

THE MEDIUM AND DAYBREAK.

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

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

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[PRICE ONE PENNY.]

SPIRITS IDENTIFIED.

To the Editor of the Medium and Daybreak.

SIR,—The events of the past week have crowded one upon the other so rapidly, and withal so marvellously, that I almost seem to have inhaled a new atmosphere and basked in a new existence of light and beauty. Things that I loved in theory I now cherish as positive facts; and my thoughts have received an onward stimulus and a sublime elevation. Their plane of action is broader, and their sweet vitality springs from a more decided love to universal man. If I before endorsed Spiritualism as grandly beautiful and true, I now more than endorse—I cling to and fondly cherish it as a God-given medium whereby children of earth may correct many of the sad errors of orthodoxy, hold sweet communion with the “gone before,” and moreover obtain bright glimpses of that shining summer-land, where, sooner or later, we shall all enjoy an eternity of the sunshine of love. I will now state the events mentioned above, trusting that they may be as an arrow shot at random and transfixing and killing those delusive and darling beliefs which perhaps some of your readers still cherish.

About a week ago I was at Nottingham on a visit to my cousin James, who resides with Mrs. Hitchcock. My mind, as you know, had embraced Spiritualism, but my belief was not so “thorough,” perhaps, as deep investigation and self-experience could render it. I therefore determined to see with my own eyes what I had only read if opportunity presented itself. Those with whom I was staying were quite as anxious that I should receive ocular and satisfactory demonstration, for both Mr. and Mrs. Hitchcock are zealous workers in the divine cause of truth. Last Sunday week I went to the room where the Nottingham Spiritualists hold their meetings. It was evening. A goodly number had assembled, and the service commenced. After an extract from the MEDIUM had been read, and a hymn sung, Mrs. Hitchcock became influenced by a very intelligent spirit. The discourse he gave was most beautiful, and full of pure morality, world-wide charity, and heavenly teaching; and though I have the highest regard for Mrs. H., as by no means an ordinary woman, I do not believe her capable in her normal state of delivering such a thrilling and thought-glowing harangue as that I then heard. She was afterwards influenced by a little negro spirit, who gave out some exceedingly naive and pretty remarks in broken English. Mrs. Morton, another medium, then stood up and made a very pathetic entreaty for prayer and charity, purporting to come from one of the earth's unfortunates. Mrs. Hitchcock, after this medium had finished, rose again, and passed to one or two in the room, personating the while one or another of their departed relatives, which she did so well that they confessed themselves satisfied as to the spirits' identity. This was to me, though very simple, one of the most pleasing features of that evening's delightful programme, and I left the meeting with a reflective mind, but with a cheered and happy heart.

The week passed in perambulating the environs of Nottingham and revelling amid the placid prettiness of Nature's inimitable handiwork. There is nothing grandly striking in the landscape, nothing bewildering and sublime, but there is that in the gently-sloping hillsides, the peaceful little vales, the numberless trees dotted here and there in graceful isolation, or massed together in one large bower of beauty, the whole arched over by a calm and tender blue dome, spangled by fleecy clouds, and bathed in sunshine, that pleases the eyes, delights the mind, and draws out and up the holiest thoughts of the human soul to Him, the Great Architect, the Master-painter of it all. The week passed, then—I should say flew—for pleasure claps wings to the shoulders of time. Friday evening came. Mrs. Hitchcock agreed to a private seance. There were seven of us present—Mr. and Mrs. H., Mr. and Mrs. Morton, my cousin and his wife, and myself. We commenced by singing “Shall we Gather at the River,” &c.; then we conversed awhile, and sang again, by which time the influence began to be felt by the mediums present. Mr. Morton's arm was violently seized and worked about in a lightning-like manner, whilst his fingers were dashed repeatedly upon the table with such violence that I presume was not altogether without pain. He soon withdrew his hands, when Mrs. Hitchcock's arms began to tremble. We asked if a relative were present, and the

answer was given by three blows by the hand upon the table, signifying “yes.” From questions put and answers obtained I learnt it was my grandfather, and I have no doubt as to his identity. Mrs. H. and Mrs. Morton then became entranced. A short silence ensued, when Mrs. Hitchcock's hands began to move towards Mrs. Morton, whose hands also, as if attracted by some powerful magnet, began to glide with a slow and steady movement towards Mrs. H. Their hands met. My grandfather, who controlled Mrs. Hitchcock, pointed to the ring on Mrs. Morton's hand, and endeavoured by various signs to tell us something. We learnt that the spirit controlling her was his wife, &c. Mrs. Morton—or, rather, my departed grandmother—then took my cousin's, his wife's, and my hands, placed them on the top of one another, and rubbed them as if very pleased and delighted at finding us together. James asked her whether she knew his wife, and she made most demonstrative signs that she did; but when I attempted to surprise the future, she was at a loss, and seemed to treat the idea with great solemnity and aversion, by which I understood that the future was a sealed book, and that we ought not to attempt its opening. She showed us how she died and with what affliction, and many other things which satisfactorily proved to us, at least, her identity. Whilst on earth she was a dissenter and most orthodox, but when we probed her on some of her former doctrines, she told us she had been mistaken, and that we (Spiritualists) were travelling the road of truth. Grandfather with great disgust then ridiculed the idea of hell, and showed us by signs that the spirit-life was for all to enjoy in the future, if not immediately after death. He moreover informed us that when his wife died he fetched and bore her away upon his breast, and when I spoke the words, “flew away with her,” he shook his head and described it as a beautiful gently-gliding motion, walking on waves of ether.

Mrs. Hitchcock, after a while, was taken possession of by another spirit, which began by dumb show to make himself recognisable. Her actions were so peculiarly characteristic and unique, that we (I and my cousin) at once knew who was impersonated. It was our grandmother on the maternal side. In her earth-life she was enraptured with the Bible, and every word to her was the enunciation of some divine truth, and was God-breathed. But not so now. Ideas alter, and upon a higher plane one sees further and clearer than those in the vale. She is now no more a Christian, but a progressive spirit, and as such she would encourage us on in our newly-adopted faith. We reached her a Bible, and she turned to a favourite chapter of hers (Mrs. Hitchcock's eyes were tightly closed all the time), Matt., chap. 5, and particularly the tenth verse. Again, she turned to Luke, chap. 8, beginning twenty-sixth verse, and here she paused as if she wanted to give a little information. She, I said, *was* orthodox, and believed implicitly in and would have died for the divinity of Christ. I asked her, therefore, whether these miracles were done. She intimated yes. “By Christ?” “Yes.” “Was he a man?” “Yes.” “A god?” “No.” “How did he cure and heal these persons?” She here put her hands around her head in the form of an halo one may see around the heads of saints, and we thought she might mean the mesmeric power, or something of that nature. We asked her, and the answer was given decidedly and quickly, “Yes.” I probed her several times as to the divinity of Christ, every time receiving a negative, and many other proofs of her change of sentiment. She drew me to her lap, laid me by her side, and stroked my forehead and face, as she was wont to do in her earth-life—for I was her pet; she felt for her spectacles, but being unable to find them, showed us that they wanted cleaning; she made spills or pipe-lights of paper (which she always was in the habit of doing for my father), and put them by the side of the hob and on the corner of the mantelpiece—their accustomed places—together with many other actions, all of which were gone through in the very identical manner for which my poor old grandmother was so well known. All this was through a medium who had never seen and known the individual personated.

I should like to give every item, but I must not. I am afraid my letter is already too long; but I hope that it may not be useless. We may combat a theory and perhaps overthrow it, but a

fact cannot be beaten; it stands and will stand eternal as heaven, and science and orthodoxy and ridicule will not and shall not be able to put it aside. They are facts I have stated—astounding facts! and I trust they will find a way into the hearts of your readers. For myself, the sweet assurances that I have had from the dear departed of their presence and sympathy cheer and urge me onward, and the afterlife, once so dark and mysterious, is now radiant with certainty, beauty, and truth.—Believe me, dear Sir, yours sincerely,

G. ASHWORTH.

Norfolk Street East, Wisbech, Cambridgeshire.

