



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.]

No. 121.—VOL. III.]

LONDON, JULY 26, 1872.

[PRICE ONE PENNY.]

A SCRIPTURAL DEFINITION OF SPIRITUALISM.

I have not much time for writing or for reading nowadays, but I read the *MEDIUM* weekly, which gives an excellent digest of what is taking place in the world of Spiritualism. Although I have been silent, I have given particular attention to your labours relative to "Christian Spiritualists," including Mr. Young, Mr. Jones, Dale Owen, and their adherents, and also the Shakers; and for your manly, talented, and truthful defence and exposition of *Spiritualism Proper*, I feel it to be my duty to give to you my warmest thanks and my hearty encouragement, and asking you to turn neither to the right hand nor to the left. Look not backward into history for your foundation, nor for your polar or guiding star. Spiritualism is a present living power and fact wrought out by labour and intelligence, which is a present foundation, and which, *in being perpetuated*, is a veritable guiding star.

Christianity is not Spiritualism; Shakerism (its counterpart) is not Spiritualism; they are a kingdom which announced its own termination. See 1 Cor. xv. 24, and Matt. xxvi. 29: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." "But I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Now, can our friends the Christian Spiritualists above referred to require any greater authorities than Paul and Christ for our defence of *Spiritualism Proper*, and for the retention of its legitimate title, "Spiritualism?" I think not.

The Scriptures refer to God as being a Spirit—of course the Spirit of Infinity; the latter will be conceded or admitted by all intelligent Christians. And God promised (Joel ii. 28, 32; Acts ii.) to pour out the spirit upon all flesh. When, therefore, this outpouring began, with it came "the end" spoken of by Paul, and also the opening of the Father's kingdom (that is, allowing that God is the Father) spoken of by Christ. The genius and function, or the calling of Spiritualism, then, is communion with the Spirit of Infinity; and its principles are universal, infinite, and eternal; therefore Spiritualism cannot be clothed with, or limited by, any minor sectional or finite order of man or of angels, nor by Christianity, nor by Shakerism. The great Founder of Christianity did not attempt to grasp or to limit Spiritualism, but taught his followers to pray, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven." And he signified his intention to enter the same with his followers; from which it may be fairly inferred that he intended to exercise his free-agency, together with his followers, by accepting the Spiritualism or kingdom of the Infinite when the time came—because when Spiritualism should come, they must of necessity, sooner or later, become reconciled to it, and be enfolded in its infinite and paternal embrace.

The spirit of fear, generated under the "falling away" from intelligent rapport or communion with the spirit-world (2 Thes. ii., 3), still clings to the Christian who has reached forward to Spiritualism until he shall be farther advanced; and the spirit of compassing, and dominion, and sectism which has descended in Shakerism from the woman who compassed "a man," is still the ruling power of the present generation of "Shakers;" but the Shaker, basing himself on the woman, or on the Christ order, and soundly rating the churches and the sects of religion, is not a Spiritualist of the order which Christ looked forward to to enter with his followers. The labour of the Shaker is to induce Spiritualists to become Shakers to help build up the Shaker order: the Christian Spiritualist would, in like manner, appropriate, crib, and confine the Spiritualist and Spiritualism in Christian order; and, as a consequence, would reduce it beneath angel order, because the angels were appointed ministers to the Christ orders. The Christian Spiritualists who are thus engaged are bound to recognise the fact of Spiritualism as an order in this latter day, but they are not yet Spiritualists of the Father's kingdom—they are not on the foundation of the Infinite which "NO MAN" HATH LAID; hence, their first work must be to not only recognise but also to enter with Christ into the kingdom of the Father, and become based on the foundation of the Infinite and Eternal, which can have no termination; and in which all creatures, instead of being compassed and dictated

by one another, or by a system of society, are rightfully and illimitably free in the order of eternal principles, and they may co-operate and company together voluntarily in all that is good, and truthful, and wise. Christianity and Shakerism originate from Christ as the Adam and Eve of what has been called a spiritual creation, of which the former is the kingly development, and the latter is the feudal condition, the Shaker being a spiritual vassal subject to a system of tenure; but Spiritualism is poured out from the Infinite storehouse, in which the soul is perfectly free to the full extent of its capacity.

I hope you will continue to set forth the godlike order of Spiritualism, and the truth revealed by it, and the philosophical and phenomenal facts as they transpire. I have watched the course of the "Spiritual Institution" since 1865, and in view of the great uphill work it has done, asking as recompense only the blessing which accompanies the work, I cheerfully say it is worthy of support. You will have to pipe all hands to help you beat the storm. In all history, the supplanted orders, when they have been morally bound to start forward, have always attempted to take the lead; but you must stand firm upon the rock of truth and infinity, and you will ever be enabled to see beyond, and to bear the galaxy of great Christian and Shaker luminaries and their companies, who are the product of God's progressive (and therefore passing) orders of peoples. Be assured they must all advance, and, bringing with them their precious stones, and jewels, and diamonds, and all weapons of rare value, yield at the feet of the Infinite, in company with Christ, and the wise, the great, the devoted, and true in the spirit-heaven of God.

I will now say a few words on another subject. I hope you will give the people new songs to sing when they meet around the family altar or spiritual circle; the old songs or hymns are something lacking. One song with the music each month would soon supply Spiritualists with the means of opening the meetings, and simultaneously the fount of spiritual harmony. The *MEDIUM* AND *DAYBREAK* would be an excellent means of placing them before the people. I am aware that the people have songs, but many are very destitute, or have not the genuine article as it flows from the present living spring of Spiritualism.

18, Chapel Street, Darlington.

DAVID RICHMOND.

ROBERT BROWNING'S INTERPRETATION OF SPIRITUALISM.

The following letter we clip from the *Echo* of Otago, New Zealand:—

Nothing seems so amusing to me as the efforts which the opponents of Spiritualism make, in order to explain away the facts, or phenomena, on which it is based. After they can no longer deny the phenomena, they commence to account for them in all kinds of ways, possible and impossible. In most cases the explanations are simply stupid, while in some they are far more wonderful and astounding than Spiritualism itself. The following extracts, from "Nathaniel Hawthorne's Foreign Note Book in *Good Words*," are a fair example of the manner in which such undertakings are conducted:—

"June 9. We went last evening, at eight o'clock, to see the Brownings. * * * Mrs. Browning met us at the door of the drawing-room, and greeted us most kindly—a pale, thin person, scarcely embodied at all; at any rate, only substantial enough to put forth her slender fingers to be grasped, and to speak with a shrill, yet sweet tenuity of voice. She is a good and kind fairy, and sweetly disposed towards the human race, although only remotely akin to it. It is wonderful to see how small she is, how pale her cheek, how bright and dark her eyes. There is not such another figure in the world; and her black ringlets cluster down into her neck, and make her face look the whiter by their sable profusion. I could not form any judgment about her age—it might range anywhere within the limits of human life, or elfin life. * * * We had some tea and some strawberries, and passed a pleasant evening. There was no very noteworthy conversation. The most interesting topic was that disagreeable and now wearisome one

of spiritual communications, as regards which Mrs. Browning is a believer, and her husband an infidel. Mr. ——— appeared not to have made up his mind on the matter, but told a story of a successful communication between Cooper, the novelist, and his sister, who had been dead fifty years. Browning and his wife had both been present at a spiritual session held by Mr. Home, and had seen and felt the unearthly hands, one of which had placed a laurel wreath on Mrs. Browning's head. Browning, however, avowed his belief that these hands were affixed to the feet of Mr. Home, who lay extended in his chair, with his legs stretched far under the table. The marvellousness of the fact, as I had read of it, and heard of it from other eye-witnesses, melted strangely away in his hearty laugh, and at the sharp touch of his logic; while his wife ever and anon put in a little gentle word of expostulation."

The above extracts are of great value—first, because they make Mr. and Mrs. Browning, and other eye-witnesses, bear testimony to the facts; and second, they show how weak and foolish great men will become when they endeavour to stay the progress of truth. With Mr. and Mrs. Browning's belief I have nothing to do. Mrs. Browning believing in Spiritualism does not prove it to be true; Mr. Browning's unbelief does not prove it false. As eye-witnesses, I do not ask them what they believe, but what they know. The idea of Mr. Home having hands affixed to his feet is truly ludicrous, and will only raise a smile on the face of everyone who has investigated the matter, even partially. So long as such good and eminent people as the Brownings bear testimony to such facts, so long must we Spiritualists rejoice. The world moves, and truth spreads!

We may take up the last sentence of the above letter, and say that the truth has spread even to Robert Browning. The following paragraph is from a recent issue of the *Exchange and Mart*:—

Mr. Browning has embraced the creed of Spiritualism. After his vituperative letter on the subject, his confession of faith will be received with some astonishment. What can have wrought such a conversion? Has he received a "communication" from the spirit of his gifted wife, who was a Spiritualist? The declaration of his faith appears in his new poem, "Fifine"—a mystical composition, designed, as it would appear, to teach that what we call the earth is only a small sphere, of which there are many; that the true earth is above us, and is of a finer and subtler element, and is full of the colours of which we see only the reflections. That if we could fly to the surface of our air, as fishes come to the top of the sea, we should behold the true earth, the true heaven, the true stars. That this heavenly earth is of divers colours, having flowers and fruits innumerable. Its inhabitants dwell some on the shore of the sea of air, and some in blessed islands. This beautiful dream of Phado Mr. Browning accepts as a fact, and makes it the dwelling-place of the soul, and thence he brings down love to the earth. This is almost pure Spiritualism. This is just the sort of future existence it teaches, and the love that is brought down from the spheres surrounding the earth is brought, they say, by the spirits of the dead who are dwelling there. I certainly did not expect to find Saul also among the prophets. It is strange that a man can reject, or rather refuse to examine, the physical facts that are capable of being proved or disproved, and yet adopt as realities the wildest dreams of the imagination. For the rest, "Fifine" is very nearly the most unpoetical and unintelligible poem the author has yet essayed, and that is saying a great deal. I began it, but I could not read to the end. I confess honestly that I could not understand it, and I doubt if any person will.

BRISTOL SOUL-PHOTOGRAPHS.

To the Editor of the *Medium and Daybreak*.

SIR,—I promised to give a narrative of the incidents connected with the fifth series, consisting of three pictures; because I was personally engaged on them, and because I, having effected my object in exposing the "shams," now desire to move to the rear.

Well, then, I left London by the Saturday afternoon express, and reached Bristol about an hour before six o'clock, the time fixed for a seance; that hour gave me information on points desired. At six I went with the four members of the circle to Mr. Josty's photographic rooms, as an outsider—a stranger—and had to wait patiently till the circle upstairs consulted the ghosts, whether or no I should be permitted to be one of the family. They had kindness, and I was called up higher, and took the seat as shown on plate 24.

I had as my companions steady, plodding, scientific men, steady in harness, held in hand by the ethereals; they being guided as to uncapping and capping the camera by the tilting of the table.

During the sitting, of more than two hours, seven plates were used; on each plate three pictures were taken, making in all twenty-one exposures. As each plate of three was used, Dr. Th. (who capped and uncapped the camera) took the slide out and banded it to Mr. Beattie, who thereupon went into the developing room, undid the slide, took out the plate, and poured the solution on. I was with him. On the first three pictures there were only the sitters; on the second three, the same; but on the third, and the last of the three—the twelfth, but called the twenty-fourth of the pictures; there was the soul-substance, or chemical-force, or psychic-force. The sight of it was a relief, as I had begun to fear I was the Jonah that ought to be thrown overboard.

