

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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ANOTHER EXTRAORDINARY MATERIALISATION OF SPIRIT-FORMS—SPIRIT-PHOTOS AT KINGSTON-ON-THAMES.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am sure you will pardon me for again intruding on your space when I tell you that I have been commanded by our dear spirit-friends to write this letter.

On Saturday evening several friends of mine were at the public seance of Messrs. Herne and Williams, and there, according to what I am informed, the spirits "John King" and "Katey" promised to visit Kingston the following day; and visit us they accordingly did in the most unmistakable way, in a way which I have never witnessed before—in such a way as (with the exception of what occurred here a fortnight since) to far surpass any previous spirit-manifestations in England. Mr. Williams, accompanied by his wife and a friend, paid us a visit on Sunday, and we were delighted to see them, thinking as we did of the extraordinary manifestations which had occurred in Messrs. Herne and Williams's presence on other occasions; manifestations which, to all present, were the most convincing, proving conclusively that in these instances the mediums are not impostors; that, notwithstanding the charges made against them by certain Spiritualists, spirit-photos can be and are produced through their mediumship. From what has taken place since my first letter to you, it appears to me that the truth of words used by a friend of mine in a communication to you is beginning to be realised; that in fact Messrs. Herne and Williams are in some instances being "vindicated by the very lips and pens of those who were so bitter against them." Truly it seems as if all were working together for good. For my own part, I would give all in my power if everyone could see what it was my privilege to witness on Sunday; if everyone could thus be shown that spirits, commissioned by their heavenly Father, are endeavouring to carry out the object He has deputed to them, viz. "to unite mankind together in harmony, and afford proof to sceptics of the immortality of the soul." This seems a realisation as yet far distant, but the progress made during the last twenty years shows that the invisibles are working and drawing aside the veil, so that mortals frequently catch glimpses of the world beyond.

But to refer more particularly to the subject in hand, the experiments in spirit-photography were last Sunday further carried out; and a remarkable explanation given by "Katey" may perhaps throw light on the *modus operandi* of the spirits. I have before stated that the experiments have been carried on under test conditions, and as the same rules were observed on Sunday, it is unnecessary for me to repeat the details of the tests. The conducting of the experiments were superintended by "John King" in the audible voice, and he uncapped the camera himself. In the first experiment nothing but a photograph of the medium, Mr. Williams, appeared on the plate. In the next the results were more satisfactory, as there was evidence of a great deal of spirit-power; and in the third the appearances on the plate are so remarkable that I scarcely know how to describe them. "Katey" promised to do her best; and certainly she carried out her promise well. The medium is almost hidden by a luminous haze or soul-substance, which has taken a defined spirit-form, and at the lower portion of the form are apparently folds of drapery. By the side also of the spirit there is evidence that another spirit was present—no features, however, can be clearly seen in either, but the results in this experiment show progress upon what has gone before, and gives promise that if the experiments are continued, results of an indisputable kind will accrue. Mr. Williams sat on a chair near a table, and there is a most remarkable occurrence with reference to

this chair, as a reflection of the upper part of it appears at some distance from the table. "Katey" explained that this was caused by the light being refracted through the aura proceeding from the medium. "It was with this aura, and with elements obtained from the atmosphere," said "Katey," "that spirits were enabled to materialise themselves sufficiently for a photograph of their materialised form to be taken."

Our invisible friends have earnestly requested the continuance of the experiments, and "Katey" herself has promised shortly a photograph in which her features may be clearly discerned. Photographs of "John King," the witty spirit "Peter," and relatives of sitters have also been promised. And with this grand goal in view who would not go on? who would not work to have a memento in the shape of a spirit-photograph of the power of spirits to manifest themselves to mortals?

In approaching the next portion of my letter, the materialisation of spirit-forms in daylight, I scarcely know how to describe what I, with three others, saw; and it requires an abler pen, and a mind with much more descriptive power than I possess, to do full justice to the wonderful, the astounding, and almost incredible nature of the phenomena which occurred. The spirits influencing Mrs. Hardinge and Emanuel Swedenborg predicted that the time would come when spirits of the departed would walk visibly with mortals, and from what I witnessed on Sunday I can say that that time has indeed arrived, that that prediction is indeed being verified: the doors of the spheres are open, and the immortals are rolling away the curtain like a scroll.

In my last letter to you I mentioned that "Katey," in the presence of some friends of mine, had shown herself in daylight, but that I was not present myself. Last Sunday, however, it was my pleasure to witness a similar extraordinary manifestation; and enjoined by "Katey" to send an account of it to you, how could I refuse? It is perhaps necessary for me again to state that on one side of the studio where the photographs are taken a closet has been formed into a developing-room by the insertion of a square of red glass in an aperture made for that purpose in the panelling which separates it from the studio. When the door of this amateur developing-room is closed no light enters except through the red glass, and at the opposite side to this the closet contains two cupboards. Though white light is excluded, the light thrown into the apartment by means of the red glass is such that, after a person has been standing inside a minute or two, everything it contains can be seen plainly and clearly. Thus much for the apartment; now for the manifestation. At an early period of the day the medium (Mr. Williams), three other gentlemen, and myself entered the developing room; and the door of the apartment being closed Mr. Williams entered one of the cupboards and sat upon a chair in a corner of it. Almost instantly "Katey" began speaking, and promised to show herself. In a few minutes she pushed open the door of the cupboard, which was nearly closed, and walked partly out, but was unable to do more than as the light was too powerful. We were directed to come again later in the day, when the light was more subdued; and, ever willing to obey any reasonable conditions laid upon us by our invisible friends, we at once promised to do so. Shortly after 5 p.m. we again entered the developing room, and Mr. Williams took his seat in the cupboard as before. "Katey" commenced talking to us, and laid upon us the injunction that when she appeared we were not to touch her robes or herself until she permitted us to do so; and here language fails me to describe what followed. The beautiful materialised spirit-figure of "Katey" threw open the door and walked from the improvised cabinet into the room, and stood there, as Byron says, "beautiful as a dream," talking with us as plainly