P.S.—On Sunday afternoon grandmother came to Mrs. H. again, and went through her death to the minutest action, and even speaking the very words that she uttered on her dying bed. Space will not permit any details, or I would have sent it.

PHYSICAL PHENOMENA AND DIRECT SPIRIT-WRITING.

To the Editor of the Medium and Daybreak.

DEAR SIR,—When I inform you that a few years ago I had a literary encounter, through the columns of the *Preston Guardian*, with Mr. William Howitt, who was then, I believe, regarded as the champion of Modern Spiritualism in England, and when I further observe, that, upon the occasion to which I refer, I took the negative of the question in dispute, you will, I apprehend, have no hesitation in transferring my letter to the columns of the MEDIUM, which appeared last week in the *Preston Chronicle*. However, be that as it may, I am encouraged thus to trouble you by the editorial note appended to the letter in the last week's MEDIUM, signed "James Sutcliffe," Rochdale, in which you "invite similar epistles from other places" to the one he recently forwarded.—I remain, dear Sir, yours faithfully,

EDWARD FOSTER.

50, Friargate, Preston, August 19, 1872.

The world must be awakened. Religious organisations are trembling and tottering with age, and decay is certain.—*The Magic Staff*.

I feel it very profoundly that Christianity is on its trial now; on its trial in a way that perhaps it has not been for generations and generations.—*The Bishop of Manchester*.

"To the Editor of the Preston Chronicle.

"SIR,—It is rather more than twelve months since we organised our first 'circle,' and a little less than eight, namely, Christmas Eve, since my brother, in a trance, delivered his first address. During the intervening period we have been favoured with almost every form of 'manifestation,' the majority, however, being of an eminently instructive, though thoroughly 'Swedenborgian' character, in the form of expositions of passages of the Scriptures. In addition, however, to these, we have had almost every form of 'physical manifestation' that generally constitute the phenomena of more advanced mediums; such, for instance, as the lifting of tables by our spirit-friends; bringing to, and taking from us, books and other articles—some in, and others out of the house; lifting chairs on and off the table; playing the tambourine, &c., while floating about the room; raising tables as high above our heads as we could reach, and while held in that position by our spirit-friends, they have rapped out tunes upon the surface, after which the tables have descended to the floor like a feather. While these and other physical manifestations have been proceeding, we have been touched repeatedly by spirit-hands upon the head, face, and hands more especially, as well as upon other parts of the body; and sometimes blows are struck upon the head and face by the spirits themselves, that are distinctly heard by all present, some of which occasion a considerable amount of pain, but which the spirits relieve immediately afterwards.

"We have had numerous important communications from the spirits, eminently calculated to make us 'wiser and better;' have been privileged to see, and to describe the form, 'spiritual garments,' &c., of the dwellers in 'The Summer Land,' some of which, I must confess, have been so grand that 'it is impossible to utter.' We have also had important predictions literally verified, and long-lost documents discovered, besides the positive assurances afforded by the 'spirit-voice,' that those who are popularly but erroneously regarded as 'dead,' and respecting whose 'state' we have been 'impressed' to inquire, are not only 'living,' really and truly, but are perfectly happy also.

"Did my time and your space admit, I could write much of a highly interesting and important character respecting the phenomena connected with Spiritualism in Preston, but apprehending that the 'dish' I have herein provided will be more than sufficient for your readers to 'digest,' I shall conclude with an epitome of what transpired on the night of Sunday last. I do this merely because we were favoured with one—though not the only one—of the most extraordinary instances of 'direct spirit-writing'—that is, writing by the spirits without the slightest intervention of physical hands or fingers, that we have hitherto been privileged to receive. After a variety of physical phenomena that need not be particularised, we—that is, myself, brother Tom, my nephew, and his friend—were desired to remain passive, and while maintaining that state, the blacklead pencil, which, together with a sheet of clean paper, on which not a single letter was written, were placed upon the table; the blacklead pencil, I repeat, was seized by our spirit-friend, and in an incredibly short space of time—about a minute—the blank sheet of paper contained the following prosaic and poetical communications in 'direct spirit-writing,' which I copy from the original document:—

"Be satisfied that thou art right,
And that thy deed will bear the light;
Then execute it with thy might,
For that will be thy duty.

It may be like our spiritual power,
That grows in silence hour by hour;
Thou art to manifest thy power,
And do thy humble duty.

All, all, is working everywhere—
In earth, in heaven, in sea, in air;
And nothing indolent is there
To keep us from our duty.'

"On the other side of the paper is written as follows:—

"Consider only one 'concession,' namely, that of Spiritualism. While privilege and wealth are being accumulated in the hands of the

few, we see knowledge widening and exalting the souls of the many. Can any sane mind contemplate this state of things, and doubt that society must undergo a thorough reformation? Is not society at present constituted to the advantage of the few? I only point to the fact. Now, whether it be good or bad for society, I am quite sure that the majority of mankind will decide in their own favour. Once let the majority of mankind be so educated as to be able to appreciate the rudiments of social science, and from that instant the predominance of the few as at present will be annulled. It cannot be otherwise. The many, equal to the few in knowledge, would not long remain unequal to them in privilege. The many, when they know their rights, will enforce them. This reformation must come. But let us see it come gradually, peacefully; let us hope that the triumph will be the triumph of opinion, with its gentle yet irresistible power.—From R. F. Good night.'

"Who the writer of these communications is we did not inquire, but may do upon some future occasion. Let it suffice for the present to state that both of them were written in 'bituminous obscurity,' daylight, gaslight, &c., being effectually excluded.

"In anticipation of the doubts that may be urged of the truth of these disclosures, permit me to quote the words of the greatest medium that the world has ever produced, which are as follow:—'Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father.' To believe on Him is synonymous with loving Him, and if we do the latter we shall keep his commandments, especially as 'Christianity is,' as Bishop Frazer affirms, 'much rather a life to be led, than a creed to be mechanically repeated,' or according to the comprehensive statement of a greater than the bishop, who wrote, 'All religion has relation to life, and the life of religion is to do good.'—Yours, &c.,

"Preston, Aug. 15, 1872."

"E. FOSTER.

A LETTER FROM MR. GUPPY.

To the Editor of the Medium and Daybreak.

SIR,—In confirmation of Mr. Champenowne's statement in your last issue, I beg to state that I have repeatedly tried the experiment of using yellow and red light to see hands, spirit-forms, &c.

I also acted upon Baron Reichinbach's initiative of having the light so weak that it required a quarter of an hour for the eye to acquire the power of vision.

The result is that spirit-hands and arms are shown much more vividly in a yellow light.

Also, that a red light gives greater facilities to the spirit to make itself visible.

It does not at all follow that the conditions under which a spirit can make itself visible are the same as those required to produce a spirit-photograph.

My wife has received a very beautiful spirit-photograph from Baroness Wurmbrand, of Vienna, and Mr. Coleman has favoured me with the sight of five other spirit-photographs, the sitters being the Baron, Baroness, and another gentleman.

These persons are all of the highest respectability.

When to these is added the experiments of Mr. Beattie and his friends in Bristol, and the spirit-photography in presence of the daughter of Baron Kirkup, in Florence, an amount of evidence is established sufficient to engage the attention of scientific men, and, in a very small degree, to neutralise the very unfortunate and retarding results which have been caused by taking advantage of a good introduction, to trade upon the well-received character of the first spirit-photography taken in London. I have the strongest reason to believe that this will not occur again, and that in future our "London spirits" will be "proof" and not "adulterated."—I am, Sir, yours obediently,

SAMUEL GUPPY.