The circle again sat, and I gossiped of the coincidence of 12 being my natural life-number. Thus: I was born in 1812, on the 12th day of the month; married on the 12th; my bride lived at No. 12; and added to many other curious twelves was, that my own house in the Park, solitary by itself, has now adjoining villas, respectively numbered, and I am again No. 12; and now at Bristol our ethereal friends have signalled to me on plate 12. I have written thus about the 12, because many families are involved in the mystic law of number—some having 7, others 5, as their family epoch number. The scientific non-family man may *pooh*, but the family men will, in very many instances—especially if they ask their wives—be able to attest its truth, and so add a wrinkle, and set some persons to hunt for the why.

Our sitting gained nothing on the thirteenth and fourteenth, but on the fifteenth picture it was found we must have unfixed ourselves, as three of the four sitters had "doubles" of their faces, because there appear two of each; beside a singular "chemical force" development of an S-shaped column of soft white woolly cloud, part of which streams off like cometary substance, and envelopes two of the sitters.

The 18th plate, No. 26 of the series, shows the S is gone, and two other S-shaped forms come out the reverse way—the cloud from the interior spreading out as a mist. The curious thing was, I was requested to leave my chair, and take another: By so doing, I and another sitter were to the windward of the cloud, clear and defined; the others were enveloped in the mist, or soul-substance. The same routine was adopted with each of the seven plates, Mr. Beattie having delivered to him the picture slide, and he and I going into the developing room to see if our ghost-friends had produced any effect on the plates. Altogether, the sitting was methodical and scientific. The only part that to my "suspicious" nature was not clear was that Mr. Josty, the photographer, took the plates out of the bath and put them in the slide; perhaps that was something—perhaps nothing. I do not fully understand the minutiae of an art which evidently allows many to be very artful. The sitting was over by about nine o'clock, and after supper I returned to London by the night mail train, and about five o'clock a.m. Sunday, trudged on foot from Paddington to Victoria Station, taking Hyde Park on my way, and having a gaze at the sheep, and at the humanities who were slowly coming out of their night slumbers on the benches.

"There and back" by express, brings under the eye of the human lenses, much to observe and to take note of, but not adapted for the Medium.

So far as I see, having fought "the shams—the make-ups," it is time for me to retire. Spiritualists are astir; doubtless, our spirit-friends will soon fix on "The" photographer who will be their chosen instrument—a man noble in heart, in whom we can trust; and to whom our ethereal relatives will gladly sit, so that the *lone ones* may rejoice in the eye-evidence given them that affection still lives and loves.

Enmore Park, S.E.

JOHN JOSTY.

P.S.—I had intended to have put the spear into some of the sham trance-mediums, who spout any ology that will suit the sitters, as physical tricksters have done in their department; but I must stay my hand. I can at present only say—that what with tricksters, and the illogical and uninformed contributions of some of your writers on theology, one is driven to almost say—"Ichabod."

J. J.

THE DIFFICULTIES OF SPIRIT-PHOTOGRAPHY.

To the Editor of the *Medium and Daybreak*.

SIR,—In the *Medium* of the 19th, some little misunderstanding has crept into a letter, signed "C.," with regard to what can be credibly produced as spirit-photographs. In the first place your correspondent has evidently not read the tests that have been applied to myself—with respect to my producing sham ghosts. I must refer him to Mr. Rippon's letter, which appeared in the *Medium*, No. 114.

I will ask, what stronger tests could be applied than these? Yet I did nothing but what any photographer could do. I have no secret. Did I not offer to show how certain effects could be produced without collusion with the sitter?—that I succeeded has been acknowledged by me at least of the sceptical on this point—ah! and a clever photographer too. Some years ago I brought the matter before one of the London photographic societies, and I have no doubt it was published; however, I am not going to remind more would-be impostors of the fact. Your correspondent will see by the letter alluded to that no "previous manipulation" was necessary. A word more regarding the truthfulness and honesty of the parties implicated in the get-ups. When an impostor confesses to having imposed upon persons,* what faith can be put in his future or any of his productions? Can a liar be believed when he speaks the truth? "When rogues fall out, honest people get their own."—I remain, Sir, yours respectfully,

A. L. HENDERSON.

49, King William Street, E.C., and at Amersham Road, New Cross, S.E., London, July, 1872.

To the Editor of the *Medium and Daybreak*.

SIR,—As an investigator of Spiritualism (and as some mediums and persons connected with them have been found tricking) I wish to inquire whether any tests have been put to another individual who professes to take spirit-photographs. I overheard a remark the other evening by a professed photographer, that they were more palpable impostures than any that had been before the public. I am much more interested in this phase than any other, as a genuine spirit-photograph would, in my opinion, completely upset the psychic force theory; but there seems to be as much difficulty in proving the truthfulness of spirit-photography as any other phase of the subject.

I fancy I saw a challenge of some kind in connection therewith. Can you inform me of the result?—Yours, &c.,

AN INVESTIGATING SCEPTIC.

P.S.—I have always been led to believe that Spiritualists accepted of everything and everybody as genuine, but their denouncing impostors lately will do the cause good, if good therein be.

MR. WILLIAMS, MRS. MAKDOUGALL GREGORY, AND MR. HARRISON.

To the Editor of the *Medium and Daybreak*.

SIR,—The letters of Mr. Harrison and Mrs. Gregory in the *Medium* of this week are not pleasant reading. As I read them I seemed to hear the sneer—"There you are! I told you so! These rogues and swindlers are beginning to squabble amongst themselves at last. Their spiritual phenomena are tenth-rate juggling tricks, and they themselves are unscrupulous knaves. Why! did you see one of them has been getting his familiar spirit to steal a crystal for him? . . . It's all in the *Medium*. And another's been dressing up as a ghost, to cheat people. Why, their best friend exposes them." and so on, and so on.

Now, Sir, I wish to put it to Mr. Harrison whether he thinks that the cause of which he is an able advocate can be otherwise than seriously damaged by such a bitter letter as that which he has published this week. What has made his convictions so strong and his tone so venomous I do not know. He does not print his proofs; and until he does so, we cannot judge how far they are or are not convincing to other minds. They must have been very strong to warrant the formation of such an

* To an expert in photography such a confession is unnecessary.

opinion as he expresses. However strong they were, I venture to think that they cannot warrant the publication of that *Saturday Review*-like effusion. For my own part, I frankly say that, as at present advised, I do not believe the accused capable of that fraudulent conduct with which they are charged. I have had ample opportunity of observing them (especially Mr. W.) carefully during the course of investigations which I have been making in company with a scientific friend, and my conviction of their honesty and simplicity is strong. But my point is this: suppose, for the sake of argument, deceit to have been detected, by all means rebuke and disown it. But can't you do it without washing your dirty linen in public? I cannot but think that the creed of love and charity which Mr. Harrison professes and advocates might have induced him to pause before putting into the hands of scoffers a weapon which they will be only too ready to use.

But the subject is beyond a joke. Mr. Harrison says that mediums lead a hard and thankless life. They do; and the hardship is not diminished when they are accused, convicted, and publicly pilloried, without production of proof. It is this feeling that has led me to write this letter. I do not want to meddle with private matters which do not concern me, nor do I want to hurt anyone's feelings; but I do want, in the interests of charity and progress, which I value above all else, to protest against the importation of bitterness and anger, where all ought to be harmony and good-will.—Yours fraternally,

PAX.

MR. HERNE AND THE SHAM PHOTOGRAPHS.

SIR,—I have perused Mr. Harrison's letter in the *MEDIUM* with much surprise. Although he denounces Mr. Herne and Mr. Hudson, he does not give the slightest evidence in support of his conclusions. His letter is full of such phrases as these: "It was pretty certain that many of the Holloway pictures were shams"—"it is now clear that Mr. Herne helped Mr. Hudson in taking sham pictures"—"there were good reasons for supposing most of the pictures to be spurious"—"much has oozed out in various ways," &c. If Mr. Harrison cannot adduce better evidence than such vague statements as these, I think he is not justified in traducing any man's character in the way he has done. The only facts he names, and for which he does not vouch in any way by adducing names and addresses, are that "several of the persons who have been helping him (Mr. Hudson) in the manufacture of sham ghost-pictures are known," and that "several photographers condemn them as spurious." If the so-called ghosts have been recognised, what authority has Mr. Harrison for the assertion? By whom have they been recognised, and, if known, why are their names and addresses not given? I think it is anything but creditable for your correspondent to rush into print with a letter containing the most serious charges, unsupported by anything but vague statements.

As to the photographers' opinions, it simply comes to this—that, according to their experience, certain appearances are inconsistent with their knowledge of single exposures, and they do not see how they could occur excepting the plate had been doubly exposed. Well, according to the experience of most photographers all spirit-photographs are impossible; but Mr. Harrison admits that a few real spirit-pictures have been produced, and therefore it seems that he is "straining at a gnat and swallowing a camel."

Most Spiritualists believe in "doubles." If Mr. Herne were entranced, what would be more likely than that his spiritual body might be temporarily disconnected and appear as a separate photograph. There is nothing wonderful in this. Indeed, Miss Houghton, in the *Christian Spiritualist*, describes the same thing as having occurred with her.

It will be quite time enough to denounce Mr. Herne and Mr. Hudson as impostors when Mr. Harrison identifies the persons he says are known to have stood for the "vast multitude" of sham photographs. I had one taken in which the face (not recognised) is so distinct as to be easily capable of identification; and seeing that the ghosts are almost all different, it is certainly surprising where the "vast multitude" can remain concealed, and how Mr. Hudson, out of the paltry sum charged by him, could have procured his models without fear of discovery. I shall be happy to send my ghost-photograph for identification, and if Mr. Harrison can discover who she is, the value of his testimony will be much better appreciated by, yours truly,

Manchester.

F. A. B.

To the Editor of the Medium and Daybreak.

SIR,—In your last there appears a letter by Mr. W. H. Harrison because I published one received from him with reference to spirit-photos, and our not receiving remuneration.

In the first place, I must deny any knowledge of the "despicable character of my act," even now that it has been pointed out to me by him. It was not my desire to excite ill will or unpleasant feelings between us, and I am grieved that one whom I have respected and trusted, believing him to be a true friend, has so changed. It may be his high sense of justice is the cause of this, a sense of justice which is willing to listen to the tale of evil, but not to any defence on our part, and is ashamed that his connection with us in the past should be brought to light by the fact of his having a letter published which would in some way screen us. With regard to our not receiving remuneration, I referred to the receipt of a stipulated fee, the amount we received from Mr. Hudson consisting in a small commission on the sale of the first order for a photo. If Mr. Harrison heard at Mr. Hudson's that we were receiving remuneration, how comes it that he goes home, and although it was to help us out of our troubles, pens in a letter what he knew to be a misstatement? "Seeing that for some incomprehensible reason we had been sitting for spirit-photos for nothing," when he now says that he had been told that very morning that we had not. I am sorry to have to show Mr. Harrison's inconsistency, of which I was not previously aware, or I would have hesitated about publishing his letter.

I wish to correct a few more misstatements. Firstly, Mr. Harrison would lead your readers to believe that the object of the visit of Mr. Pycock, Mr. Blyton, and his own to our rooms was to talk of the spirit-photographs, and that Mr. Herne went out of the room to shirk the conversation. The acknowledged object of the visit was entirely different, and I did not know before that the "three witnesses" intended bringing up the photographic subject at all. Another mis-

statement is expressed in the following words, that I "all the evening did not express any belief that Mr. Hudson or Mr. Herne were innocent—rather the reverse;" so, also, is the next paragraph, that I "believed Mr. Hudson had been manufacturing sham spirit-pictures," I having no idea of such, and no belief in it whatever. If I had space, I could give the substance of the conversation. In answer to the P.S. that I should send you a letter to appear in last week's *MEDIUM* to stop the wilful deception of Mr. Herne, instead of doing so, I am willing to corroborate his statement. Neither he nor I had seen a copy of the *Spiritualist*, or hardly a *MEDIUM*, whilst we were in Manchester, as they were carefully kept from us. I admit the gentleman with whom we were staying during the time we were in Manchester spoke to us about the statement in the *Spiritualist*, and part of one account was read to us, but we did not see them ourselves in print. I believe the reason was that we might not be so disturbed as to interfere with our mediumship. I am glad to find that Mrs. Gregory confirms my statement as to the finding of the crystal. On the occasion which I mentioned, something in the shape of a crystal came into my hand—not Mr. Herne's; it was taken away again, and having been in the dark, I did not see it, and could only judge by the touch what it had been. I am glad at any correction being made as to the mode of discovery of the crystal. I only stated what I had heard. Apologising for again occupying so much space, I remain yours, &c.,

CHARLES E. WILLIAMS, Medium.

