a guinea,

and to our thanks we may add that were it not for such as him not only the Institution, but the MEDIUM itself could not appear from week to week. Mr. B. Robinson, Huddersfield, remits 5s. as an aid towards keeping the Spiritual Institution on the physical plane. Mr. Wroe, of Hull, is so much gratified at the development of his wife as a clairvoyant at the house of Mr. Bland, that he expresses himself in the most grateful manner, and out of his small income as a working man endeavours to send 9s. for one year of the MEDIUM and the illuminated Ten Commandments.

What is the good of Spiritualism? it has been asked. It must be of some good to these hard-toiling and poor men, or they would not pay for it so heartily. Mr. Burns desires us also to report that £4 9s. 6d. recently received on account of his phrenological profession has been placed by him as a contribution to the work in hand; and last, though not least, a donation of £5 has been received from a gentleman in Glasgow. We have likewise to acknowledge from an old Spiritualist in Islington and another in Darlington, 20s. each to the funds of the Spiritual Institution.

THE JUBILEE OF PROGRESSIVE SPIRITUALISM.

It is just seven years since the first convention of Progressive Spiritualists was held at Darlington, which led to the publication of the Report and the establishment of *Human Nature*, and subsequently of the MEDIUM. The Progressive Library at Camberwell had then been about two years in existence, yet but little was known of it. The following letter from Mr. Hodge we venture to print, that it may be seen that the good and the true endure for ever. We hope our Darlington friends will acquaint us with the arrangements in due time, that such publicity may be given as will ensure a gathering worthy of the occasion:—

"MY DEAR BURNS,—I have heard it mooted that a gathering of Spiritualists is to be held in this town next month. I have been looking for this, but could not see who was to move first in the matter. I knew it could not be anyone who aided in summoning the Convention of 1865. Seven years, and what work and progress we have to reflect upon! Did you even dare to dream of the results? Have you ever considered what is really meant by from Darlington to Camberwell, and from Camberwell to Southampton Row, thence 'the world over'? I suppose one hundred years after this our history will be written, and you and comrades will be numbered amongst the saints. Poor reward this for all you have done for doubting, wavering, and bleeding humanity! But it seems to be just as much as the world can give, and why expect more? 'Jordan is a hard road to travel,' but I suppose you know it. I trust to see you here, with many of your co-workers, just seven years from birth.—Yours truly,

"J. HODGE.

"Darlington, June 24, 1872."

Mr. WILLIAMS announces that he has returned to London, and will hold a public seance at 61, Lamb's Conduit Street, on Monday evening, at eight o'clock. Mr. Herne is still in the provinces.

IMPORTANT NOTICE.—It was arranged that Mr. Morse would give a seance on Monday evening for the benefit of the newly-constituted Tract Fund, referred to last week in our report of the "Conference at the Spiritual Institution." His engagements next week are so numerous, prior to his leaving London for Paris, that he has been reluctantly obliged to relinquish this seance, as his physical strength will not enable him to do so much. Due notice will be given of the next conference.

OUR NEXT NUMBER will contain a supplement and further instalment of Dupuis's great work on the origin of our religious myths. The translator, who, for generosity and industry, is a man without parallel, thanks Lord ——— for his suggestions respecting the Apocalypse, and adds: "It occurs to me that as his lordship has given his mind so much to this astrological production, it might be complimentary to him to ask him to contribute a translation of such part of the work as he may think sufficient for public use in the way of illustration, and be, like myself, at the expense of printing it." We have no doubt his lordship will give this suggestion his kind consideration.

IT GIVES US great pleasure to acknowledge the receipt from Edwin Gill, Esq., J.P., of St. Kilda, Victoria, a very kind letter, enclosing a photographic likeness of himself, which renders the communication much more valuable. Our Australian correspondent remarks:—"Allow me to express to you the great pleasure with which I receive every mail your excellent little *Medium and Daybreak* through my esteemed friend and faithful worker in the glorious cause of Spiritualism, Mr. Terry, who, with Mr. Stone, another old friend of the good work, devotes himself entirely to disseminating the truths of Spiritualism and to healing the sick through spirit-agency, both of whom are largely endowed by the spirits with that remarkable faculty." Speaking of our reports of Mr. Morse's seances, Mr. Gill writes:—"Believe me when I say that I value them—and I speak not alone for myself—more than gold. We look forward with great pleasure to the arrival of Mr. Peebles about October next. I rejoice to say Spiritualism is making sure but steady progress amongst thinking people in the colony, and Mr. Peebles's presence amongst us will do us good."