P.S.—The whole position of Spiritualism lies in a nutshell. All educated persons derive a pleasure from the study of all the new facts with which the present age teems—be it in following Livingstone in Africa, or Delarue on the sun, or any of the numberless discoveries which conduce to the amelioration of the mental and corporeal state of man. But where those discoveries clash with vested interests, it is only those who are perfectly independent in purse, position, occupation, and intellect, to whom it is convenient to investigate those facts, and to avow publicly their belief in them—and how few are these! The army, navy, and Church are debarred by their social position; the medical profession are debarred by their interests; fashionable men and clubmen are in fear of "Lady Grundy;" the highest scientific men are afraid of losing popularity, convertible into pecuniary benefit; merchants and shopkeepers have no time—besides, to them nothing is of much consequence unless an ultimate profit is attached to it—they are not independent; no man is independent who, taking up a subject, has not the time to study it. The great middle class look to leading scientific men for elucidation of these new (and old) spiritual phenomena, but the vested interests of the Church taboo the subject. The nation has outgrown its religious apparel, and only waits the dissolution of the contract to make great alterations, or to have a new suit altogether. Meanwhile, every huge Government loan, every railroad in shares, adds to the number of freethinkers. The French will pay 12,000,000 a year for evermore (?) without further labour on the part of the subscribers. A man thinks and proselytises by avowing the result of his thought in proportion to the lightness or weight of the fetters which trammel the free action of his mind. The Ballot Bill was passed to enable men to vote for whom they pleased, without fear of future annoyance. A great many ballot bills, on very many subjects, would be very much for the interest of mankind. The English nation is at school: Prussia is remodelling our army; America is giving us lessons in international duties; Italy and Count Bismarck are giving lessons on the treatment of religious frauds. The International is proving that the minds of the working men, when regulated and polished, are the real stuff to make great nations of. Hothouse fruits are very luscious, but you cannot do a long day's work on them. The 200,000,000 Loan of France has compelled that nation to be a republic, and the outcomings of that event will exercise an enormous influence on the social and political state of Europe.

S. G.

Morland Villas, August 9th.

MESMERISM AT LEAST A PARTIAL REMEDY FOR DRUNKENNESS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have to thank you for the insertion of more than one of my letters in your last week's impression, but in that on the above topic the printer has made an error of one small word in the last sentence, which so much alters the entire meaning as to render the principal portion of my reply to "Inquirer" quite useless, otherwise I would not ask for space even briefly to rectify it. I dare say my writing is occasionally liable to be misread in MS., as well as that of other correspondents, yet I perceive fewer printer's errors in your paper than in many of the so-called leading papers of the day. After pointing out to "Inquirer"—as other correspondents have done in reply to her inquiries as to the advantages of mesmerism in drunkenness, and the risks of too much control in other cases by operators over their female subjects—that drunkenness in most, if not all cases, can be cured by its means, and that in the other cases alluded to some humane or scientific purpose in the mind of the operator seemed to attract spiritual supervisors to the operation, and so obtain their sympathy and aid, I proceeded to add that in ANY case, meaning whether the object of the human operator was good or not, the risk of evil consequences would, I inferred, be nil; because, even if the operator had a despicable end in view, the spirit-friends of his subject at least would be sure to exercise control sufficient to avert evil consequences. I am quite convinced that this is the case, and I think I may claim some corroboration of my view from the fact that the sort of evil consequences to which "Inquirer" alludes have never yet been known to take place. Printer made me say, "in my case," instead of, "in ANY case." "Inquirer" seemed to fancy that the control obtained in an extraordinary case published recently in your columns—a control continuing till death parted the mesmeriser and mesmerised—according to the prediction of the latter, would be inevitable in all or many other cases, and would be highly dangerous. But that is the only case of its kind known that has ever been published, and the circumstances of that case were peculiar, and no evil consequences of any kind took place. Phenomena follow certain conditions; hence, if the conditions involved in that particular case should occur again, similar results might be expected, but none evil, and under quite different conditions. "Inquirer" need not anticipate similar results.—Yours faithfully,

August 26th, 1872.

C.

MRS. MAIN'S TESTIMONIAL.

To the Editor of the Medium and Daybreak.

SIR,—I beg to inform you that the meeting announced in your last number was held at 321, Mile End Road, on Monday evening, the 12th inst., when the sum of £8 was presented to Mrs. Main, who desires to return her sincere thanks to those friends and subscribers who have so earnestly interested themselves for her protection. The members of the committee decided to continue their meetings for the purpose of establishing a society for the promulgation of Spiritualism in the East End of London, where a hall for the delivery of free lectures is greatly needed. A list of subscribers and the amount subscribed by each is hereto appended. Hoping you will kindly publish the same, I beg to remain, Sir, your obedient servant,

S. Goss.

Mr. Gadbury (per Mr. Burns)	£0 2 6	Mr. Latimer	£0 2 0
Mr. Goss	0 12 6	Mrs. Kinchley	0 2 0
Mr. Brown	0 5 0	Received per Mr. J. Burns:	
Mrs. Brown	0 5 0	Rev. W. R. Tomlinson...	0 5 0
Mr. Connor	0 5 0	J. B.	0 2 6
Mr. Overton	0 5 0	A Friend	0 1 0
Mr. White	0 5 6	Mr. Barr	0 10 0
Mr. Smith	0 3 0	Mr. Algernon Joy	1 0 0
Mr. Emms	0 2 6	Mr. E. J. Rutherford ...	0 1 0
Mr. Webster	0 2 6	Proceeds of Mr. Morse's	
Mr. Aldis	0 5 0	Lecture	1 0 6
Mr. Towns	0 2 6	Mr. Morse	0 1 0
Mr. Avery	0 2 6	Mr. Wootton	0 3 6
Mrs. Goss	0 2 6	Mr. Copley	0 1 0
C. Alwood, junior.....	0 2 0	A Friend	0 2 6
Mr. Smith (Portsmouth)	0 2 0	J. E. Penfold	0 1 0
Mrs. Alwood	0 2 0	W. B.	0 1 0
Mr. Spindler	0 2 6	Dalston Association of	
Mr. Copley	0 2 6	Inquirers (per Mr.	
Mr. Harmer	0 2 6	Webster)	0 9 6
Mr. Wortley	0 2 6		8 14 6
Mr. Cogman	0 2 6	Expended for	
Mrs. Record	0 1 0	tracts	0 8 0
Miss M. A. Keves	0 2 6	Printing for	
Mr. Cox	0 1 0	Lecture at	
Mrs. Hampshire	0 1 0	Stratford... ..	0 6 3
Mr. Lambert	0 1 0		0 14 3
Mrs. Douglas	0 2 6		
Mr. Allen	0 2 6		£8 0 3

23, Trafalgar Square, Stepney, August 13th, 1872.

SPIRITUALISM IN BOWLING.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Will you kindly insert in your valuable paper a few rough remarks on the progress of Spiritualism in Bowling, from one who is not a member of that sect, but merely an occasional attendant at the Sunday evening meetings held in a large room in Bowling, known as Wade's Spiritualists' Meeting House. Some twelve months since I was first induced to pay a visit to this circle, and was then somewhat surprised with the rough, uncultivated manner in which the meetings were conducted. I did not feel at all comfortable in the company of such persons as regularly attended those seances, therefore my visits became few and far between.

A few months since a rupture occurred, and several of the leading members and mediums left the parent society; and, after having hired a room in the immediate neighbourhood, commenced "business" on

their own account. This little piece of unpleasantness seemed for a time to stop the progress of the "cause;" but it was only for a time, for those who remained were stimulated to greater exertion, and having been reinforced by mediums of a higher class from a distant part of the country, the work went on, and still continues; and the meetings are now attended by a widely different class of hearers, as I shall show in my very brief description of the proceedings of Sunday evening last, August 4.