61, Lamb's Conduit Street, Holborn, W.C., July 22, 1872.

DEAR SIR,—I wish to corroborate what Mr. W. H. Harrison says in his letter to you inserted in the *MEDIUM* this week, as far as relates to a conversation held between himself and "two gentlemen from somewhere near Birmingham." I was one of the two here referred to, and it is just to add that another accompanied us to town for the express purpose of having his carte taken through the mediumship of either Mr. Herne or Mr. Williams, and this of course with the idea of remunerating the one or the other. But from what we saw and heard of the cartes from Mr. W. H. H. at the seance named, with a further inquiry into the subject at Mr. Cogman's seance on the Sunday night, and a still further demonstration of spurious ones being in existence from what you had to exhibit yourself on the Monday following, we—I as one—persuaded our friend to defer the matter until, as I said to you, "others were taken of spirits that should be fully known and recognised by the sitters." Mr. Harrison's manner to us as strangers, and what he said of others, friends or otherwise, was of a character to raise him in my estimation.—Believe me, yours truly, JOHN BRETTELL, Union Street, Smethwick, July 23, 1872.

PSYCHOPATHIC INSTITUTION.

To the Editor of the Medium and Daybreak.

SIR,—Having been often asked to give an account of how I cure diseases, I decided to open an institution to teach healing, and for others to see me practise for their benefit. This has already been of much use, for several are developing into good healers. Within the last three months I have attended over forty patients, free of charge, besides those treated by members of this institution. The expenses already incurred for extra rent, travelling, &c., are £7 12s. 6d.; received from members, £2 2s. 6d., thus showing a loss on the quarter of £5 10s. Hoping to be able to give a better report next quarter, I remain, dear Sir, yours truly,

J. ASHMAN.

254, Marglebone Road, July 15th, 1872.

[We are glad to see that Mr. Ashman's success in healing enables him thus to keep open an institution for the public good. This is effected in two ways—by teaching those adapted for the work how to heal, and by healing poor patients who are unable to pay a fee. Mr. Ashman would be glad to meet with a few more of either sex who might turn out good healers; also, subscribers who would aid him in carrying on this good work without its becoming too much of a burden.—ED. M.]

SIR,—In reading your paper of the 19th inst. I observe a paragraph under the heading Shepton Mallet, in which it says the *MEDIUM* has been introduced. That remark is correct, inasmuch as I have been one of its constant readers ever since its introduction to the town (although a non-Spiritualist myself practically). Since becoming a reader I have introduced it to numbers of my acquaintances, but I find people in general are very light-minded, and the remark I often hear is, people must be getting crazy to think of such things; but if Spiritualism denotes craziness, I think I am getting more so every day. How many true converts there are to the cause of Spiritualism in this town, I cannot say; but if this should meet the eye of any such persons, I should feel a very great pleasure to meet them at any place of appointment for a few hours a week to investigate the phenomena in a fair, truthful, and impartial manner. By inserting this, my first address in your columns, and thanking you for the very valuable space you will afford me,—I am, Sir, yours much obliged, THOMAS HUTCHINS, Shepton Mallet, July 23, 1872.

RECEIVED ON ACCOUNT of J. H. Powell, at this office, from J. S., 5s.; J. Sutherland, 5s.; J. C., 10s.; Jos. Whitehead, 10s.; Paris, 10s. 6d.; A. Sulman, subscription for "Invalid's Casket," 2s. 6d. Mr. Tebb, 20, Rochester Road, Camden Road, desires us to acknowledge the following sums:—A. Leighton, Liverpool, £2; W. H. Harrison, 5s.; B. C., 5s.; T. Hook, 10s.; Dr. J. R. Newton, Cleveland, U.S.A., £2; W. B. Ramsay, 5s. We understand Mr. Powell has received several other sums direct, for all of which he is deeply grateful, though he has not strength left to express his thanks personally. Additional subscriptions are yet necessary.

RECEIVED towards the balance on behalf of the Sunday services at Cavendish Rooms:—J. C., 10s.; N. Large, 10s.; T. Grant, 10s. There is yet a balance due to J. Burns of £2 10s.—rather significant of the "encouraging support" which those meet with who put themselves to considerable trouble to do a good work. We hope this will be the last appeal on account of a matter of which our London friends ought to be heartily ashamed.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1½d.; per annum, 6s. 6d.	
Two copies " " 2½d. " 10s. 10d.	
Three " " 4d. " 17s. 4d.	
Four " " 4½d. " 19s. 6d.	
Five " " 5½d. " £1 3s. 10d.	

Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

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

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

On the Connection of Christianity with Solar Worship—Spiritualism of the Past and Present—Mediums and Spirit-Photographs—The Good Faith as Mediums of Messrs. Herne and Williams—Articles Taken and Returned by Spirits—A Matter of Business—An Interview with Our Critics—The National Jubilee and Conference at Darlington—A Test of Immortality—The Westminster Review "Concerning Spiritualism"—The Spirit Messenger—A Spirit on the Causes of Murder—J. H. Powell—Questions Answered—Correction—Children's Progressive Lyceum—A Voice to the Spiritualists of England, &c., &c.

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

FRIDAY, JULY 26, Seance at 8 o'clock. Mr. Wallace, Trance-medium, Admission, 1s.

TUESDAY, JULY 30, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, AUGUST 1, 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, JULY 26, 1872.

A LETTER FROM J. BURNS.

So much has been said these few weeks respecting the work in which I am engaged, and so much has been done and is being done by good kind friends, that it may not be considered inopportune if I personally address a few words to my co-workers. Amongst the many sympathetic letters which I have received, there have been others of an opposite tendency, which necessitates my confession at the outset, that my line of action, instead of pleasing everybody, gives mighty offence to some. This is not to be wondered at, for from my first connection with Spiritualism I have tried to please nobody. I conceived that the genius of this movement was to confer freedom on all to think, investigate, speak, and act as their intellectual and moral necessities demanded; that such freedom was essential to their working out their own salvation: that it was a gift of God, which at my peril I dared not refuse or withhold from others as far as my influence went. This has been my creed from the beginning, but I soon found that it was a most obnoxious one, and gave offence, not so much to the world at large as to those inside friends with whom I came in contact on my first introduction to Spiritualism. My career as a Spiritualist has therefore been one of conflict and opposition, not because I desired to encroach upon anyone, but that my creed of freedom has been from time to time violently opposed, first by one and then by another. I soon found that there were many who held principles similar to my own, constituting them warm and true friends. The number of these has been augmenting steadily from the beginning, ten years ago, while the ranks of the opposite party have been gradually thinned and their peculiarities modified. Many who once shunned me and denounced me now work with me heartily, and support my agencies warmly. I have tested my creed, and have found it a practical realisation of love to God and to the neighbour. So far, its working in the sphere of action in which I am engaged has been blessed with success: God has smiled upon these efforts, and "the neighbour" has safely confided in them. No other enterprise of the kind has permanently succeeded in this country, nor has secured such a diversity of supporters, as the Spiritual Institution. It adopts the shibboleth of no party, and yet it gives more forcible and free expression to the views of all parties than their accredited organs. This much will be conceded by almost everyone, and thus I may conclude a partial statement of one side of the account.

On the other side are the claims which I have against the movement. Some few individuals tell me that I have no right to enforce those, as I undertook them voluntarily, and that it is a bad business tactic to follow a trade that does not pay. My creed decides otherwise. Negatively it prohibits the curtailment of man's God-given freedom by any act, and that impediments to liberty and enlightenment should not be allowed to remain through neglect or omission. Positively it commands that every effort be made to disenchant the human soul from ignorance and the long train of the causes of sin

and misery. It does not only say "thou shall not kill" by pushing a man into the water, but it commands you to lay hold of the drowning man and pull him out at the risk of splashing your finely polished boots, spoiling your Sunday clothes, breaking an appointment—may, at the risk of life itself. Further, it enjoins you to erect safeguards to protect dangerous places and prevent accidents. These are propositions which, in ordinary life, would not only be accepted, but insisted on. Medals and honours are conferred on the saving of life and property, and the law of obligation and humane feeling which enforces these acts extends also to the moral world, and demands corresponding services therein. I have done neither more nor less than obeyed this law, for which I desire no credit. I simply crave the indulgence of those who are similarly actuated, but whose position may be different, that I may have my clothes dried and be set upon the road again. Every man is not adapted to plunge into a chilly torrent to save a drowning man, but he may lend some needful succour to the one who can do so. This aid has been very generously accorded in my case. It has been said, and that inside of the truth, that I have spent over £1,000 in Spiritualism. Where did that come from? Not from my pockets. There are others quite as willing to work as I am. These have done their share. They have risked generously, and though they do not press for immediate reimbursement, yet every farthing of it is a debt which must be liquidated. But if it is good and proper for one man and a few to do such acts, then it must be good for more—for many to do so: in fact, the more the better. This idea is being gradually appreciated, and instead of borrowing money and going deeper into debt, there are many willing to come forward with subscriptions, more or less as they can afford, and help to sustain the work which is equally related to all. At present about £500 per annum is necessary to carry on this institution without its being a burden. This need not be all subscribed; much of it may be earned. Before this work occupied me so fully, I used to earn from £12 to £20 per week lecturing and examining heads, all of which has gone into the Institution. This may be done in great part yet. What I want is, for my good friends to employ me and pay me for it. Within the last few years I have travelled thousands of miles and delivered hundreds of lectures, and yet it is a question if I have realised as much as paid my expenses. I was, till lately, the only lecturer on Spiritualism which the country had produced, and am capable of giving satisfaction in that vocation, and yet I am not utilised as I might be in that respect. By adopting a hint in this connection the Institution might be sustained and the cause promoted. Last winter I lectured before the Mechanics' Institute at Devonport, for which I was paid five guineas. The lecture was one of the most successful of the season, and the kind friend who secured the arrangement is making an effort for this year. If similar influence were exercised by friends in other districts, I might give perhaps two such lectures weekly during the winter, promote the cause much more than by lecturing for Spiritualists, and sustain this Institution independently.

Meantime it would be well if those who are willing to co-operate with the Spiritual Institution would send in their names and allow themselves to be the recipients of any suggestions or propositions that may occur from time to time. Such a district secretaryship has long been wanted. The Spiritual Institution is really everybody's institution, and, for myself, I am happiest when I am the servant of all, with both hands full of instructions.

Mr. Grant, Mr. Tebb, and other gentlemen are exerting themselves to fill up the number of subscribers of £5 and £10 which would realise £200 towards current expenses. This work has been on hand three months, and the list is not complete yet. Meanwhile claims have accumulated till matters have become more urgent than pleasant. In this work I have freely given my whole life, health, and strength, but it seems that even my credit and self-respect must also be offered up. I tell it plainly and unmistakably that when accounts are called for repeatedly long after they are due, it becomes an unbearable aggravation after everything has been done, and well done, which the capacity of the doer could accomplish. I only wish everyone who reads this had a week of my position at present. They would perhaps come to the conclusion that what has to be experienced here is little short of cruelty. Only fancy to have £100 to pay next week, and not a penny of it in hand, with the alternative of being turned into the streets, and you will come to the conclusion whether you ought to stand by while a tired swimmer is struggling with the surging waters.