ON THURSDAY of last week a very numerous attended seance was held at the Spiritual Institution to entertain visitors from Darlington and other parts of the country. The medium who was controlled was Mr. Court, from America, whose name has appeared in the MEDIUM on other occasions. He was first controlled by a spirit who offered up prayer, and then gave a good sound theological address. His next control was by a Yankee who had escaped to the spirit-world from the fangs of an uncongenial wife. The next spirit was a very blunt and ponderous specimen of a Yorkshireman—Jacky Metcalfe, of Bedale—who came expecting to be regaled with gin-and-water. He expressed himself as having died about twenty years ago. He seems to have been a toper in life, and had not yet been able to rise above his earthly tastes. He got some sound advice, and it is hoped will be better for it. A gentleman present took down the facts, and is going to investigate the statements made. The medium was then controlled by a spirit who on earth had lived in Knaresboro' as shoemaker. The humorous nature of some of the communications and graphic impersonations exhibited created much merriment, and the seance was one of the most enjoyable we have ever attended. We understand Mr. Court will again appear under control at the Spiritual Institution on some evening soon.

THE HISTORY OF SPIRITUALISM IN LONDON.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Some short time ago several highly interesting articles appeared in your journal, entitled "Spiritualism of the Past and Present," and which seem to have somewhat suddenly ceased.

I wish to inquire through you if the author, whose name does not appear, intends to resume those articles, as the subject appears incomplete; no notice of their conclusion having, to my knowledge, been given.

Trusting you will kindly ascertain this for me, I remain, yours truly,
London, June 24, 1872.

GRANVILLE LEONARD.

[The manuscript for several chapters is ready for the press, and will be given as soon as the crowded state of our columns will permit.—Ed. M.]

CHR. COOKE.—Where can we send you a proof? We are prevented from publishing your letter from this cause.

MR. J. H. POWELL is in a very sad condition. He is laid on his back, without power to help himself. His "Invalid's Casket" will be ready in a month. He is exceedingly grateful for all the kindness he has received from friends during this last year of severe trial.

IT WILL be observed, from the calendar of the Spiritual Institution, that Mrs. Olive will give a public seance on Thursday evening, at eight o'clock. Admission, 2s. 6d. We have not had a sitting with this medium, but those who are well acquainted with her powers speak very highly of them.

PLEASE OBSERVE that Mr. J. J. Morse, trance speaker, will deliver an address under spirit-influence, in the St. John's Temperance Hall, 7, Corporation Row, Clerkenwell, on Thursday evening next, July 4, on behalf of the St. John's Association of Spiritualists. Chair to be taken at 8.30 p.m. Admission free.

THE WREATH OF IMMORTELES.—Two correspondents have sent us copies of a poem with the above title, given through the hand of a lady who is a trance medium, residing in Liverpool. It is of too great length for our space. We are glad to see efforts made at literary mediumship. We cull the most truthful expression it contains. Alluding to the visits of spirits, the following lines occur:—

"They are the stars which throw their light
O'er each domestic hearth,
And are the harbingers of peace,
And of the higher birth."

WE HOPE the fact has not been overlooked that the anniversary picnic of the Nottingham Lyceum takes place on Sunday and Monday next, and that a goodly number of Spiritualists will contrive to be present. A reception of strangers who may arrive on Saturday will take place at the Lyceum Rooms, Mr. Gilpin's, Long Row, Market Place, from seven till nine o'clock in the evening. Mr. Burns will deliver a lecture in the People's Hall on Sunday morning, and the Lyceum will go through its exercises in the same hall in the afternoon. On Monday a picnic will take place at the Arboretum, the procession starting from the rooms in Long Row. We hope to have the pleasure of meeting with many friends with whom we have hitherto maintained a more distant acquaintance.