The service on Sunday evening, August 4, was commenced at a quarter to six o'clock. Among the mediums present the following were the more prominent:—Mr. Benjamin Sawby, a lady from Shipley, and that talented and much respected medium Mrs. Scattergood, from Nottingham. Mrs. Scattergood's subject for the evening was: "How Spirit Control;" a truly interesting discourse, to say the least of it, and the truth of the communication seemed to be felt by the whole of the assembly, which consisted of persons of various professions, among whom we noticed several merchants and tradesmen from Bradford, and members of the Press. The room was crowded to excess, and the weather being excessively hot, the meeting was obliged to be concluded earlier than it otherwise would have been. I would have given you a fuller report of the interesting meeting, but, owing to severe indisposition, I was unable to report the speeches.

The doorkeeper, observing the difficulty I experienced by sitting on a form, kindly obliged me with a chair; and a dear, aged medium, known to me as "Father Abraham" (after the service was ended), acting the part of the Good Samaritan, came to me and said: "Sir, you have suffered much pain this evening, but if you will allow me, I will, by the blessing of God, give you relief." He placed his hands on my left side, and in two minutes' time the pain was entirely removed, and, what is more, it has not returned to the same extent since.—I am, dear Sir, yours truly,

A LOOKER-ON.

37, Old Market, Bradford, August 13th, 1872.

A SEANCE WITH MR. FEGAN.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It was my good fortune to be present at a seance with Mr. Fegan last Wednesday week, at Mr. Banks's, Liverpool, which was arranged for my especial enjoyment through the kindness of Mr. Chapman and Mr. Meredith. Having read so much of Mr. Fegan's mediumship, I must confess I felt a very strong wish, if opportunity ever presented itself, to witness some of the extraordinary phenomena for myself; and before I proceed further with my brief account, I feel it my especial duty to publicly express my sincere thanks to Mr. Fegan for his readiness to be present on this occasion.

"Jack Todd" and I very soon became acquainted. The first salute was three taps on the head with the tambourine, which was as usual floated in the air about the room, tapping Mr. Meredith on my left very familiarly, but more roughly than myself, to signify a stronger attachment. The tubes were then taken up and used like the tambourine, tapping myself and several others about the head, putting one into my hand; the table moving vigorously and rising in the usual manner all the time the tambourine and tubes were in use. After a while Mr. Meredith requested "Jack" to give us a tune, when almost immediately up went the lid of the piano so violently that we one and all feared "Jack" had broken some part of the case, and were much relieved when we found all was right, but suggested "Jack" should be a little more steady in his movements. He then sounded two or three notes, and tapped the keys with the tambourine in a most striking manner.

"Jack" was then asked if he had any message; he replied through the tube immediately, "How's Sally?" in a wonderfully distinct manner, as I thought, who had not heard the spirit-voice before. The young lady referred to was a relation of Mr. and Mrs. Banks, who had been staying with them on a visit a short time previously. This caused a merry laugh in the circle, in which "Jack" joined with a will, in his usual manner, by vigorously shaking the table. Remarkably distinct knockings were heard also, and not in one place, for they were heard to pass from the table to the piano. When the parting time arrived, "Jack" bid us "good-night," bringing to a close one of the most pleasant evenings that I ever spent. Trusting I have not occupied too much of your valuable space,—Yours, in the bonds of brotherhood,

THOMAS P. HINDE.

Eastbourne Brewery, Darlington,

July 21, 1872.

NON-CREEDISTS.

To the Editor of the Medium and Daybreak.

SIR,—*"Creed"*: Any solemn profession of principles or opinion"—so says Walker's Pronouncing Dictionary. I presume, therefore, many of your correspondents who boast they are *non-creedists*, consider themselves flippant, having no principles, no opinions.—I am, yours truly,

ENMORE JONES.

[If any persons having "no principles" read this, perhaps they, being "flippant," will speak out.—Ed. M.]

A GENTLEMAN in the City, apparently a German, thus writes, giving his name and address:—"Since about eighteen months I have been bothered, day and night, by some persons speaking to me in German at a distance unknown to me. As I have lost very much through it, you will excuse my question. I myself call it Electro-Magnetism, which, through the same substance in the air, connects my nerves with first-class instruments or batteries." We have heard of similar phenomena, and would be glad if any of our readers could give some information as to the cause and treatment of such disturbances.

RECEIVED for the family of the late J. W. Jackson (per Mr. H. Nisbet)—Mr. A. Scilly, Wishaw, 5s.; Mr. Jas. Wylie, Kilmarnock, 30s.; Mr. A. McKenzie, Glasgow, 5s.; A Reader of "Sands of Thought," 3s.; Mr. T. Forsyth, Glasgow, 2s. 6d.; Mr. A. Henderson, Cumbernauld, 5s.; Mr. R. Dickie, Glasgow, 2s. 6d.; Mr. D. McGregor, Droylsden, 20s.; J. C. Lamb, Esq., Ryton, 40s.; Mr. Thos. Rutherford, Hawick, 2s. 6d.

MR. JOHN BRETTLE, Smethwick, observes: "I am pushing on as fast as possible with the sowing of seed supplied to me by yourself when in town, and some of which I know is taking root."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

FRIDAY, AUGUST 30, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.
TUESDAY, SEPTEMBER 3, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.
THURSDAY, SEPTEMBER 5, 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, AUGUST 30, 1872.

WHO ARE "MY DISCIPLES?"

In the moral, as well as the physical domain, eruptions indicate impure blood and impaired nutrition. They are the means whereby Nature makes known her condition and her wants, and though unpleasant, are nevertheless necessary to man in his progress to harmony with the laws of his being, physical and spiritual. Such is our apology for probing a foul abscess—it may be thought rather unmercifully—for grave disorders require urgent remedies.

Our patient is Ecclesiasticism, and the disease in the present instance has manifested itself in the member which occupies the pulpit of Rehoboth Chapel, Morley—by name, the Rev. J. James. On Sunday week he preached a declamation against the Spiritualists, and very well knowing that none of those against whom it was directed were likely to hear it, he arranged with his friend, the editor of the *Morley Observer*, to have it inserted in that paper of last week's issue, and accordingly prepared a well-written report for that purpose, which appears under the head of "The Spiritualism of the Bible." The treatment is scarcely in keeping with this title, for the Spiritualism of the Bible is strangely overlooked, and the theological views and Church dogmas of the Rehobothite preacher are substituted instead.

The preacher based a definition of Spiritualism on the text, "But ye have an unction from the Holy One, and ye know all things," which in its widest sense signified a belief in communications from the world of spirits; the Spiritualism of the Bible, as well as all other forms of Spiritualism. But communion with spirits was a very different thing from that form of communion under the superintendence of Christ himself, embodied in the inspired Word of God, revealed and applied by the Holy Ghost, a complete and infallible guide to godliness, &c., &c. Now we will take the liberty of setting aside all the preacher's personal and sectarian views on biblical and theological matters, and ask him to take his New Testament in his hands, and thereby test his position as a Bible-Spiritualist according to his professions.