Such painful experiences are nothing but what hundreds have had to endure at other times. Were I not determined to succeed I would succumb at once—indeed, would have done so the first six months, but I know that to give up would be nothing less than a criminal act. I have no secrets to hide, no pride to gratify, in fact, nothing more to sacrifice, and so I have no incentive to withhold the truth, of which I am in no way ashamed.

J. BURNS.

We regret that so much of our space is occupied this week with the discussion on the personal merits of Messrs. Herne and Williams. Though not particularly instructive, such incidents are inseparably connected with all movements, and we hope the ventilation which charges and counter-charges are giving, will so far clear the atmosphere that greater care will be taken in all future experiments, so as to avoid deception on the one hand, and the possibility of blaming mediums unnecessarily on the other. We trust we shall have no more to print on this subject. A large number of communications, chiefly in favour of the mediums, have been necessarily withheld on account of pressure upon our space.

THE NATIONAL JUBILEE AND CONFERENCE AT DARLINGTON.

As stated in previous announcements, these meetings will take place in the Central Hall, Darlington, on Tuesday and Wednesday, July 30 and 31. The doors will be open at nine o'clock in the morning, the session to commence at ten o'clock. The second session will begin at two o'clock each day. On Tuesday evening a spiritual seance will be held, commencing at seven o'clock, and on Wednesday evening a public lecture will be delivered by Mr. Burns, at eight o'clock. The secretary, Mr. Mark Fookes, Eastbourne, Darlington, will be glad to receive from Spiritualists intimation of their intention to be present. We understand that, in order to prevent any inharmony, those only will be admitted who are known to the committee, or can produce satisfactory credentials.

Respecting the importance of this jubilee we have received the following communication, and in the sentiments therein expressed we heartily concur:—

"The more I reflect upon the subject or subjects of the forthcoming Conference, I am the more profoundly impressed with the importance which attaches to the event at the present moment. Its practical aim is to rally to orderly action all the substantial friends of Spiritualism, and of the national movement inaugurated seven years ago—to give cogency to the Progressive Spiritual movement, and to wisely gather the crumbs and the mites of practical or pecuniary resources to be found in its ranks; to effect which, a simple system or mode of action or organisation has been prepared, to be laid before the Conference. Come, then, every true friend who may be able to come, and assist to perfect the measures that shall give cogency to the movement called Progressive Spiritualism, and that shall give strength and permanence to the 'National Spiritual Institute.' The writer of this letter hopes that it will give no uncertain sound to anyone. 'Up to labour, friend and neighbour.' The committee of preparation have forwarded printed programmes to all organised districts of Spiritualists, so far as addresses could be obtained, and also to individual Spiritualists; but the secretary, Mr. M. Fookes, desires me to say that all who may not have received printed circulars are most cordially invited to be present at the Conference.—I am, dear Sir, yours very respectfully,

"AN OLD SPIRITUALIST."

We hear of not a few of the more prominent and earnest Spiritualists who propose being present. Next week we hope to give some information as to the first day's proceedings.

As we go to press we learn that deputations of representatives are being sent from various local organisations. Some private Spiritualists have expressed a doubt whether they would be admitted, not being known to any of the officers. No fears need be entertained on this account, as no true friend of the cause will on any grounds be turned back. It is to be hoped that all who can possibly attend will be present.

LAND FOR THE LANDLESS.

When the various necessities of life are so enhanced in value and convulsions in the labour and money markets are so frequent and harassing, such an announcement as the above attracts the mind of the almost hopeless struggler as a green oasis in the arid desert of life. In explanation, we have to state that we have received from Mr. Tebb a parcel of a work entitled—"Guide to the Union Pacific Railroad Lands: 12,000,000 acres, best farming, grazing and mineral lands in America, in the State of Nebraska, and the Territories of Colorado, Wyoming, and Utah, in tracts to suit purchasers, at low prices." The work is illustrated with three maps; one a general view of the North American Continent, showing the relative positions of the land for sale; another, carefully coloured, presents a plan of the railway track passing through the territories in which the lands are located; and the third map gives details of that portion of the land situated in Nebraska. According to the information given in the pamphlet, the Great Platte Valley is remarkably fertile and well adapted for agriculture. There are also districts where grazing may be more profitably carried on; and the mineral sections are said to abound in rich ores. We need not quote, though many of the particulars would be deeply interesting to some of our readers, but have to announce that on receipt of two penny stamps for postage and expenses, a copy of the work will be sent to any address post free. We may add that the American Government gives free grants of homesteads of 80 acres and upwards to emigrants as well as citizens. Full particulars as to conditions, also cost of travelling, and prices of tools, provisions, and other necessities, are given in the pamphlet. These lands are admirably adapted for communistic or associative emigration.

WE HAVE SEEN a letter addressed to Mr. Hawkes, of Birmingham, respecting the remarkable mediumship of a reverend gentleman who is evidently selected by the spirits to perform an unusual service in the cause of Spiritualism. He had given wonderful indications of physical mediumship, and on an evening lately he went to bed in a room in his own house, in which another gentleman slept in a separate bed. The doors and windows were fastened before retiring, as the spirits had threatened to carry him away at night to a friend's house, from thirty to forty miles away. The friends lay chatting until after one o'clock, when they desisted for the purpose of obtaining rest. The rev. gentleman's friend awoke before daylight and found his companion gone, and yet the doors and windows were fastened as when they retired less than two hours previously. In the early morning this medium found himself in the garden of his friend, who lives from thirty to forty miles from his residence. This friend had been out late, and came home about one o'clock, and the medium in his conscious moments heard conversation in the house, which makes it certain that he had been transported over that long distance in an incredibly short space of time. He was found in the garden in the morning, and remained with the family he had thus visited for a couple of days. This gentleman is an eminent Spiritualist, and is well known to our readers; but the time is not yet come to give the facts in a more definite form.

J. BURNS may proceed from the Conference at Darlington to Scotland for a few days. Communications may be addressed to him, care of Burns, Crawford, & Co., 17, St. Enoch Square, Glasgow.

A LADY informs us that the Rev. Dr. Winslow, of Emmanuel Church, Brighton, preached last Sunday on spirit-communion, enforcing the views entertained by Spiritualists.

THE PHILOSOPHICAL SOCIETY at Doncaster has formed a spirit-circle for investigation, as the result of a paper read by Mr. R. J. Kendall. The discussion on the paper will be resumed on Monday evening.

"A SPIRITUALIST OF OVER TWENTY YEARS."—We would rather that persons of your class appended their name and address to their communications, and thereby allow us to form our own opinion of their professions.

WILLIAM WEBBER, 10, Wilson-street, Drypool, Hull, desires us to give expression of his acknowledgments for a parcel of works sent by John Scott, Esq., Belfast. Our correspondent says Mr. Scott's works "are of a very liberal, intellectual, and progressive character."

MR. WALLACE, Missionary Medium, 105, Islip Street, Kentish Town, London, N.W., is preparing for a tour in the West of England. Persons in Devon or Cornwall desiring a visit from him, address immediately as above.

THE special number of the MEDIUM for investigators has met with the most cordial reception from all classes of Spiritualists, who found it equally advantageous to place in the hands of the religionist, the materialist, the scientist, or the victim of superstition. Its distribution has already borne valuable fruits in many quarters. We have yet a few hundred copies left, which are being rapidly appropriated by earnest workers.

MR. PITT (Thackley) sends an interesting account of a seance held on Sunday at Mr. Broadbent's, 90, Ashley Street, Manchester Road, Bradford. After a spirit gave an address on the "Inconsistencies of the Popular Theology," another spirit came, who had on earth been an orthodox believer, and deprecated the dark condition in which he was as a consequence of the superstitions he had received in earth-life. The great pressure on our space prevents a fuller report.

STRATFORD.—In connection with Mrs. Main's Testimonial Fund, the secretary, Mr. T. Goss, will deliver a lecture in the Assembly Rooms, Martin Street, Stratford, on Wednesday evening, July 31st, 1872, entitled, "The Voiceless Messengers of Truth; or, a Sermon from the Stones." Doors open at eight o'clock. Admission: Reserved Seats, 1s.; Centre of the Hall, 6d.; Back Seats, 3d. Tickets may be obtained at the Spiritual Institution.

A FEW WEEKS AGO we published a letter from Mr. Holmes, of America, stating that he and his wife, who is said to be a very powerful physical medium, were about to visit this country. They have now arrived, as will be seen from their advertisement on another page. We hope investigators will give Mr. and Mrs. Holmes a cordial reception, and, having tested their powers, put them to such good use for the advancement of Spiritualism as opportunity may furnish.

MRS. DUNKLEY, of Fulwood, Preston, gives encouraging information as to the progress of Spiritualism. She has been taking the MEDIUM through Mr. Foster, Preston, for eighteen months, whose sittings Mr. and Mrs. Dunkley frequently attend. She adds: "Lately we have enlarged our circle, and are making better progress. My husband attended one of Miss Fowler's seances in May last; she gave him some satisfactory tests concerning our two children, one of whom died from scalding."

MR. COGMAN is busily engaged preparing his new residence, 15, St. Peter's Road, Mile End Road, for the resumption of his seances. He has a fine room capable of accommodating quite a large number of people. His friends propose that the new premises be formally opened by a special meeting, at which various mediums will be expected to take part. The particulars respecting this event have not yet been fully arranged, but we invite our London friends to hold themselves in readiness for such an announcement.

FRIENDSHIP COMMUNITY.—We have on several occasions referred to the proposed establishment of an industrial community at or near this place. Mr. Alexander Longley, formerly of Cincinnati, was the pioneer of the enterprise. He first visited Buffalo in November last, to inform himself in regard to the availability of this locality for that purpose. The place was found to possess all the natural advantages that could be desired, and was fixed upon as a favourable locality to settle the community. At the March term of Circuit Court the articles of agreement were submitted to Judge Ryan, and the association was incorporated, in accordance with a general act of the Legislature, under the title of "Friendship Community." From the April number of the *Communist* (address Alexander Longley, Buffalo, Dallas Co., Mo., United States), a monthly paper published at this place by the Community, we glean the following particulars of the organisation and its progress:—The members are to unite in their labours and in carrying on all their business affairs; hold their property in common for the use of all, and dwell together in a common home; to secure the education of all the members, and to co-operate for their mutual happiness, assistance, and support. All business transactions involving a pecuniary liability are accomplished through the president and secretary, and no debt can be incurred or credit given, except by the unanimous consent of all the members. In regard to religious and political opinions, each member is free to hold to whatever persuasion they may see fit. The Community is not to interfere in any way with the rights of the members in their marriage and family affairs. The Community has purchased 280 acres of land a few miles from Buffalo, and is about to add to this 220 acres more. The hotel known as the Ohio House has been leased, and is now conducted by the corporation. It is also carrying on a general merchandising business. Such, in brief, is the general status of the Friendship Community. Whether the experiment—for as such we must regard it—proves successful or not remains to be developed.—*Buffalo Paper.*

A LADY, residing in the neighbourhood of Fitzroy Square, would be glad to meet with another lady possessing musical tastes and progressive views, to join her in attending concerts, meetings, &c., during the next few months; the expenses to be shared; references will be exchanged. Direct, giving real name and address, to ALPHA, office of MEDIUM, 15, Southampton Row, Holborn, W.C.—[ADVERTISEMENT.]

THE NATIONAL JUBILEE AND CONFERENCE AT DARLINGTON.