MRS. MAIN'S CASE.—On Monday evening the committee resumed their labours at 5, Clarkson Street, Bethnal Green, to promote a recognition of sympathy towards Mrs. Main under the persecution to which she has recently been subjected. Disturbances have now almost ceased, but the Spiritualists of the district, seeing that ignorance is the cause of all such folly, have very wisely resolved on taking steps to enlighten the people on the subject of Spiritualism, and thus prevent a recurrence of such terrifying scenes. A fund is being collected, not only to sustain Mrs. Main in her labours, but to form a branch of the Tract Fund for the purpose of providing cheap literature to introduce Spiritualism to the people generally. The draft of a tract was written on the spot, which is expected to appear soon. A number of contributions were handed over to the treasurer, Mr. Morse; and the secretary, Mr. Goss, announced that he had made arrangements for Mr. Morse to give a lecture in the trance, on Wednesday evening, July 3, at Mr. Blackwell's Temperance Hall, Mile End Road. We hope the Spiritualists of London will make an effort to be present. Admission, 1s. and 6d. Amongst other matters, the following was read from a clergyman in the provinces:—"I send 5s. in stamps for Mrs. Main, whom I hold in much respect, and regret the cruel treatment she has received.—Yours truly, W. R. TOMLINSON." No doubt good will result from what was at first looked upon as an evil.

LECTURES BY A LADY MEDIUM AT MORLEY.—We have received the following from Mr. B. Bradbury, and are much pleased to observe that Mrs. Butterfield has taken to the platform:—"I take great pleasure in informing you of two lectures that were delivered by the spirits through Mrs. Butterfield, in the Temperance Hall, Albert Road, Morley, on Sunday, the 23rd inst. Subject in the afternoon—Temperance, Abstinence, and Alcohol. The controlling spirit commenced the lecture by showing what a great curse the drinking system was—that it brought poverty, degradation, and vice; showing what a burden was put upon the working man's shoulders, who was trying to be honest and pay twenty shillings in the pound, for he had to help to support the drunkard and his family, for the very reason that the drunkard takes his money to support the landlords, instead of supporting his own family. So that if sickness or death should occur in the family, then they have to apply to the parish for relief, and the parish funds have to be raised from the fingers of the working man; and this the ministers know, but still they will keep silent on the subject. There are a few that have the good manners or courage to stand up for the cause, but they are few and far between. But I cannot give you a full account, as we had a lecture of an hour's length. In the evening the subject was 'Spiritualism.' It was opened with the question—Does God change? and answering that he changes not. The question was handled in a logical manner for nearly an hour, and after that Mr. Kitson was controlled, when we had a short address, inviting all to investigate Spiritualism, and if they found it true, plead its cause; and if it were a delusion, to expose it to the public and put it down. We had friends from Beeston, Bowling, Batley, Gawthorpe, Churwell, and Cockersdale. The hall was crowded to excess by the non-Spiritualists, so that such lectures have not been heard in that hall before; in fact, the meeting was a perfect success."

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.]

June 21st.

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

After a long conversation with TIEN-SIEN-TIE, the first controlling spirit, which seemed to gratify the audience very much, the

STROLLING PLAYER

influenced the medium.

In reply to questions respecting spirit-photographs, this spirit said that he had himself been deceived with reference to the "ghost" figures which had appeared on the plate with the medium; but he had subsequently found out that it was a deception. It was known that a picture of Tien-Sien-Tie was desired, and so lay figures to represent him had been prepared and fixed on a sensitive plate in anticipation of the medium's visit. Notwithstanding, he believed Mr. Hudson was a medium, and that he was able to take genuine spirit-photographs. Spirits might make their appearance on the negative along with a sitter according to promise, but, under existing circumstances, the only conclusive testimony as to genuineness was indubitably recognisable identity. He deprecated the custom of seeking the evidence of spirits as a test of genuineness, since they were as liable to error as mortals.