In the first place, we would ask him what claim he has to be considered as participating in the "unction from the Holy One" named in the text. Does he "know all things?" That is, can he lay the slightest claim to inspiration, or a preternatural means of knowledge or mental illumination? If not—and we challenge him to show it—his use of the text is a prevarication, and his desire to be considered a follower of Jesus and the Apostles is a sham; and as such he must be looked on as an imposter—a wolf in sheep's clothing. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber," and "Christ," the spirit-influence, is "the door." The grand key to Bible Spiritualism is the works and promises of Jesus: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Again, the "unction" of the Spirit, as more widely disseminated on the day of Pentecost, enabled unlettered fishermen to speak in

all the known tongues of the earth, and prepared them for a ministry in the execution of which they were to take no thought what they should say, as the Holy Ghost should teach them in the same hour. Further on in the Epistles we have an enumeration of the evidences or phenomena which this spirit-influence should make manifest in "the Church": the word of wisdom, the word of knowledge, faith, the gift of healing, miracles, prophecy, discerning of spirits, divers kinds of tongues and their interpretation. We would ask the Rev. J. James which of these essentials he professes to be considered capable of "edifying the Church" and fulfilling the requirements of his first proposition, "That in the Spiritualism of the Bible all men were by nature looked upon as needing spiritual and supernatural instruction and guidance." Verily, according to his own showing, the preacher is a barren tree, cumbering the ground, and by his fruitless vocation brings that kind of vegetation into general disrepute; for what aid or enlightenment can he to his profession extend to mankind of a spiritual or supernatural kind? His second proposition, "That for this spiritual ignorance and blindness the Spiritualism of the Bible made abundant and complete provision," is quite true as regards Bible times. But has God left Himself without a witness these 1800 years? Evidently the preacher has not any means of meeting this difficulty, and hence he quickly snaps the thread of the argument, and speaks of the jealousy of God and of his keeping this work in his hand, and of a Mediator, and all the paraphernalia of dogmatic theology. Now, the sum and substance of this is, that the persons of every shade and description "are exceedingly jealous on this point," and desirous of keeping it in their "own hand," and under their "own eye." To this Spiritualists take the liberty to demur. We read, "all flesh is as grass, but the word of the Lord endureth for ever." This "word," this "unction" does not percolate through printed books, bibles, or creeds, but is mediated to mankind through the souls of honest, truth-loving men and women. There are "ministering spirits" on the other side, and those capable of receiving these ministrations on this side—those "zealous of spiritual gifts," who thereby "excel to the edifying of the Church." The need now is the same as in apostolic times, and it is met in the same way, and, we may add, is opposed by the same class. Mr. James, then, instead of being an exponent of Bible Spiritualism, is its opponent. He sneers at it in its Morley manifestation as too silly even for the devil to have a hand in it, showing a filial regard for the credit of the devil on the part of the preacher. The followers of the Apostles in these "latter days" are denounced because they have "visions, and revelations, and perform miracles;" because they "hold direct and familiar communion with disembodied spirits," as if Jesus did not do the same; and more particularly because these modern demonstrators of Bible Spiritualism throw off the yoke of the Priests and Pharisees of to-day, and form their own opinions as to the Bible, the mission of Jesus, and other side issues. So obnoxious is this self-reliant course to his reverence that he can stand up in public on Sunday—not only so, but print it in the newspaper, that his fellow-townsmen who thus differ from him present a "very strange conglomeration of ignorance, impudence, fanaticism, hypocrisy, hysteric, and blasphemy, held together by a mere thread of animal magnetism." Could priestly hate and intolerance go farther in this age of enlightenment and civilization? Thank God that the claws of the monster are clipped, and his tether shortened. He can only gnash his toothless gums and assail the ears of decency with such impotent impudence as we quote above, supplemented by, "He that believeth not shall be damned." A set of creatures whose trade it is to foment such bad feelings amongst the people, and coolly consign to eternal murder their unoffending fellow-beings, can scarcely be called wholesome members of society. They are eminently a "dangerous class," and the savage ferocity which damns a man to hell eternally would flay him, chop him, and burn him to-morrow if it had the chance. There could not be a more sweeping condemnation of any man or class of men than such horridly barbarous words as have been put in print by the Morley Rehobothite. And who is it that have so roused his savage hate and opened the fountains of his indecent abuse? A few hard-working, honest people who, having received a slight "unction" of the Spirit—it may be only one talent—dare to obey the Master's voice and put it to use, feeling bound to work out their own salvation without consulting the high priest of Rehoboth Chapel. They are ignorant, simple people, and they know it; but it is written, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Their humble enthusiasm (lovingly called "fanaticism" by the preacher) contrasts beautifully with his arrogant conceit quite unsupported by evidences. But these good people have something to be proud of. They receive "spiritual instruction and guidance" from their entranced mediums, which they cannot be supplied with at Rehoboth Chapel. But this is not all: the "Holy Spirit" which actuates their invisible ministers, takes heed to their physical welfare as well as holds out promises for the distant future. While at work one day, John Hollings drove his collier's pick right through his little boy's hand, just under the knuckle of the first and second fingers. Imagine the pain of a heavy iron pick being driven through the quivering nerves till a gaping hole is seen clear through the hand. "Now," said John, in a spirit of earnest supplication, "if our spirit-friends can do us any good in our physical distress, I crave their kind help for this poor lad's hand." At the circle the spirit-influence operated on the hand so powerfully, that it quivered like an aspen-leaf, and in three days the boy was at work, when he was expected to go "laken" for several weeks. And the dark mark remains

on both sides of the hand as an indelible testimony to the injury and its rapid cure. The spirits expostulated with John for his want of faith in their good intentions—"Ah, thou thought we wouldna' care whether 'bairn's hand pained or no, but we'll let thee see we can do you good." Good Yorkshire spirits these, who show their divine appointment more by good works than by long prayers and empty promises of happiness in the future. Another instance; a little girl, a mere child, was placed at the piano by the spirits, and played several tunes without any knowledge of music, or even previous acquaintance with the instrument.

Such are a mere sample of what the "unction" of the Spirit is doing for those in Morley who "call upon his holy name." Small as it is, it is much to be thankful for, and the earnest of much more. We might now pause and ask the British Churches of every complexion to show us as much, and carefully bethink themselves as to their honesty towards God in their professions, and their duty towards man in their practice.

Now is a favourable time for investigators to visit London, to become acquainted with the phenomena of Spiritualism. A number of excellent mediums are in town, and as the London season is over their meetings are not crowded. Mr. Morse is in better control than ever, and his seances are as great an intellectual treat as hitherto. Messrs. Herne and Williams are obtaining manifestations of a higher order than have yet been obtained in England. Miss Lottie Fowler is more than usually successful in her clairvoyant delineations of spirits. Mrs. Jennie Holmes offers attractions of a novel and interesting kind. Mrs. Olive, in a quiet, unobtrusive way, supplies evidences of spirit-life which those who have investigated her mediumship consider very satisfactory and pleasing. Besides these mediums, there are a number of local institutions which afford information to the inquirer. There is the St. John's Association, Clerkenwell, the South London at Stamford Street, the Dalston Association, Mr. Cogman's Institution, Mrs. Main's, Mr. Wallace's, and others which might be found. There is a wealth of mediumship, and now is the time for inquirers to step forward and participate in its educating influences.

NEXT WEEK we will give the official report of the recent conference at Darlington. It will occupy an extra-sized number, and be sold at the usual price of 1d.—or 6s. per 100. It may be called "a special number for inquirers," especially such as are anxious in the matter of organisation and the best means of promoting the movement. We earnestly recommend our more active friends to lay in a good stock of this number for immediate distribution and for use at all suitable occasions. An extra quantity will be printed for circulation by the friends of the conference; but to prevent disappointment, and the possibility of the number running out of print, we earnestly solicit orders for extra supplies by Wednesday morning's post. A hundred copies in each of a few dozen districts and circles would wonderfully consolidate and promote the cause.

GRIEVE NOT SO MUCH.

THE WIDOW AND THE WIFE: A CONTRAST.

(Written Impressively.)

1.

Grieve not so much—nay, weep no more,
For him thou madest an idol here;
He's gone a little while before,
And watches o'er thee from that sphere—
That brighter sphere—where angels dwell
With happy spirits now set free;
That one thou loved'st knows full well
Such love is like eternity.
Now brighter hopes thou may'st renew,
For earthly love that's pure ne'er dies;
And though a loved form's lost to view,
His spirit lives beyond the skies.

2.