As stated in previous announcements, these meetings will take place in the Central Hall, Darlington, on Tuesday and Wednesday, July 30 and 31. The doors will be open at nine o'clock in the morning, the session to commence at ten o'clock. The second session will begin at two o'clock each day. On Tuesday evening a spiritual seance will be held, commencing at seven o'clock, and on Wednesday evening a public lecture will be delivered by Mr. Burns, at eight o'clock. The secretary, Mr. Mark Fookes, Eastbourne, Darlington, will be glad to receive from Spiritualists intimation of their intention to be present. We understand that, in order to prevent any inharmoniousness, those only will be admitted who are known to the committee, or can produce satisfactory credentials.

Respecting the importance of this jubilee we have received the following communication, and in the sentiments therein expressed we heartily concur:—

"The more I reflect upon the subject or subjects of the forthcoming Conference, I am the more profoundly impressed with the importance which attaches to the event at the present moment. Its practical aim is to rally to orderly action all the substantial friends of Spiritualism, and of the national movement inaugurated seven years ago—to give cogency to the Progressive Spiritual movement, and to wisely gather the crumbs and the mites of practical or pecuniary resources to be found in its ranks; to effect which, a simple system or mode of action or organisation has been prepared, to be laid before the Conference. Come, then, every true friend who may be able to come, and assist to perfect the measures that shall give cogency to the movement called Progressive Spiritualism, and that shall give strength and permanence to the 'National Spiritual Institute.' The writer of this letter hopes that it will give no uncertain sound to anyone. 'Up to labour, friend and neighbour.' The committee of preparation have forwarded printed programmes to all organised districts of Spiritualists, so far as addresses could be obtained, and also to individual Spiritualists; but the secretary, Mr. M. Fookes, desires me to say that all who may not have received printed circulars are most cordially invited to be present at the Conference.—I am, dear Sir, yours very respectfully,

"AN OLD SPIRITUALIST."

We hear of not a few of the more prominent and earnest Spiritualists who propose being present. Next week we hope to give some information as to the first day's proceedings.

As we go to press we learn that deputations of representatives are being sent from various local organisations. Some private Spiritualists have expressed a doubt whether they would be admitted, not being known to any of the officers. No fears need be entertained on this account, as no true friend of the cause will on any grounds be turned back. It is to be hoped that all who can possibly attend will be present.

LAND FOR THE LANDLESS.

When the various necessities of life are so enhanced in value and convulsions in the labour and money markets are so frequent and harassing, such an announcement as the above attracts the mind of the almost hopeless struggler as a green oasis in the arid desert of life. In explanation, we have to state that we have received from Mr. Tebb a parcel of a work entitled—"Guide to the Union Pacific Railroad Lands: 12,000,000 acres, best farming, grazing and mineral lands in America, in the State of Nebraska, and the Territories of Colorado, Wyoming, and Utah, in tracts to suit purchasers, at low prices." The work is illustrated with three maps; one a general view of the North American Continent, showing the relative positions of the land for sale; another, carefully coloured, presents a plan of the railway track passing through the territories in which the lands are located; and the third map gives details of that portion of the land situated in Nebraska. According to the information given in the pamphlet, the Great Platte Valley is remarkably fertile and well adapted for agriculture. There are also districts where grazing may be more profitably carried on; and the mineral sections are said to abound in rich ores. We need not quote, though many of the particulars would be deeply interesting to some of our readers, but have to announce that on receipt of two penny stamps for postage and expenses, a copy of the work will be sent to any address post free. We may add that the American Government gives free grants of homesteads of 80 acres and upwards to emigrants as well as citizens. Full particulars as to conditions, also cost of travelling, and prices of tools, provisions, and other necessities, are given in the pamphlet. These lands are admirably adapted for communistic or associative emigration.

WE HAVE SEEN a letter addressed to Mr. Hawkes, of Birmingham, respecting the remarkable mediumship of a reverend gentleman who is evidently selected by the spirits to perform an unusual service in the cause of Spiritualism. He had given wonderful indications of physical mediumship, and on an evening lately he went to bed in a room in his own house, in which another gentleman slept in a separate bed. The doors and windows were fastened before retiring, as the spirits had threatened to carry him away at night to a friend's house, from thirty to forty miles away. The friends lay chatting until after one o'clock, when they desisted for the purpose of obtaining rest. The reverend gentleman's friend awoke before daylight and found his companion gone, and yet the doors and windows were fastened as when they retired less than two hours previously. In the early morning this medium found himself in the garden of his friend, who lives from thirty to forty miles from his residence. This friend had been out late, and came home about one o'clock, and the medium in his conscious moments heard conversation in the house, which makes it certain that he had been transported over that long distance in an incredibly short space of time. He was found in the garden in the morning, and remained with the family he had thus visited for a couple of days. This gentleman is an eminent Spiritualist, and is well known to our readers; but the time is not yet come to give the facts in a more definite form.

J. BURNS may proceed from the Conference at Darlington to Scotland for a few days. Communications may be addressed to him, care of Burns, Crawford, & Co., 17, St. Enoch Square, Glasgow.

A LADY informs us that the Rev. Dr. Winslow, of Emmanuel Church, Brighton, preached last Sunday on spirit-communion, enforcing the views entertained by Spiritualists.

THE PHILOSOPHICAL SOCIETY at Doncaster has formed a spirit-circle for investigation, as the result of a paper read by Mr. R. J. Kendall. The discussion on the paper will be resumed on Monday evening.

"A SPIRITUALIST OF OVER TWENTY YEARS."—We would rather that persons of your class appended their name and address to their communications, and thereby allow us to form our own opinion of their professions.

WILLIAM WEBBER, 10, Wilson-street, Drypool, Hull, desires us to give expression of his acknowledgments for a parcel of works sent by John Scott, Esq., Belfast. Our correspondent says Mr. Scott's works "are of a very liberal, intellectual, and progressive character."

MR. WALLACE, Missionary Medium, 105, Isip Street, Kentish Town, London, N.W., is preparing for a tour in the West of England. Persons in Devon or Cornwall desiring a visit from him, address immediately as above.

THE special number of the MEDIUM for investigators has met with the most cordial reception from all classes of Spiritualists, who found it equally advantageous to place in the hands of the religionist, the materialist, the scientist, or the victim of superstition. Its distribution has already borne valuable fruits in many quarters. We have yet a few hundred copies left, which are being rapidly appropriated by earnest workers.

MR. PITT (Thackley) sends an interesting account of a seance held on Sunday at Mr. Broadbent's, 90, Ashley Street, Manchester Road, Bradford. After a spirit gave an address on the "Inconsistencies of the Popular Theology," another spirit came, who had on earth been an orthodox believer, and deprecated the dark condition in which he was as a consequence of the superstitions he had received in earth-life. The great pressure on our space prevents a fuller report.

STRATFORD.—In connection with Mrs. Main's Testimonial Fund, the secretary, Mr. T. Goss, will deliver a lecture in the Assembly Rooms, Martin Street, Stratford, on Wednesday evening, July 31st, 1872, entitled, "The Voiceless Messengers of Truth; or, a Sermon from the Stones." Doors open at eight o'clock. Admission: Reserved Seats, 1s.; Centre of the Hall, 6d.; Back Seats, 3d. Tickets may be obtained at the Spiritual Institution.

A FEW WEEKS AGO we published a letter from Mr. Holmes, of America, stating that he and his wife, who is said to be a very powerful physical medium, were about to visit this country. They have now arrived, as will be seen from their advertisement on another page. We hope investigators will give Mr. and Mrs. Holmes a cordial reception, and, having tested their powers, put them to such good use for the advancement of Spiritualism as opportunity may furnish.

MRS. DUNKLEY, of Fulwood, Preston, gives encouraging information as to the progress of Spiritualism. She has been taking the MEDIUM through Mr. Foster, Preston, for eighteen months, whose sittings Mr. and Mrs. Dunkley frequently attend. She adds: "Lately we have enlarged our circle, and are making better progress. My husband attended one of Miss Fowler's seances in May last; she gave him some satisfactory tests concerning our two children, one of whom died from scalding."

MR. COGMAN is busily engaged preparing his new residence, 15, St. Peter's Road, Mile End Road, for the resumption of his seances. He has a fine room capable of accommodating quite a large number of people. His friends propose that the new premises be formally opened by a special meeting, at which various mediums will be expected to take part. The particulars respecting this event have not yet been fully arranged, but we invite our London friends to hold themselves in readiness for such an announcement.

FRIENDSHIP COMMUNITY.—We have on several occasions referred to the proposed establishment of an industrial community at or near this place. Mr. Alcantar Longley, formerly of Cincinnati, was the pioneer of the enterprise. He first visited Buffalo in November last, to inform himself in regard to the availability of this locality for that purpose. The place was found to possess all the natural advantages that could be desired, and was fixed upon as a favourable locality to settle the community. At the March term of Circuit Court the articles of agreement were submitted to Judge Fyan, and the association was incorporated, in accordance with a general act of the Legislature, under the title of "Friendship Community." From the April number of the *Communist* (address Alcantar Longley, Buffalo, Dallas Co., Mo., United States), a monthly paper published at this place by the Community, we glean the following particulars of the organisation and its progress:—The members are to unite in their labours and in carrying on all their business affairs; hold their property in common for the use of all, and dwell together in a common home; to secure the education of all the members, and to co-operate for their mutual happiness, assistance, and support. All business transactions involving a pecuniary liability are accomplished through the president and secretary, and no debt can be incurred or credit given, except by the unanimous consent of all the members. In regard to religious and political opinions, each member is free to hold to whatever persuasion they may see fit. The Community is not to interfere in any way with the rights of the members in their marriage and family affairs. The Community has purchased 280 acres of land a few miles from Buffalo, and is about to add to this 220 acres more. The hotel known as the Ohio House has been leased, and is now conducted by the corporation. It is also carrying on a general merchandising business. Such, in brief, is the general status of the Friendship Community. Whether the experiment—for as such we must regard it—proves successful or not remains to be developed.—*Buffalo Paper.*

A LADY, residing in the neighbourhood of Fitzroy Square, would be glad to meet with another lady possessing musical tastes and progressive views, to join her in attending concerts, meetings, &c., during the next few months; the expenses to be shared; references will be exchanged. Direct, giving real name and address, to ALPHA, office of MEDIUM, 15, Southampton Row, Holborn, W.C.—[ADVERTISEMENT.]

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly,	1½d.	per annum,	6s. 6d.
Two copies " " "	2½d.	"	10s. 10d.
Three " " "	4d.	"	17s. 4d.
Four " " "	4½d.	"	19s. 6d.
Five " " "	5½d.	"	£1 3s. 10d.

Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

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

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

On the Connection of Christianity with Solar Worship—Spiritualism of the Past and Present—Mediums and Spirit-Photographs—The Good Faith as Mediums of Messrs. Herne and Williams—Articles Taken and Returned by Spirits—A Matter of Business—An Interview with Our Critics—The National Jubilee and Conference at Darlington—A Test of Immortality—The Westminster Review "Concerning Spiritualism"—The Spirit Messenger—A Spirit on the Causes of Murder—J. H. Powell—Questions Answered—Correction—Children's Progressive Lyceum—A Voice to the Spiritualists of England, &c., &c.

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

FRIDAY, JULY 26, Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

TUESDAY, JULY 30, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, AUGUST 1, 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, JULY 26, 1872.

A LETTER FROM J. BURNS.