J. W. JACKSON.

I am just able to say a few words on the present occasion to those numerous individuals who have proved their friendship to me by their kindness to my wife and family. I have not been unmindful thereof, though I have hitherto been prevented from expressing myself. Being considerably debilitated spiritually, I have hitherto shrunk from the effort which I am now engaged in. I may possibly have further opportunities of more fully expressing my thankfulness and gratitude. I can only say that now, as ever, I am still a devoted student of those things that are best calculated to enlighten and elevate the human race.

Q. Do you know that your old friend Anderson is here from Glasgow?
—A. Yes; that is one cause of my coming. Good-bye!

The control was very characteristic of Mr. Jackson. The influence came upon the medium in powerful gusts, as if from mesmeric passes. The medium then sat erect, according to Mr. Jackson's usual habit, and folded the one side of the coat over the other. The control was not good, so that no identity could be recognised from the voice. The manifestation was, on the whole, characteristic of our departed friend.

In respect to the communication given at last week's seance, we have received the following note:—

"In re J. S. Warrington: MEDIUM, June 21st, 1872, p. 242.

"DEAR SIR,—There is such a place as West Cholderton, in Wiltshire, but it is not a very important one, as the population consisted of only 183 persons in 1851. It is not given in the "British Postal Guide," and I do not know the name of its post town.—I am, yours very truly,
"W. WHITEAR."

MESSRS. HERNE AND WILLIAMS'S MEDIUMSHIP. ASTOUNDING MANIFESTATIONS UNDER TEST CONDITIONS.

To the Editor of the Medium and Daybreak.

SIR,—In the last number of the MEDIUM there is a letter signed "T. Christie," containing a description of one of Messrs. Herne and Williams's public seances, and also some unfavourable comments on the nature of the manifestations. In commencing this letter, allow me to say that "T. Christie" appears to me to have written in no unfair spirit, and that his comments are no doubt reasonable, for I also have attended one or two of Messrs. H. and W.'s seances, and remember having been similarly impressed by the manifestations. As, however, I quite agree with your remarks at the foot of the letter, and further believe the manifestations to have been genuine, notwithstanding the suspicion they very naturally excited, you will, perhaps, allow me to furnish a few facts which may possibly enable "T. Christie," along with many of your readers, to take a more charitable view of the conduct of Messrs. Herne and Williams.

Of course I am aware of the unpleasant comments that have been made by your own paper and others during the last few days on the subject of the photographs, and agree with you all in thinking that if any public mediums have connived at an imposture, they deserve no pity at the hands of Spiritualists. It is not, however, on the subject of photographs that I write to you, but I do so from a sense of justice in answer to "T. Christie;" and feeling that Messrs. H. and W. are at the present time under a sort of cloud, if what I write can be of any service to them I shall be happy to have rendered it, being so firmly convinced of the genuineness of their manifestations. I may mention that they have been staying at my house for about a week, in consequence of the desire of some of my friends to have a few private seances with them. It would take up too much of your space to give you a full account of the extraordinary results we have had, but I may supply the particulars of the one held on Saturday evening. There were present, besides my own family and the mediums, one lady and two professional gentlemen, friends of mine, making in all nine persons in the circle. I ought to state that owing to the discussion we had had on the subject of "T. Christie's" letter before the commencement of the seance, the mediums not only voluntarily offered to submit to any tests we might adopt, but also insisted that satisfactory tests should be adopted. We therefore (in addition to the custom of keeping a strict hold of hands, which we have invariably adopted while the mediums have been with us, not one of us releasing a hand for a second without informing the circle of it) bound with string the ankles and legs of the mediums in such a manner that we had to cut the string to release them after the seance. We had scarcely sat down when the voice of John King, addressing me in my Christian name, told me to put sticking-