A sadder picture, "ow'er true,"
A woman gifted to enjoy
Life's richest blessings, but in lieu
Most direful wrongs her life destroy.
Less grievous from a love to part
Than live a loveless, joyless life:
Ah, chilling thought! Ah, lonely heart
Of her with only name of wife.
'Tis true! and sadly be it said,
She walks her weary way in grief;
Dead hopes, dead joys—all life seems dead!
God's LOVE ALONE CAN BRING RELIEF!

ANOTHER LIGHTHOUSE.

To the Editor of the Medium and Daybreak.

SIR,—I have taken it into my head to spread abroad in this busy and populous district of the north all those grand and elevating, moral and religious truths set forth in the literature of modern Spiritualism, and for said purpose have taken a stand in the new market, Darlington, at which stand I shall attend every Saturday night from four till ten o'clock. My stock is quite respectable already, so much so as to astonish, said astonishment increasing as the pages are read. Now the world needs and must have the light; it will be a sin against the Holy Spirit if we do not flash it abroad. The missionary spirit is now being developed; it will not take so much the form of talk as of yore. The fundamentals—already secure in thousands of angel-inspired volumes from nations east, west, north, and south—being given unto us, we must spread it abroad. All I desire is that the folks in this district may know where to find the largest amount of the purest truth that ever descended from above. You will please to give this a place in next week's MEDIUM.

JOSEPH DIXON.

67, Archer Street, Darlington, August 25, 1872.

A HEARTY HELPER.

Mr. J. Burns.

DEAR SIR,—As a young Englishman and Spiritualist, I feel it my duty to respond to the frequent appeals in the MEDIUM for more funds to carry on the Spiritual Institution.

Living in a Canadian village a solitary Spiritualist, I am unable to do any practical good for Spiritualism here; therefore, I send you a money order for £1 for the Institution, believing that to be the best way to help the work in the "old country."

Although my earnings are small, I mean to send you the same amount every quarter; for I would ask, what young man, believing in Spiritualism, would grudge a few dollars towards spreading its glorious truths? More especially, when we see Christian young men giving both time and money towards the Young Men's Christian Association, and getting only old, worn-out dogmas and theories in return.

I admire and can appreciate your noble efforts to help the cause, and hope you will receive the means to sustain you in the arduous duties you have chosen.

In contributing this small sum, I feel that I am performing a long-neglected duty; and I shall now be able to read my MEDIUM with a free conscience, and, if possible, greater interest and pleasure.

With kind wishes, I am, yours truly,

HENRY SPAREY.

Orillia, Ontario, Canada, August 15th, 1872.

IMPORTANT MEETING AT HALIFAX.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am requested by the Halifax Psychological Society to communicate the intelligence to Spiritualists and inquirers of the surrounding districts of Halifax, by means of the MEDIUM, that we are going to have a tea party on Saturday, September 7th, in the large room of the British School, Great Albion Street, near the Odd Fellows' Hall. Tea on table at half-past four. Tickets, 1s. each; children under twelve, 6d. After tea there will be an entertainment, consisting of short speeches, recitations, readings, songs, duets, &c. I may also state that by that time the plans of the meeting room which we hope to erect will be ready, and will be shown to all interested parties. We hope that all friends of our glorious cause who can possibly come will do so, that we may have a brilliant time of it, and the agencies of our building project be augmented.—I am, yours fraternally,

A. D. WILSON, Honorary Secretary.

13, Baker Street, Pellon Lane, Halifax, August 26, 1872.

To the Editor of the Medium and Daybreak.

SIR,—In the MEDIUM of June 21st a correspondent writes, that after repeated trials he succeeded in getting manifestations by placing a box on a dish. My sister and myself had likewise often tried the table, and failed to get any movement; but after reading the letter referred to, we tried the box, and, at the first sitting, obtained answers to our questions.

We should like to know how your correspondent progresses, and if he will tell us through your columns how we can further develop our incipient mediumship; and also if you, or any kind friend, would inform us how to test the identity and truthfulness of communicating spirits.

M. A.

Braintree.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sabbath, the 18th inst., the members of the above Association met in their new hall, 164, Trongate, to receive Mr. James Burns, of London. The result of the meeting was a long yet interesting conference with Mr. Burns on the best mode of conducting such societies. Mr. Burns stated frankly what had been his own experiences in such matters, and pointed out what he considered the best course for the Association to follow under the circumstances. In the evening Mr. Burns gave a lecture on Spiritualism in the same place, which was well attended. The audience seemed to take a deep and appreciative interest in the lecture. But, indeed, they could hardly do otherwise, considering the very masterly yet judicious manner in which the subject was handled by the lecturer. Mr. Nisbet, the chairman, made a few appropriate remarks at the close, thanking Mr. Burns for his very interesting lecture. To this the audience responded in the heartiest manner. The Winter Session will be opened by a *soirée* on Wednesday, August 28, which will no doubt be well attended by the friends of the movement.—J. N.

SCIENTIFIC SPIRITUALISM.—We understand that Mr. Crookes intends shortly to publish the result of his experiences with Miss Fox and other mediums in the form of a book. His discoveries (?) are said to be somewhat astounding, and will no doubt create a profound impression on the scientific mind, although the facts have long been authenticated amongst Spiritualists.—Communicated.

SPIRITUALISTS AT HASTINGS.—Can any of your readers inform me of the names and addresses of any Spiritualists in Hastings? A most worthy friend of mine, a medium and staunch defender of the faith, living there, would be very much pleased by an introduction to a circle.—D. H. W.

ALDERLEY EDGE, NEAR MANCHESTER.—A gentleman desires to know if there are any Spiritualists in the above locality, as he is desirous of investigating. We recommend our correspondent to visit the Manchester Spiritualists at their Sunday meetings, where he might make some useful acquaintances.

As MR. HILLYARD desires to give up the agency for the MEDIUM, another agent is wanted in Northampton. To any person of energy and intelligence this is an excellent opening for doing good and getting good.

J. BURNS is expected to lecture in Townhall, Churwell, on September 23 and 24; and will probably preach on Sunday evening, September 22, in the same place.

NOTICE TO SPIRITUALISTS.—Mr. J. J. Morse will deliver a lecture, under spirit-control, at 102, Ball's Pond Road, Essex Road, Islington, on Sunday evening next, the 1st Sept. Commence at 8. Admission 3d.

AN ORDER for the MEDIUM and other publications comes to us from central India.

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.]

August 23rd.

Mr. J. J. Morse, Trance-Medium.

In reply to a question arising out of the proceedings at the previous meeting, "Tien-Sien-Tie," the controlling spirit, began by speaking of the power exercised now by such historical personages as Jesus upon the spiritual development of the material plane, and upon the method of its communication. He said in effect—the personal identities of all great personages such as Jesus, Socrates, Plato, being continuous through all times, they still manifest upon the superior planes of being to which they may have at any time attained the same personal traits that distinguished them on the material plane. Such persons therefore continue to take a passionate interest in the diffusion of spiritual truth among the denizens of earth; but the law of progress being ever operative, these personages have long since been carried upwards on its resistless currents, and are now located far from that material surface upon which they were originally generated. Nay, more, it is as impossible for them to descend now from their lofty elevation, through the underlying and grosser strata of being, as it would be for a cork to descend to the bottom of the sea. But though they cannot personally descend to the material plane—inasmuch as the change of being is a continuous one—they can transmit their genial influences along it from link to link, and this, as a matter of fact, they do. Streams of spiritual illumination are thus perpetually flowing down from the spiritual spheres to the material plane, albeit, by the time they reach it, they be somewhat dimmed of their primitive lustre.

The speaker then proceeded to reply to the important question—

WHAT IS THE RELIGION OF THE SPIRITS?