So much has been said these few weeks respecting the work in which I am engaged, and so much has been done and is being done by good kind friends, that it may not be considered inopportune if I personally address a few words to my co-workers. Amongst the many sympathetic letters which I have received, there have been others of an opposite tendency, which necessitates my confession at the outset, that my line of action, instead of pleasing everybody, gives mighty offence to some. This is not to be wondered at, for from my first connection with Spiritualism I have tried to please nobody. I conceived that the genius of this movement was to confer freedom on all to think, investigate, speak, and act as their intellectual and moral necessities demanded; that such freedom was essential to their working out their own salvation; that it was a gift of God, which at my peril I dared not refuse or withhold from others as far as my influence went. This has been my creed from the beginning, but I soon found that it was a most obnoxious one, and gave offence, not so much to the world at large as to those inside friends with whom I came in contact on my first introduction to Spiritualism. My career as a Spiritualist has therefore been one of conflict and opposition, not because I desired to encroach upon anyone, but that my creed of freedom has been from time to time violently opposed, first by one and then by another. I soon found that there were many who held principles similar to my own, constituting them warm and true friends. The number of these has been augmenting steadily from the beginning, ten years ago, while the ranks of the opposite party have been gradually thinned and their peculiarities modified. Many who once shunned me and denounced me now work with me heartily, and support my agencies warmly. I have tested my creed, and have found it a practical realisation of love to God and to the neighbour. So far, its working in the sphere of action in which I am engaged has been blessed with success; God has smiled upon these efforts, and "the neighbour" has safely confided in them. No other enterprise of the kind has permanently succeeded in this country, nor has secured such a diversity of supporters, as the Spiritual Institution. It adopts the shibboleth of no party, and yet it gives more forcible and free expression to the views of all parties than their accredited organs. This much will be conceded by almost everyone, and thus I may conclude a partial statement of one side of the account.

On the other side are the claims which I have against the movement. Some few individuals tell me that I have no right to enforce those, as I undertook them voluntarily, and that it is a bad business tactic to follow a trade that does not pay. My creed decides otherwise. Negatively it prohibits the curtailment of man's God-given freedom by any act, and that impediments to liberty and enlightenment should not be allowed to remain through neglect or omission. Positively it commands that every effort be made to disenthral the human soul from ignorance and the long train of the causes of sin

and misery. It does not only say "thou shall not kill" by pushing a man into the water, but it commands you to lay hold of the drowning man and pull him out at the risk of splashing your finely polished boots, spoiling your Sunday clothes, breaking an appointment—nay, at the risk of life itself. Further, it enjoins you to erect safeguards to protect dangerous places and prevent accidents. These are propositions which, in ordinary life, would not only be accepted, but insisted on. Medals and honours are conferred on the saving of life and property, and the law of obligation and humane feeling which enforces these acts extends also to the moral world, and demands corresponding services therein. I have done neither more nor less than obeyed this law, for which I desire no credit. I simply crave the indulgence of those who are similarly actuated, but whose position may be different, that I may have my clothes dried and be set upon the road again. Every man is not adapted to plunge into a chilly torrent to save a drowning man, but he may lend some needful succour to the one who can do so. This aid has been very generously accorded in my case. It has been said, and that inside of the truth, that I have spent over £1,000 in Spiritualism. Where did that come from? Not from my pockets. There are others quite as willing to work as I am. These have done their share. They have risked generously, and though they do not press for immediate reimbursement, yet every farthing of it is a debt which must be liquidated. But if it is good and proper for one man and a few to do such acts, then it must be good for more—for many to do so: in fact, the more the better. This idea is being gradually appreciated, and instead of borrowing money and going deeper into debt, there are many willing to come forward with subscriptions, more or less as they can afford, and help to sustain the work which is equally related to all. At present about £500 per annum is necessary to carry on this institution without its being a burden. This need not be all subscribed; much of it may be earned. Before this work occupied me so fully, I used to earn from £12 to £20 per week lecturing and examining heads, all of which has gone into the Institution. This may be done in great part yet. What I want is, for my good friends to employ me and pay me for it. Within the last few years I have travelled thousands of miles and delivered hundreds of lectures, and yet it is a question if I have realised as much as paid my expenses. I was, till lately, the only lecturer on Spiritualism which the country had produced, and am capable of giving satisfaction in that vocation, and yet I am not utilised as I might be in that respect. By adopting a hint in this connection the Institution might be sustained and the cause promoted. Last winter I lectured before the Mechanics' Institute at Devonport, for which I was paid five guineas. The lecture was one of the most successful of the season, and the kind friend who secured the arrangement is making an effort for this year. If similar influence were exercised by friends in other districts, I might give perhaps two such lectures weekly during the winter, promote the cause much more than by lecturing for Spiritualists, and sustain this Institution independently.

Meantime it would be well if those who are willing to co-operate with the Spiritual Institution would send in their names and allow themselves to be the recipients of any suggestions or propositions that may occur from time to time. Such a district secretaryship has long been wanted. The Spiritual Institution is really everybody's institution, and, for myself, I am happiest when I am the servant of all, with both hands full of instructions.

Mr. Grant, Mr. Tebb, and other gentlemen are exerting themselves to fill up the number of subscribers of £5 and £10 which would realise £200 towards current expenses. This work has been on hand three months, and the list is not complete yet. Meanwhile claims have accumulated till matters have become more urgent than pleasant. In this work I have freely given my whole life, health, and strength, but it seems that even my credit and self-respect must also be offered up. I tell it plainly and unmistakably that when accounts are called for repeatedly long after they are due, it becomes an unbearable aggravation after everything has been done, and well done, which the capacity of the doer could accomplish. I only wish everyone who reads this had a week of my position at present. They would perhaps come to the conclusion that what has to be experienced here is little short of cruelty. Only fancy to have £100 to pay next week, and not a penny of it in hand, with the alternative of being turned into the streets, and you will come to the conclusion whether you ought to stand by while a tired swimmer is struggling with the surging waters.

Such painful experiences are nothing but what hundreds have had to endure at other times. Were I not determined to succeed I would succumb at once—indeed, would have done so the first six months, but I know that to give up would be nothing less than a criminal act. I have no secrets to hide, no pride to gratify, in fact, nothing more to sacrifice, and so I have no incentive to withhold the truth, of which I am in no way ashamed.

J. BURNS.

We regret that so much of our space is occupied this week with the discussion on the personal merits of Messrs. Herne and Williams. Though not particularly instructive, such incidents are inseparably connected with all movements, and we hope the ventilation which charges and counter-charges are giving, will so far clear the atmosphere that greater care will be taken in all future experiments, so as to avoid deception on the one hand, and the possibility of blaming mediums unnecessarily on the other. We trust we shall have no more to print on this subject. A large number of communications, chiefly in favour of the mediums, have been necessarily withheld on account of pressure upon our space.

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.]

AN ADDRESS ON THE SPIRIT-SPHERES.

We have received from Northampton a communication given through a medium on June 2, and purporting to come from W. E. Channing:—

In spirit-life there is no space. Thousands of spirits might be in a room and fill your external sense, and yet the space would remain unoccupied. The spirit-spheres permeate each other. There are seven spheres and seven circles in each sphere. Each casts a light upon the other. The first sphere is the one which surrounds the earth, where all are held enchained by the passions which ruled them in life. This is the case both in the first and second spheres.

The lowest home is composed of the drunkard, the miser, and the hypocrite, &c. These poor darkened souls are there with all the flame of passion, burning and burning until all the evils are burnt out, and then they begin to rise.

The third sphere is called the Sphere of Wonder. Here all ignorant souls must dwell *who may not be evil*, but those who neglected the means they had in earth-life.

The Sphere of Intellect is the fourth, where are to be found the men of all ages who have low ideas of God—men of science, knowledge, and intellect, and there they have means of acquiring further knowledge. The fifth sphere is that of love, and its inhabitants visit the lower spheres. In the sixth sphere are to be found all the ideas and experiences of the lower spheres harmonised. The seventh sphere is the abode of the pardoned, where the fruits of all lower conditions are to be found—love, knowledge, harmony, and all that is necessary to work out eternal progress.

Q. Have you seen Christ?—A. No; Christ is in the celestial spheres.

Q. Is there any connection between the spiritual and celestial spheres?—A. No, but we can see the light and glory of the celestial spheres, and we are influenced by them in a similar manner that you are influenced by the spirit-spheres. Beyond the seventh of the spirit-spheres I know nothing.

Q. Are the planets inhabited?—I do not know, and among men there is a great diversity of opinion. J. D.

A SPIRIT-MESSAGE CORROBORATED.

To the Editor of the Medium and Daybreak.

I have instituted inquiries of some friends of mine in Lee in regard to the communication through Mr. Morse of Sarah Sharp, wife of Rev. Lancelot Sharp, who resided about two years ago at 6, Dacre Park, Lee, S.E. They were buried in Lee churchyard; they were well known by residents in the vicinity, and the particulars given in the message are fully corroborated.—Yours, &c., S. PARKER.

Clapham, July 23.

[This message is given in the MEDIUM, No. 119. No person present had any knowledge of the parties, and this is the first and only corroboration which has been received. It is another instance of spirit-communication successfully established.—Ed. M.]

MR. MORSE'S SPIRIT-GUIDE ON DRUNKENNESS AS A CAUSE OF MURDER.

To the Editor of the Medium and Daybreak.

SIR,—Would not an effectual cure for drunkenness in an individual be found in mesmerism? Would it not be possible to bring a drunkard under mesmeric influence, and then extract from him a promise of total abstinence? a promise which—it would appear from a passage in Jackson's "Mesmerism," and from the article "Till Death us do part," in the *Spiritual Magazine* for July—would never be broken. By-the-bye, it seems to me that the moral to be deduced from the above article is, that "no woman should allow herself to be mesmerised by one of the opposite sex." Query—What about the moral responsibility of "Miss M'Gorgon," for instance, after being tied to the will of Mr. Davies until "death did them part?"

If you have not space in the MEDIUM, perhaps you would kindly inform me where I may find such questions fully discussed. July 23rd, 1872. INQUIRER.

I may state that my attention has only been directed to questions of this kind by meeting with "Owen's Debatable Land" in Smith's Railway Library about a month ago.

[We shall be glad to receive the experiences of any of our readers who may have anything to say on this important subject.—Ed. M.]

A CORRESPONDENT sends us the following extract from Gerald Massey's "Tale of Eternity," which fitly supplements the remarks of Mr. Morse's guide on the causes of murder, published in the MEDIUM of July 19th:—

See here a wife,
With bosom just a-brood o'er life-in-life,
Who in a fury-fit snatched up a knife
And drove it at her husband. 'Twas a miss,
Though near enough to hear Death's arrow hiss!
She had not dyed her hand in human blood,
But she had dipped her unborn in a flood
Of wrath that surged and smoked and flashed hell-flame;
Given her babe baptism in the devil's name:
Stained the pure thing of heaven a lurid hue
With fume o' the pit, the white star reddened thro'.
And from that mother-stricken life there grew
A murderer, whose own hand that mother slew.

(GERALD MASSEY, "Tale of Eternity," p. 74.)

SPIRITUALISM ADVOCATED FROM THE PULPIT.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Observing last week in several windows a small bill announcing that the subject of the Rev. Mr. Dawson's (Congregational Church) discourse on Sunday evening, July 14th, would be "Spiritualism; What is it?" and feeling curious to hear how that gentleman would treat it, I, with my friend Mr. Herod, decided to attend. Knowing that the rev. gentleman was a worthy example to many of his profession, he being a brother of the I.O.G.T., I was prepared to hear him treat the subject in a more candid, rational, and consistent manner than some of his brethren. I am pleased to be able to state that some of my expectations were fully realised. The few notes that I was enabled to take are far from conveying an adequate idea of the magnitude and depth of his discourse. He must have read very deeply to be so well acquainted with the variety of phenomena he brought before us.