plaster over the mouths of "the boys;" a test at once adopted by placing three long strips perpendicularly and firmly across the lips of both mediums, and a third strip at right angles across the first three strips, completely covering the lips in such a way that it was impossible for them to breathe, except through the nose. On putting out the light, John King showed the same immense power of voice, with an almost deafening effect, and, after this, carried on a conversation in a more endurable tone, and with few of the short set phrases that I have heard so frequently previously, and to which "T. Christie" alludes. He told us he would give us any test required, and at my request spoke in the different corners of the room, on the top of a cupboard, at the ceiling, in the ears of the several members of the circle, and actually, also at my request, from the inside of a large musical box which was on a side-table. I then asked if he could take off Williams's coat, and instantly it was taken off and thrown on the table, although two of my friends assured us they had never released Williams's hands for a second. At this point Herne seemed to be very much annoyed by something, and he begged the ladies would leave the room, and on their doing so, when we had procured a light we found that Herne's trousers were almost off—a most disagreeable manifestation; one leg was drawn off, and the string that I had bound tightly round his legs and ankles was still in the same position round his drawers on the one leg and the trousers on the other. It is unnecessary, I hope, to say that we held the hands firmly in this manifestation as in all the others. On resuming our seats, the large musical box—my friends think it must weigh at least thirty or forty pounds, and it is quite an effort to carry it with both hands—was wound up by invisible agency, floated over our heads, and then put on the table. An instrument called "Fairy Bells," belonging to my little boy, and constructed something on the principle of the dulcimer, was carried about all over the room, the wires being struck all the time of its flight, and the instrument being carried to any part of the room or ceiling, as requested. A concertina was also floated and played, and a large drum standing in one corner of the room was also floated, the drumsticks beating a most vigorous tattoo all the time. The musical box has been repeatedly floated and wound up, and several of the instruments have been flying about the room at the same time. An easy chair was carried about from a corner of the room, and, after landing on my head, was deposited on the table. I repeatedly had things brought to me from different parts of the room, and several times must have presented a very strange appearance on a light being struck. On one occasion the drum was put on my head, the "Fairy Bells" on my shoulder, with a concertina upon it, and a score or two of drawing studies brought out of a folio in one corner of the room, and a large unfinished portrait canvas on the top of all. Mr. Williams was also floated in his chair, and was placed on the table, while my friends held his hands the whole time, and on getting a light he was sitting on his chair on the table, with his hands still held, but crossed, as in his flight he had changed his position, having his back to us instead of his face. We had also a beautiful display of the lights, visible to all, floating about the room. I could, however, fill your paper with an account of the extraordinary manifestations we have had, but I fear I have already trespassed too much on your space. I may perhaps be allowed to mention that we have had several times most beautiful flowers brought, and on one occasion a plant in a flower-pot out of my greenhouse, while I had the key in my pocket, and one that I know was in the house when I locked the door. We have also had a plant brought from the greenhouse of a friend, a distance of fully three-quarters of a mile, and as this friend was a sceptic he was particularly requested to watch the mediums during the few minutes they were in his greenhouse, and he assured me he had done so, and locked the door after them, putting the key into his safe. One extraordinary manifestation was particularly striking, and that was, the distinct appearance of a small hand passing and repassing the red spark of the candle after the light had been blown out. This was observed several times by the whole of us, and John King told us that if we could arrange some permanent red light of a similar character we should obtain visible results. We have followed his advice, and by fastening some thick red silk ribbon over the bull's-eye of a very small lantern, we have been enabled to see the instruments, &c., floating in the air, and have also seen the lamp moved about without a hand being near it. My friends are quite prepared to endorse the statements contained in this letter, and enclosing my card, I am, yours obediently,
H.

Manchester, June 24, 1872.

The above letter is from the pen of the gentleman who communicated the account to the *Echo* of Mrs. Guppy's being carried by the spirits to the rooms of Messrs. Herne and Williams. The results above recorded exhibit the grand advantages to be derived from an harmonious and well-regulated circle. We have also received the following letter:—

"To the Editor of the Medium and Daybreak.