It is non-sectarian, for it must be comprehensive enough to embrace and contain all sectaries. It is not expressed in creeds or formulas, nor bound up in confessions of faith. But it rests on one fundamental conception and profound conviction, viz., that of the reality of God. Yet we would substitute the term Nature for God, inasmuch as the latter is popularly designative of the personal deity of creedal theologies. God is personal, and therefore limited; Nature is impersonal and infinite. This fact, then,—the reality of Nature,—is the foundation of our religion. It is the one grand Fact that comprehends all others. It is THE CAUSE, unbounded by space or time, existing everywhere—in the tiniest dewdrop and the largest sun. Before this universally operant, this all-wise, powerful, and beneficent Cause, we can only bow in silent adoration. In its contemplation we are utterly lost. It so far transcends the reach of our faculties that they would become totally paralysed by a sustained effort to apprehend it. It has been truly said, "No man can see God and live." Our religion prompts us, then, to turn from this grandly incomprehensible, and therefore, to us, barren contemplation—to turn from the effort to realise Nature as a whole, and to concentrate our attention on those microscopic portions of it to which our faculties are proportioned and attuned. And thus we turn chiefly to the study of man and his relationships with surrounding Nature. In this field of investigation we perceive first a universal bounty of Nature, marred in its distribution by the ignorance and selfishness of man. This universal bounty of Nature is the key-note which gives us the first element of our religion—Love. We proceed with our investigations, and find that diseases proceed from ignorant transgression of the laws of Nature, accumulated through long generations of the past, and that crime is the result of similarly inherited constitutional and organic imperfections. We perceive then that the criminal of to-day is the necessary outcome of the errors and imperfections of times past. We extract from this the second element of our religion—Charity; and we now immediately come in view of the third element of our religion—Action. Action, the objects of which are the ascertainment of the laws of physical and moral health, the teaching every man that he is the architect of his own destiny and of that of future generations, and that, by his rendering strict obedience to these laws, the diseases and crimes that now mar the social fabric will in the course of generations be eliminated, and that that fabric will then have become attuned to the production of harmonious music.

These three principles, then, are the elements of our religion—Love, prompting us to give to others with the same bounty as Nature has given unto us; Charity, which refuses to blame and punish the agent for faults whose causes lie in the imperfections and ignorance of past ages; and Action, whose object is the immediate extinction of that ignorance, and the remedy of those imperfections. These three elements in operation constitute the Ministry of Love in Wisdom, and this is our Religion.

The "Strolling Player" concluded the sitting by one of his discursive but profound discourses.

EXTRAORDINARY MATERIALISATION OF SPIRITS.

To the Editor of the Medium and Daybreak.

Sir,—On Saturday last, after a very remarkable seance at my house in presence of a cousin of my own, our medium, another of the family circle, and myself, we determined upon two of us attending the dark seance at Messrs. Herne and Williams in the evening. On our way there I said to my cousin, "I feel sure we shall get something extraordinary to-night, as 'John King' and 'Katey' always give wonderful tests to those who accompany me for the first time." We had scarcely been two minutes seated when "Katey" came to me, and addressing me by name, asked what she should do for me. I passed her on to my cousin, who sat at my side and next to Mr. Williams. In answer to her request that her shawl (previously left in an upper room where we had taken off our bonnets) should be brought to her, the shawl seemed almost instantaneously to have passed through the ceiling, falling on her head into her lap, whilst a scarf, also left upstairs, was rubbed against my face as a token of how quickly the commission had been accomplished. We

were both repeatedly touched by spirit-hands. The circle was composed of nine gentlemen and three ladies; Mr. Brevior and his sister being of the party, Dr. Dixon joining later in the evening. "John King" hailed us in his usual way, addressing each by name except my cousin, who was a stranger. I requested both "Katey" and "John" to give her some tests. We were then amused, or I may say tormented, by the very noisy but witty spirits of "Peter" and his brother, supposed to have been acrobats when on earth. They passed their jokes on each one of the company; some rather rude allusions to one gentleman's nose, and another's hair, and another's cravat. "John" reproved these spirits very quietly, bidding us to speak gently to them. One complained of being unhappy, and asked for our prayers. "John" waited patiently until their duties seemed to cease, and then said, "Would you like to see the faces to-night?" One acclamation followed this proposal. "John" then directed us to change for the arrangements to be made, and afterwards to remain still, "like good children." The mediums were next ordered to be tied tightly with ropes by the wrists and legs on a seat in the window recess, the curtains falling on each side of them. The large table remained in its place, and we sat in a semi-circle about a yard from it, after examining the ropes and knots which tied the mediums. Very soon bright phosphorescent lights appeared in front of us, growing larger and larger, clouds and luminous heads waving about in the air. "Katey," calling me by name, then desired me to approach her, and to hold my hand over my mouth, that my breath might not interfere with the manifestations, and that she would show herself to me. Bright hands, full of phosphorescent light, were waving quite in front of my face as I earnestly strove to look, and presently I saw a beautiful face, full, and with a soft olive complexion and dark lustrous eyes, which absolutely gazed into mine with such an intense look that they quite fascinated me. This was done three times, each time the face becoming more and more distinct. I then requested "Katey" to show herself to my cousin, which she did three times, holding out her exquisitely fine white drapery to one and then the other to feel. It appeared to my touch like the finest Indian muslin. "Katey" then passed from my left to my right, showing herself to the gentlemen seated there. In this position I could see her fine profile, and I saw her distinctly waving her illuminated hands over her face. She then rose to her full height on the table, and passing her hands upwards from her feet, showed the whole of her figure draped in purest white, then passing them from her head, which was encircled by a tightly-twisted white turban, over her face slowly to her feet again, looking like an exquisite statue suddenly endowed with life. As she did this the bust of "John King" appeared at her side. This lasted but for a few seconds, but I could detect his head and beard. He afterwards exclaimed, "See my hand," and high up in the air was a large hand brilliant with a kind of phosphorescent light. This was repeated three times. "Katey's" form seemed to float about, sometimes vanishing, sometimes in the air. Presently she said, "See! my mother," and a form appeared seated on the table, with legs crossed in Eastern fashion, the drapery and turban similar to those of "Katey," the face appeared smaller, but singularly beautiful. During these manifestations I distinctly saw, close to my own, a face exactly resembling Mr. Herne "spiritualised," and the idea of his "double" immediately presented itself to my mind. "Peter" and his brother, who had remained tolerably quiet during these astounding manifestations, now made vigorous attempts to show themselves, and twitted "John King" on his inability to accomplish these appearances without the help of "Katey." "Peter" told Mr. Brevior to ask for a pair of scissors, and desired him to cut off a piece of his drapery, which was done, and on examining it after the seance was over, it exactly resembled some real Indian muslin I have by me. I asked "Peter" to shake hands with me, as he appeared an unhappy, restless spirit. He came quite close, holding out his illuminated hand, and with the other firmly grasped mine and shook it. It felt warm and moist. "Katey" then appeared again (the whole scene being like a succession of dissolving views), rose into the air, repeating in a solemn voice, "Serve God! serve God! Thank God for his gifts." Then, leaning forward, said, "You in England serve Jesus Christ, but you do not serve God; and God has said, 'I am a jealous God.'" She continued, "Jesus did not say, 'My Father,' He said, 'Our Father,'" and she looked up with intense expression, and her hand raised to Heaven. "John King" said: "Oh 'Katey,' 'Katey,' if we serve Jesus we serve God, for Jesus served God." "Katey" ended by—"Thank God for his great gifts; thank him for allowing us to show ourselves to mortals." All responded, "Thank God." She then rose as if dissolving into air, still repeating, "Thank God," and "God bless you." This ended the most extraordinary and, to me, stupendous phenomena I have been my good fortune to witness during a period of twenty-one years' investigation. The impression it has left can never be effaced. Doubtless you will have other accounts of this wonderful seance from able pens than mine, and some of my omissions may be filled up. I write hurriedly, amidst many engagements, trusting that this account may be in time for your next number. I must not omit to state that when the gas was relighted Mr. Herne was lying on one side in a trance.