He commenced by reading the 28th chapter of 1st Book of Samuel, detailing the appearance of Samuel to Saul, with the former's foretelling of events that were soon after fulfilled. "What are we to make," said the Rev. Mr. Dawson, "of this chapter? It has on the face of it mystery, wonder, and miracle. How can we account for Samuel, a prophet, coming back? If it had been a wicked spirit we could have understood it." The only conclusion he could arrive at was, that God permitted it as a miracle. I would ask, then, if God has *once* permitted a *good* spirit—and this is by no means the only instance given us in the Bible—to communicate with mortals, may He not do so again? Are we to suppose that the laws which enabled Samuel to speak to Saul, the three angels or spirits to appear in visible bodies to Abraham, or the releasing of Peter from prison, are not now in existence?

He next read a portion of the 16th chapter of Luke, where the rich man desired that a spirit might be sent to warn those friends which he had left on earth. The reply, "that if they would not believe Moses and the prophets, they would not believe one though he rose from the dead," he considered was a sufficient rebuke, and indicated that it was unlawful to communicate with those who have passed beyond the veil. He then informed us he was about to do what he had not done before, read his address. The subject was so vast and important that he deemed it wiser to put his thoughts on paper.

This is honest and creditable. He said, since he came to Nottingham he had heard much of Spiritualism, but had no idea that we possessed any influence as a society until the other day, when he was favoured with a receipt of a small paper called the MEDIUM, in which he noticed the announcement that we were about to hold our 6th annual anniversary, and after inquiries he found that there was a body of some importance in the town. He considered the subject over, and, as a minister, he felt it his duty to bring it frankly before them, and give his unqualified condemnation to opinions which recognised Christ as a "great medium," and were subversive of Christianity! He next quoted from the article in last week's MEDIUM, "What is Spiritualism?" which was listened to most attentively, as was the entire discourse. He then referred to the commencement of the movement by quoting the experience of the Fox family, and informed his hearers that it was introduced to this country about seven years after by Mr. Daniel Home, who is a remarkable medium, and in whose presence the most astounding and incredible phenomena took place; such as the moving of ponderable substances without human contact, and the appearance of spirit-hands, as was witnessed in the Court of the ex-Emperor Napoleon, when a hand appeared, and was both felt and kissed by him and the Empress; the hand being the exact likeness of that of Napoleon the First. He also gave instances where Mr. Home, in the presence of Lord Lindsay, Lord Adare, and others, had handled red-hot coal in the trance-state without receiving any injury. All these phenomena he assured us had been witnessed by men who held high and responsible positions in society—men who bore unblemished characters. He instanced a few such as Wm. Howitt, Professor Varley, Drs. Ashburner and Elliotson, the late Robert Chambers, and many others equally respected in society.

He most emphatically declared that it (Spiritualism) was not a system of fraud and trickery. It is not to be looked upon as a sham. That there are impostors in its ranks they (the Spiritualists) don't deny. He would ask them, where was the society that had not its "false prophets?" Surely such men as he had named, men of intellect, and scientific and literary abilities, prove that, whatever it may be, it is *not* a hoax. The number of its converts at the present time was really astounding, including as it did the leading minds of most countries, royalty not excepted. The energy and self-sacrifice of many of its supporters were proof to him that there was truth in it. After describing a seance where direct spirit-writing was produced, the paper and pencil being looked inside of a small box, he asked, "What have we here?" Some intelligence was requisite to write an answer to the question put, or produce a tune on the accordion. He declared most positively that many of these phenomena *cannot* be solved by any of the known laws of nature. He received a visit from J. M. Peebles, when that gentleman visited this town with Dr. Newton, and heard from his lips some remarkable experiences, some of which he thought he could account for by mesmerism.

He next read a most beautiful communication purporting to come from the spirit of a little child, addressed to its brothers and sisters. It described the glories and realities of its spirit-home, and, in the most loving manner, begged of them to be good and pure, that they might partake of the same happiness. All this is very beautiful, almost fascinating, he remarked, and he did not wonder at the progress the cause was making; then, as if he had just become conscious of the impression he was making on his hearers, he suddenly exclaimed, Stay! Have we not somewhere read that Satan is transformed into an angel of light, and that in the latter days there shall arise many false prophets; the latter being his own firm conviction. If asked his opinion, he should unhesitatingly reply that he believed it to be all the work of Satan, a deception to lead souls from the gospel of Jesus.

The devil has, said Mr. Dawson, thwarted the progress of the gospel, and is seducing thousands of minds! He admitted that our meetings were of a religious character, and that we even possessed many good religious members; but it was all the delusion of the devil! Sir, it was really painful to witness the mental crookedness of the rev. gentleman at this period of his discourse; a more irrational, ludicrous, miserable, and unscriptural explanation of the phenomena he had laboured so hard to

bring before us, I never before listened to. Incredible as the phenomena may appear to the uninitiated, they are insignificant compared with the belief that the devil is the producer of phenomena equally as mysterious as that recorded in the Bible, and far exceeding in number the cases there recorded. He admitted that many have been converted from infidelity and made better by its influence; yet, it is all the devil. Has he forgotten that a "house divided against itself cannot stand?" that "like attracts like?" &c. Would the rev. gentleman have us believe that those whom Jesus said "Suffer to come unto me, for of such is the kingdom of heaven," are used by the devil as means to destroy eternally the souls of thousands of our brethren and sisters? Human nature (with all its supposed depravity) is shocked and disgusted at such an unnatural and blasphemous doctrine. I think, notwithstanding his entreaty that they (the congregation) would have nothing to do with it, many of his hearers will be disposed to take the advice of St. Paul in preference, and "Prove all things, holding fast that which is good." Those who are not ashamed of truth that is not quite so fashionable, and are desirous of acting as rational and independent beings, will exclaim, "Light, more Light." Hoping you will pardon me for trespassing on your limited space, I remain, dear Sir, yours in the cause of Truth and Progress.

Nottingham, July 21st, 1872.

P.S.—I would just like to say that the same evening the friends had an unusually interesting meeting at the room, at the end of which the (as we have called) Indian spirit controlled Mrs. Hitchcock, and conversed freely with three gentlemen who were acquainted with the language, which they informed us was the Bengalese, rendered quite perfectly.

J. A.

SPIRITUALISM v. SECULARISM.

To the Editor of the Medium and Daybreak.

MR. EDITOR.—You expressed a belief in your last issue that the Spiritualists of St. John's Wood and Lisson Grove "meant work," in which you wished them success. Your belief and wish have in a measure been realised, for on last Sunday evening Mr. J. Ashman delivered a lecture to the Secularists of Paddington, in their Hall, Old Church Street. Subject—"The Miracles of Jesus Defended," in which he urged that inasmuch as these wonderful works were, many of them, possible in these days, they were possible in the days of the Nazarene. He gave testimony to the fact of healing by the touch of the hand, and in many suggestive ways threw a new light—on the secular mind—as to the character of the "Man of Sorrows." At the conclusion of his discourse, discussion was invited: the secular mind was "passive," so much so, that "Historicus" had to rise with a view to provoke debate. He treated the subject scientifically and evidentially, proving that it could no longer be snubbed, but that every freethinker—in which position he would not admit that he stood second to any man present—should fairly and fearlessly investigate it for himself, and free himself at once from the thralldom of the priest, whether of the orthodox or materialistic order, and concluded an eloquent and earnest address by expressing a hope that all present might yet live to enjoy the "communion of saints," a fellowship with Jesus, and an unfaltering reliance on God the Father of us all. This brought out some opposition. A gentleman wished to know whether Professor Pepper had not exploded Spiritualism. The writer of this report reminded him that the explosion was at present on the other side. He narrated some of his experiences, and finally supplied them with No. 4 of "Seed Corn," which was accepted with avidity. We broke up rather late, but not until a proposition was made to form a circle some future evening, and an urgent request to be permitted to attend our seance. Promising to report ourselves from time to time.—I remain, yours &c.,

33, Henry Street, St. John's Wood.

J. HOCKER.

DOINGS AT MORLEY.—Mr. Bradbury gives us some particulars of Mr. Searth's lecture against Spiritualism on Sunday last. He seems to have alluded to many things in general and nothing in particular. After rambling over the wilds of mediums, witches, fortune-telling pigs, religion, science, absurdity, &c., he found fault with Spiritualism because it had not a creed to stick down the public throat, and in that respect considered it far behind the churches in the race for success. Those who have brains to think prefer facts and their own conclusions derived therefrom to ready-made creeds, which so often turn out to be misfits. Mr. Kitson, who was to have replied in the evening, was prevented by an accident which he met with at the pit's bottom, a quantity of the roof having fallen upon him and disabled him. Mrs. Butterfield took his place on the platform, and delivered an address on "Spiritualism: What Is It?" At the close the controlling spirit asked for questions from the audience, but none were put. Mr. Searth said he would question Mrs. Butterfield in her normal state. The spirit said the answers would be very simple ones if he did. We strongly recommend Mr. Searth to take a hint from this answer by the spirit, and try to get into a trance next time he essays to lecture on Spiritualism. A young man challenged Mr. Searth to discussion, but the latter gentleman preferred trying to create an uproar, which he failed in effecting. Mrs. Butterfield will lecture in the trance next Sunday, at half-past two and half-past six p.m. in the Temperance Hall.

MR. DINSDALE and Mr. Weeks have both informed us of a seance held at the house of Mr. Banks, Liverpool. Mr. Meredith had taken about seventeen yards of rope with him, as the spirit, "Jack Todd," had promised to use it in tying the medium, Mr. Fegan, on a suitable occasion. Mr. Weeks continues:—"I sat on the left of the medium, touching his knee all the time; Mr. Chapman sat on the right close to him, Messrs. Dinsdale, Meredith, and Banks on the opposite side, and in less than 100 seconds the medium was tied hand and foot, and secured fast to the back of the chair, the rope passing under the bottom of the chair, up the back, around his body several times, and so tight three times around his throat that he began to feel uncomfortable and in much pain, and for fear of strangulation, cried out, 'I am being tied! cut the rope, quick! strike a light!' which was done. The cord had made deep marks on the neck, sufficient to convince any present that he would not, or could not, have tied the rope in such a manner himself."

Children's Progressive Lyceum.

The Spiritual Brotherhood Lyceum Sunday School Anniversary, East Parade, Keighley, will be held on Sunday, July 28th, 1872, when addresses are expected to be given through the various trance-mediums, commencing in the afternoon at two o'clock, and in the evening at six. Voluntary offerings will be thankfully received, at the close of each service, in aid of the school funds. Also, on Monday, July 29th, the Annual Tea Meeting will be held in the above Lyceum. Tickets for the tea, 8d. each; children unconnected with the Lyceum, 4d. each. Tea on the tables at four o'clock. Tickets may be had of Mr. A. Shackleton, the resident hall-keeper, and of the Committee. Joseph Tillotson, secretary.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JULY 27, Seance for Spiritualists only, by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
MONDAY, JULY 29, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
WEDNESDAY, JULY 31, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, AUGUST 1, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 5 p.m.; closed at 8.30. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JULY 26, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, JULY 28, 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.
BRERLEY, 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, 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 Scarborough, 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.
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, Princess Street, at 6 o'clock. Notice is required from strangers.
MONDAY, JULY 29, NEW PELTON, 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. Blunkhorn.
TUESDAY, JULY 30, 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, JULY 31, 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 Scarborough, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.
THURSDAY, AUGUST 1, 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, Princess Street, at 8 o'clock. Notice is required from strangers.