"DEAR SIR,—Being present at the seance referred to by Mr. Christie in this week's MEDIUM, I cannot refrain, in justice to Messrs. Herne and Williams, from briefly stating what I experienced during the sitting. In the first place, I may mention I am a stranger to those gentlemen, and did not know any of the company present. On the circle being formed, it was asked, 'Is it necessary to join hands?' Mr. Williams said, 'No, but you can do so if you please.' I was seated next Mr. Herne, and immediately I took hold of his hand, and retained it the greater part of the evening. Almost as soon as the lights were extinguished, I felt my face touched, and, as it were, fingers passed through my hair. This was repeated several times. I heard one gentleman say, 'Here is a parcel put into my lap;' another, 'I have a book placed in my hand,' &c. Simultaneously a hat was put on my head, and which I am confident could not have been placed there by Mr. Herne, as his hand was fast locked in mine. As Mr. Christie says 'it was so totally dark as not to be able to see one's hand before them,' how is it possible that anyone could with such precision have placed the hat on my head? And as the parcel, book, hat, &c., had been placed in a corner of the room by the owner, some little distance from Mr. Williams, I ask, was it possible for him to leave his chair, distribute the articles described, and in total darkness wend his way to the bottom of the room to place the hat on my head without detection? I am also perfectly satisfied as to the genuineness of the spirit-voices, as I was addressed by name in a whisper, John King at the same time speaking in another part of the room, but

unfortunately, owing to the continual chatting of those who sat opposite me, I was unable to hear much that was said. Had I been known to anyone present, I might have thought I was addressed by them; but being a total stranger, it was simply impossible for anyone sitting at the circle to do so. I would advise all who are anxious to be satisfied as to the reality of spiritual communications to form a circle at their own home, where they will soon obtain ample proof that our departed friends have the power to come back and make known their presence amongst us.—Yours faithfully,
"A. GRACE."

"23, Tavistock Place, W.C., June 22."

A further mass of correspondence on this subject has been received, almost sufficient to fill this issue entirely. Some extracts may be presented by us next week.

A SEANCE WITH MISS FOWLER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—With reference to the letter which appeared in your last week's issue, headed "Fortune-telling and Foretelling," permit me to make a few remarks.

It is positively painful to hear individuals holding forth upon subjects of which they are so manifestly ignorant. To state that the above-mentioned subjects have their foundation in deceit and falsehood is simply a false assertion, which may be taken for what it is worth. We should have had a high opinion of the writer's humility if he had said that such was his own individual experience. It is one thing to say, "I have found it so," but quite another to say, "Everyone has found it so."

It is with pleasure that we add our testimony to the surprising powers of Miss Lottie Fowler's mediumship. My brother and I visited London last week principally with a view to test her powers and those of other mediums, and I was astounded at what was given us through Miss Fowler.

In speaking to my brother, she said, "You have four brothers." He answered, "No." She replied "Yes, three living and one passed away," which on second thought was admitted to be true. She also said, "You brothers have all been wanderers, but you have never been thrown amongst strangers," which was correct, for his brothers have circumnavigated the globe, while he has never been away from his native town, save for a few days at a time on holiday excursions.

She described the death of the brother—how he passed away into spirit-life, stating it graphically as it occurred. He was scalded to death about thirty years ago. She described the building in which it happened, the large brewer's mash-tub into which he fell, and the blistered appearance of his body after he was taken out, which was done immediately, and other particulars too lengthy to go into. My wife was as well described as I could have done it myself—in fact, better, for the medium said, "She has a tooth out here," pointing a little to one side of the upper row. I replied, "Not so," but on my return home, I asked her if she had, and she then showed it to me to be so. She told me I had three children living, described their proportionate ages, size, and sex accurately in every particular; said the youngest had recently been ill with a throat ailment, the result of teething, but was picking up now (quite true); gave the names of many friends in the better world, and descriptions of them as perfect as we could have done ourselves; mentioned some minutely. "One, Lizzie has died of consumption, and coughed thus," mimicking her last symptoms, describing also her character, as well as features, and particulars respecting her too sacred for indiscriminate publication. She perfectly described the appearance and characters of many friends in the flesh as well as out of it, till my brother and I looked at each other, and the language of our eyes, if interpreted, would have told more than words could express.