August 27th, 1872.

C. FITZ-GERALD.

[Mr. Dixon, of Hull, has corroborated this remarkable account, for which we are grateful to our kind correspondent. As we go to press, Mrs. Fitz-Gerald communicates some facts about the bust of "John King," which will be given next week.—Ed. M.]

A SEANCE WITH MRS. HOLMES.

To the Editor of the Medium and Daybreak.

Sir,—On Thursday evening, the 15th inst., I made my way to No. 50, Great Cumberland Place, Hyde Park, in order to witness some of the marvels of which your paper has been so full the last two or three weeks. We were rather late, and the seance had commenced when we arrived, but we were kindly allowed to enter. There were some six persons present in all, amongst whom were a Mr. G—, Mrs. B—, Miss Lottie Fowler, myself, and one or two others. No sooner had we taken our seats and the lights been put out than a chorus of spirits greeted us, shaking our hands and speaking in an audible voice. The instruments—tambourine, fiddle, rings, bells, &c.—were then placed on our laps, swung aloft in the air, thrummed and strummed and played altogether and in all parts of the room, in such a manner that it could not have been more effectual had all the corporeal inmates of the

room been skipping and dancing about with said instruments. We were also, each and all of us, tapped on the head or otherwise touched with the same articles, felt soft hands playing with our hair, patting our cheeks, &c.

After a while a French spirit came—a lady—who held a long conversation in her native tongue with a French lady who was present. She then sang a French song with great taste and accuracy. A German spirit also appeared; but as there was no one present who understood the language, it did not stay long.

The spirits next asked Mr. G— to take the chair opposite to the medium, in order to receive the ring-test, which has already been described in your columns several times. After its successful performance, Mrs. Burns was invited to submit to the same ordeal. Having seated herself opposite Mrs. Holmes, she asked "Richard" to proceed slowly, in order that she might see how it was done. Of course, it being quite dark, we could see nothing, but when the operation was finished and lights were procured, we perceived that Mrs. Burns, who was still holding the medium's hands, had the iron ring upon her arm. She said that, having taken her seat and firmly grasped Mrs. Holmes's hands, she then felt, without, however, letting go her hold on the latter's hands, all over the medium's neck, shoulders, arms, sides, &c., and finally felt on the table to see that the rings were still there. The medium was now entranced, and swayed to and fro, gripping Mrs. Burns's hand so hard that she left a mark on them with her nails. The latter then saw "Richard" take up the ring, place his hand on one part of it, when it opened about three inches, and was then placed upon her arm. Mrs. Burns affirmed that during the entire operation spirit-hands were touching her and playing with her hair; there could not have been less than half a dozen. It appears that this ring-test can seldom be done with two females.

Perhaps the most extraordinary manifestations of the evening were the spirit-lights. They were as large as oranges, and appeared directly in front of us, above us, and in all parts of the room. There was no luridness about them, but they were of a vivid brightness, like the white splendour of the sun. In one of these globes of light, which stood opposite to Mr. G—, Mrs. Burns perceived the face of a young girl, apparently of about twelve years of age. She described her as being of fair complexion, with blue eyes and long straight hair hanging down her back. Mr. G— immediately recognised this appearance as that of a little daughter he had lost some time before.

Thinking that an account of this seance, which was one of the most satisfactory I have seen, might be interesting to your readers, I have taken the liberty of jotting down these few items for insertion in the MEDIUM.—I am, yours truly, CANTAB.

CAN SPIRITS COMMUNICATE THEIR OWN IDEAS?

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have constantly read your paper for some time, but until very recently have not had an opportunity of investigating Spiritualism. I have already with a few friends witnessed some curious phenomena, and intend to continue my investigations, and if anything should occur out of the ordinary way, I will inform you; but if the letter signed "Scotwest" of last week be true, much of my interest in the subject will be taken away. He says, quoting Swedenborg, "Spirits communicate consciously with men; they can only do so from the minds or memory of men;" which, the writer says, means living men. The case which the writer points out in illustration of his idea is to the point; but I am inclined to think the spirits communicating were false, and did not want to show their ignorance. The writer certainly leads me to think spirits cannot communicate their own ideas, also that they have no ideas of their own. If they have no ideas, his theory will stand; but if they have ideas, how does he know they cannot state them through mediums? With regard to his first illustration, if the attendant spirits of the man (if he had such) could have communicated, or had been inquired of by the communicating spirits, I feel certain they could have told where the man fell without any human being knowing; if they could not, what becomes of Mrs. Holmes's statements with regard to her pointing out or showing the existence of wealth beneath the earth's surface?

The illustration of the thief is easier answered. It is not to be supposed the spirits attendant upon a man of that class would assist in finding him out; better spirits might not know, so would therefore have to watch the man. Are the essays and addresses delivered through Mr. Morse, and published in the MEDIUM, the productions of living men or of spiritual beings? Can you say, Mr. Editor?

Seeing I have only recently had the opportunity of examining Spiritualism, I can only judge of it by reading; but if spiritual teaching cannot transcend human teaching, if spirits can only communicate human ideas, I consider the more beautiful part of the spiritual philosophy at an end, and we may as well learn it from human sources or better; but if I had been satisfied on this head that "Scotwest" was right, I would not have troubled you, Mr. Editor, or your readers; I have done so in the hope that those who have had more practical experience may confirm or contradict me in my doubts of the truth of "Scotwest's" theory.

"Scotwest" thinks his theory will do no harm. If it is true, it will certainly do harm to Spiritualism. Can you let your readers know your cogitations, Mr. Editor, on the subject?—Yours truly,

Liverpool, Aug. 26th, 1872.

GUTHLAC.

[We will be glad to learn the experience of our readers.—ED. M.]

MRS. OLIVE'S SEANCE.—The meeting on Thursday last was largely attended, and a variety of spirits put in an appearance—among others, John Penn. The most interesting circumstance occurred in connection with a visitor from the country. This young lady, having become the subject of mediumistic influences in the provinces, had come up to the capital to see if she could obtain any confirmation of her impressions with regard to her own mediumistic power. As soon as the Indian spirit "Sunshine" took control of the medium, she signalled out the young lady, and declared her to be a good medium, detailing to her minutely the circumstances of her position at home. The visitor was surprised and gratified by the relation, "every word of which," she said, "was true."

HENRY KELSALL (Manchester).—Your letter is quite unintelligible. Go on and learn all you can, and impart to others as you have opportunity.

The Surrey Comet of last week gives two letters in defence of spirit-photographs and a long extract from the MEDIUM.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, AUGUST 31, Seance for Spiritualists, by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock. Admission, 2s. 6d.
SUNDAY, SEPT. 1, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, SEPT. 2, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
WEDNESDAY, SEPT. 4, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, SEPT. 5, 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.

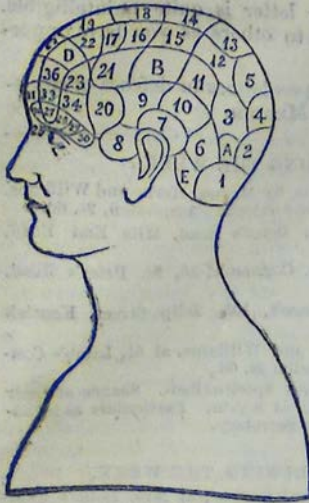
SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, AUGUST 30, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, SEPT. 1, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, and 6 p.m.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m. Trance-Medium, Mr. Leach.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
MONDAY, SEPT. 2, NEW PELLON, at Mr. Swain's, at 8 o'clock.
HULL, 42, New King Street, at 7.30.
WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.
TUESDAY, SEPT. 3, 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.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m. Mr. Leach, Trance-Medium.
WEDNESDAY, SEPT. 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.
THURSDAY, SEPT. 5, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m. Trance-Medium, Mr. Leach.

* * 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.

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