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

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

BATLEY—MILES ARMITAGE, Bookseller.
BERMONDSEY—MRS. PAICE, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.
BRISTOL—GEORGE TOMMY, 7, Unity Street.
DALSTON—THOMAS WILKS, Circulating Library, Dalston Lane.
GLASGOW—J. McGEACHY, 80, Union Street.
HALIFAX—ASHWORTH, 39, Crib Lane.
HUDDERSFIELD—COWGILL, Printer and Stationer, 24, Kirkgate.
" " G. HEPPELTON, General Dealer, King Street.
HULL—JOHN L. BLAND, 42, New King Street.
KEIGHLEY—J. TILLOTSON, Mary Street, Greengate.
KILBURN & ST. JOHN'S WOOD—W. MITCHELL, 3, Albert Terrace, Felsize Road.
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
LANDPORT—F. FOORD, Bookseller, 16, Charlotte Street.
LEICESTER—MR. HEWETT, Granby Street.
" " MR. BENT, Carts Lane, High Street.
LIVERPOOL—MRS. LEIGHTON, 39, West Derby Road.
" " R. W. PULLEN, Bookseller, 67, Brunswick Road.
LOUGHBOROUGH—J. BENT, 80, Pinfold Gate.
MANCHESTER—JOHN HEYWOOD, 143, Deansgate.
MARLEYBONE—T. WHITTINGHAM, 27, Warren Street, Fitzroy Square.
MIDDLESBORO—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.
NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.
NORTHAMPTON—L. HILLYARD, 43, Grafton Street.
NOTTINGHAM—J. HITCHCOCK, 64, Marple Street.
" " J. SWEET, Bookseller, Stoney Street.
PADDINGTON—T. WHITTINGHAM, Newsagent, 60, Church Street, Edgware Rd.
PIMLICO—W. RICHARDS, Newsagent, 7, Tachbrook Street.
STOKE-ON-TRENT—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.
SOWERBY BRIDGE—ALFRED ASHWORTH, Newsagent.
WHITECHAPEL—R. COGMAN, 22, New Road.
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.



J. BURNS, Practical Phrenologist,

GIVES

DELINEATIONS OF CHARACTER,
CAPABILITIES, DISPOSITION,
HEALTH, &c.,

From an examination of the Human
Organism peculiar to his own practice.

	£	s.	d.
A verbal statement - - - -	0	2	6
Do. with marked chart - - -	0	5	0
A brief written statement and marked chart - - - - -	0	10	0
A full written statement and explanatory book chart - -	1	1	0

J. BURNS'S Engagements are so numerous, that it is always best to make an appointment. Phrenological Seances and Lessons in the Science given.

15, Southampton Row, London, W.C.

CONCERNING SPIRITUALISM.

By GERALD MASSEY, Port.

In Artistic Cloth Gilt, 2s.; Fancy Wrapper, 1s. Both Editions on fine Toned Paper.

INFORMATION FOR INVESTIGATORS.

- RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d.
ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. A Lecture by Emma Hardinge. 1d.
THE CREED OF THE SPIRITS AND THE INFLUENCE OF THE RELIGION OF SPIRITUALISM. A Lecture by Emma Hardinge. 1d.
MODERN AMERICAN SPIRITUALISM: a Twenty Years' Record of the Communion between Earth and the World of Spirits. In 15 Nos., 10d. each; in cloth, 15s. Fully illustrated. Odd Nos. for circulation at special prices.
THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation. By a Clergyman of the Church of England. 4d.; 2s. per 100.
MODERN SPIRITUALISM: A Lecture by John F. Morgan. 1d. Gives a useful résumé of the whole question.
THEODORE PARKER IN SPIRIT-LIFE. A Narrative of Personal Experience given inspirationally to Dr. Willis. 1d. This little work gives a good view of life in the spirit-world.
THE PHILOSOPHY OF DEATH. Gives a clairvoyant description of death-bed scenes and the condition of the departed spirit, by A. J. Davis. 2d.
MEDIUMS AND MEDIUMSHIP. An exhaustive narrative of the difficulties that beset investigators, and how to avoid them. By Thomas Hazard. 2d.
IS SPIRITUALISM THE WORK OF DEMONS? A reply to a Sermon by the Rev. J. Jones, Liverpool, by T. Brevior. 2d. The title of this well-written essay conveys a good idea of its usefulness.
SPIRITUALISM v. SATANISM. A reply to the Rev. John Jones. With Rules for the Spirit-Circle. 3d. Useful.
THE PRESS v. SPIRITUALISM, by Investigator. 1d. This article points out the position which Spiritualism has assumed in public estimation. A useful defence of the facts.
WHAT SPIRITUALISM HAS TAUGHT, by William Howitt. 3d. Supplies valuable theological arguments.
LETTERS ON SPIRITUALISM, by William Howitt. 2d.
DOES SPIRITUALISM DEMAND INVESTIGATION? By William Carpenter. 2d.
THE ANOMALIES OF SPIRITUALISM—GOOD AND EVIL SPIRITS, by William Carpenter. 2d.
SPIRITUALISM v. POSITIVISM; being a Letter and a Challenge to G. H. Lewes and Professor Tyndall, by G. Damiani. 2d.
EXPERIMENTAL INVESTIGATIONS OF PSYCHIC FORCE, by William Crookes, F.R.S., &c. 1s. This work is illustrated by drawings of mechanical contrivances to prove that the manifestations really take place.
THE DAVENPORT BROTHERS: THEIR HISTORY, TRAVELS, AND MANIFESTATIONS. Also, the Philosophy of Dark Circles, Ancient and Modern. 1s.
THE PLANCHETTE MYSTERY; being a candid inquiry into the nature, origin, import, and tendencies of Modern Signs and Wonders. New York, 1s.
OUTLINES OF TEN YEARS' INVESTIGATION OF SPIRITUALISM, by T. P. Barkas. 1s. 6d. A calm and dispassionate statement.
HINTS FOR THE EVIDENCES OF SPIRITUALISM, by M.P. 2s. 6d.

"A SOWER WENT FORTH TO SOW."

- SEED CORN: a New Series of Tracts on Spiritualism.
No. 1.—MATHEMATICAL SPIRITUALISM. 2 pp.; 6d. per 100.
No. 2.—SPIRITUALISM AND THE GOSPEL OF JESUS. By J. Burns; showing the parallel between the life and teachings of Jesus, and the principles of Spiritualism. 4 pp.; 1s. per 100.
No. 3.—THE PRINCIPLES OF MODERN SPIRITUALISM. By A. E. Newton. 4 pp.; 1s. per 100.
No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena, rules and conditions for the spirit-circle; and ample information for investigators desirous of producing the manifestations. 4 pp.; 1s. per 100.
No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge. 4 pp.; 1s. per 100.
ALSO,
CHARACTERISTICS OF MIRACLES BY SPIRIT-POWER. By John Jones. With unprecedented Manifestations through Mr. Home, narrated by H. D. Jencken. 4 pp.; 1s. 6d. per 100.
LIGHT IN THE VALLEY, by Andrew Glendinning, should be sent to all who have been recently separated from friends by death. 4 pp.; 1s. 6d. per 100.
FACTS ARE STUBBORN THINGS. By Robert Cooper. 8 pp.; 2s. 6d. per 100.
A variety of other Publications on sale.

MY EXPERIENCES IN SPIRITUALISM.

A Paper by Mrs. BERRY, read at the Spiritual Institution, containing:—
The Author's Introduction to Spiritualism.
Interview with a Clairvoyant, and Unexpected Results.
Introduction to Mrs. Marshall, and Remarkable Manifestations.
Seances with Mrs. Guppy, Mrs. Everitt, Miss Price, and others.

Also Detailed Accounts of Painted Faces—Flower Manifestation—Fruit Cutting—Pictures Carried—Fruit: the Wager—Fruits, Birds, and Butterflies—The Atlantic Cable—Correspondence with a Clergyman respecting Astounding Phenomena which occurred at his house through the Mediumship of another Clergyman.

This interesting little work gives a good insight into the more extraordinary forms of Spiritual Manifestation. Price 2d.

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

GRATEFUL—COMFORTING.

E P P S'S BREAKFAST.

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

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homoeopathic Chemists, London.
Also makers of CACAOINE, a thin Evening Beverage.

"THE INTERNATIONAL HERALD."

PRICE ONE PENNY.

London: 7, Red Lion Court, Fleet Street, E.C.

MRS. JACKSON is prepared to receive BOARDERS or LODGERS. Front and back drawing-rooms, breakfast room, and airy bedrooms (two with dressing-rooms attached); or the whole house may be LET, FURNISHED, for such length of time as might be agreed upon.—6, Elm Road, Camden Town. Easy access by bus or rail to all parts of London.

WANTED a YOUNG PERSON to act as Working House-keeper to a small tradesman. Apply by letter, J. B., 2, St. Luke's Place, High Street, Stepney.

MISS GODFREY, Curative Mesmerist and Rubber. Medical consultation, £1 1s., by appointment; fee for Mesmerising or Rubbing, £1 and travelling expenses. 161, Hampstead Road, N.W.

MRS. JENNIE HOLMES, Physical Medium for Spirit Manifestations, from the Southern States, will give a SEANCE on Monday, Tuesday, Wednesday, and Thursday Evenings, from Eight to Nine o'clock, at 50, Great Cumberland Place, Hyde Park. PRIVATE SEANCES will be given for parties at their residences on Friday and Saturday Evenings when desired. Her manifestations are the most wonderful and startling, as well as convincing. Admission, 5s.; private sittings for Spirit Consultation, one to five p.m. daily, One Guinea.

MRS. POWELL, HEALING AND DEVELOPING MEDIUM, 179, Copenhagen Street, Caledonian Road, N. A Developing Circle every Tuesday night at 7.30.

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

MRS. OLIVE, Trance Medium for Tests, Healing, and Development.—61, St. George's Road, Regent's Park Road, Primrose Hill.

PSYCHOPATHIC INSTITUTION,

For the Cure of Diseases,

254, MARYLEBONE ROAD.

JOSEPH ASHMAN, PRINCIPAL.

MESSRS. HERNE and WILLIAMS, SPIRIT-MEDIUMS, beg to inform investigators that they are at home daily to give private seances from 12 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residence of investigators. Address, 51, Lamb's Conduit Street, Foundling, W.C.

JAMES V. MANSFIELD, Test-Medium, Answers Sealed Letters, at 361, Sixth Avenue, New York, U.S.A. Terms, One Guinea. Letters may be left with J. BURNS, 15, Southampton Row, with 6d. for postage.

NATIVITIES Calculated, Questions Answered, and Advice Given on all subjects. Personal consultations every evening from seven till ten o'clock.—Apply to ARTHUR GREVILLE, 48, Cardigan Road, Old Ford, London, E.

SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street, London; and Raines, Blanshards, and Co., Leith Walk, Edinburgh. General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire, who on receipt of 2s. 9d. will send a box prepaid. Sole proprietors, Alfred Senier, Pharmacist, Mazomanie, Wis., United States.

PROGRESS IN SEWING MACHINES.—You may have a Sewing Machine on such terms that it will earn its price before you have to pay for it. Call or send for an Illustrated Prospectus. The best Sewing Machines supplied, Learners' Taught, Machine Work Done, and Dressmaking in all its branches, by H. J. NORR and Mrs. NORR, 88, Clarendon Road, Notting Hill. Agents for the Machine.

MR. C. P. B. ALSOP, having returned from his American tour, begs to inform his friends and the public that he has opened spacious Premises at 46, High Holborn, W.C., for the sale of Oil Paintings and Furniture of all kinds.

LIVERPOOL DINING HALL.—The Hall has accommodation for Dining comfortably Three Hundred Persons at one time. Dinners from 4d. The Hall can be let out nightly after 7 o'clock for Public Meetings. The number of visitors now exceeds Twenty Thousand Monthly. The Railroad and Dock Omnibuses pass the Liverpool Dining Hall every five minutes. A liberal supply of Liverpool, London, Scotch, Daily and other Newspapers; also the Medium, Human Nature, Banner of Light, and all the Spiritual Periodicals.—S. A. SPRING, Proprietor (late of the Staffordshire Dining Rooms, Strand Street, and 14, Mount Pleasant), 2, CORNHILL, WAPPING.