I had a memento of a dear friend I knew in New Zealand a few years ago. I asked if I could get any information about him, in these simple words:—"Can you tell me anything about the person that once owned this?" holding out my hand with the article in it. She said, "I see a young man, fair, light complexion, nice-looking, round face; he was very near to you in friendship; must have been a soldier—he is holding up regimental clothes; he has got knocked or hit; he staggers—he's falling, he's expiring, thus," imitating the scene. My friend so faithfully described was a colour-sergeant in the 68th Light Infantry, served in the Crimea and Indian Mutiny, was in many severe engagements, but advancing into the New Zealand bush one day at the head of a small party of military settlers, a stray rebel bullet struck him in the breast, passed through the lungs, after which he soon expired. An event was foretold which has already come true, and others yet to be fulfilled were mentioned.

As I feel that I cannot trespass further upon your space, though I have but given a mere outline of what transpired, I have felt it a duty to Miss Fowler and the unbiased readers of your paper to state the little experiences I have had in connection with fortune-telling or foretelling, as some are pleased to call it. I know many eagerly desiring the opportunity of similar experiences. Call them by what name you may, they are facts. All I have to add is this, that Miss Fowler was an entire stranger to me. Up to the time of visiting her at her present residence, I had not seen her in my life before.—I remain, yours truly,
Yarm Road, Darlington.

G. R. HINDE.

In a late number we animadverted severely on those reformers who ignored Mr. Massey's lectures, though containing the very essence, plainly expressed, of all they sought for. The *International Herald* excuses itself as having had no intimation of these lectures, and adds, "The Medium appears to be quite blunt enough to be honest." The Editor of the *National Reformer* compliments himself on being "courteous." We might perhaps be permitted to remind him of the fact that courtesy oftentimes has to do service for duty with the priests of other sects besides Secularists.

The *Northern Echo*, of Darlington, gives a leading article on Spiritualism, based on a number of the *Banner of Light*. It is amusing to see the people of Durham county gaining a knowledge of events in Bucks from an American source.

Mr. GRAHAM, Escombe, Bishop Auckland, desires us to intimate that he is wishful of receiving the names of such as would join him in forming a spirit-circle on Sunday evenings.

MR. GANSEY affords an excellent entertainment at the Albion Hall, London Wall, on Saturday evenings. It is much superior, as a whole, to anything to be met with in the music halls, and we are glad to observe that such efforts are received by a large and enthusiastic audience. The attempt to introduce Spiritualism on Saturday evening last was only partially successful. The meeting listened to Mr. Burns with respectful attention for about three-quarters of an hour, but it was evident their minds were elsewhere. Each person had a copy of rules for the spirit-circle given on entering, and a large number of the Medium was sold.

A BLISTER FOR BRADLAUGH OR MRS. LAUGH.—"I say, Doctor, let you and I put our heads together and write a book." "Very well, Sir," said Johnson; "suppose we put in all that I know and all that you don't know, it will be a pretty big-'un."

D. H. W. writes in high commendation of Mr. Morse's mediumship.

SEANCES IN LONDON DURING THE WEEK.

SUNDAY, JUNE 29, Mr. Cogswell's Seances, 22, New Road, E., at 7.

TUESDAY, JULY 2, South London Progressive Association, 24, Lower Stamford Street, Blackfriars. Seance at 7.

WEDNESDAY, JULY 3, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, JULY 4, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Naverino 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 28, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, JUNE 30, 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.

BOWBERRY 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.

BRARLEY, 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.

COWES, 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.

GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. E. 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 AUCLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.

MONDAY, JULY 1, 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, JULY 2, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAUTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer-SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JULY 3, 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, JULY 4, BOWLING, Hall Lane, 7.30 p.m.

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

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

BISHOP AUCLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.

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APPENDIX:—Professor Allen Thomson—Isaac Taylor—The Article in the *Quarterly Review*—A Hint for Messrs. Darwin and Wallace—Marlous a Spiritualist—Poetical Extracts from "A Tale of Eternity"—The Doom of a Child Murderer—A True Story—Let Not the Sun Go Down Upon Your Wrath—Non-Eternity of Punishment—In Memoriam.

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