as if she were a human being clothed in flesh. She was attired, after the style of the Orientals, in the most exquisitely fine Indian muslin, which hung about her in folds. It was edged with a kind of lace, woven into the muslin and forming part of it; round her head a portion of the same fabric was wound as a turban, just in the fashion that may be seen in pictures of dwellers in the East; and a portion of this was hanging over her face. At our request, however, she lifted it up with her hand, and her face was then clearly seen by myself and the others present. Although the light entering the developing room threw a red tinge on everything in the apartment, it was most extraordinary that the drapery of "Katey" did not partake of this tinge, but was of the purest white—white as the snow when it first falls from the heavens. With "Katey's" permission one of those present touched her garment, and found it to be, as it appeared, of the purest Indian muslin. For my own part (though an investigator of many years' standing, and though I have been the witness of many of the most wonderful phenomena), the character of this was so astounding, so stupendous, that even now I can hardly realise the full meaning of it, and I can but thank God for the privileges He has allowed me to enjoy. "Katey" expressed her delight at being able thus to manifest, and bid us thank God for it, as she was but his servant, and it was but seldom she could manifest thus, as in most cases the necessary conditions were absent.

I was exceedingly pleased to find in last week's MEDIUM that Mr. Guppy could, by experience, corroborate my statement as to the effect of red light (and, he adds, yellow) in affording spirits power, which they would not otherwise possess, to manifest; and I would advise him and others who desire thoroughly to investigate the new phenomena (the materialisation of spirit-forms) to obtain the services of Messrs. Herne and Williams and provide the necessary conditions; what has occurred in their presence in one instance can certainly occur again, when the same conditions as to light, &c. are observed.

At a seance held in the afternoon, at my house, "Katey" was asked to show herself, and she said she could not do so then, but would in the evening. After some witty remarks by the Brothers "Peter," the seance was adjourned, and while we were present at tea, in broad daylight, at a friend's house, the tea-table, with all the paraphernalia appertaining to a table at tea-time upon it, was floated about a foot off the ground and inclined below the angle of gravity without a single thing the table contained moving from its position. Preparations, suggested by "Katey," were made for the seance in the evening; and at the appointed time for the sitting the circle, to the number (with the medium) of twelve, assembled in my spirit-room, eager to witness the promised manifestation. The medium sat in a corner of the room behind a hastily-improvised screen; but it was some short time before "Katey" was able to manifest herself, as the medium had been so much exhausted during the day. Soon, however, bright lights appeared and floated about the room, and ultimately settled over the table, when it could be seen that they were caused by luminous hands. "Katey" meanwhile kept up a lively conversation, and was not long before she attained enough power to show herself distinctly with the drapery in which she was clad. She went to each person present and allowed several to feel her drapery, and her face again appeared, as described in my previous letters. Many other remarkable things took place, but as my letter has already attained such a length, I will not stay to describe them, but merely mention that "Katey" was joined by another spirit—a departed female friend of one present—who showed herself in the same way as "Katey" did. They stood side by side, and, both in features and the texture of the robes they wore, differed greatly one from the other. Before (according to the wish of "Katey") we concluded with the Lord's Prayer, she herself delivered a most beautiful prayer of thanksgiving. The seance was brought to a close with a hearty "Good Night" from "John King" and "Peter," and a command from the latter that we were to thank God.

I may mention in conclusion that when the photographs were taken, and when "Katey" appeared in the developing room, Mr. Williams was entranced, and that "Katey" during the day told us not to send away spirits who came to a circle in an undeveloped state, but to allow them to manifest, as it gratified them and helped them on in their upward course through the spheres. Being questioned as to the cause of the portions cut from the robes of a spirit remaining materialised, "Katey" said that if the portions were separated quickly from the rest of the garment, it was brought into the material plane, and remained a material object, but it must be separated very quickly for it thus to remain materialised.—I remain, dear Sir, yours sincerely,

W. J. CHAMPERNOWNE.

Kingston-on-Thames, Sept. 3, 1872.

COMPARATIVE MYTHOLOGY.

To the Editor of the Medium and Daybreak.

SIR,—A writer, who signs himself "A Reader,"* has sent you a reply to Mr. McSweeney's article, upon which I should like to say a few words. His first paragraph seems to put it that the existence of Christianity, or of a large body of people who followed that faith, is a clear proof that Jesus existed; and let me ask, is that also a clear proof of all the recorded miracles? Because the existence of Jesus, as a man, is nothing to the modern theologian without the miraculous proofs of his divinity. But grant "A Reader" his theory, and what follows? Why, this—that every mass of people who believe and practise any

religion, become, by the fact of their existence, a "proof positive" of the historical facts of their system. I presume that your correspondent will not accept the divine origin or historical truth of the religions of Buddha, Krishna, Zoroaster, or Zoroaster, because there chance to be many thousands who still worship the myths which we know under these ancient names. If I have rendered the gentleman's argument correctly, I think he will see that it ought to be put in another form to avoid the conclusion that is here pointed out. The writer says that the Pagans "surely knew more of their religion than Mr. McSweeney." Now, the answer to that apparently crushing remark is very simple. Mr. McSweeney does evidently know something of "Comparative Mythology," and the Pagans, confessedly, did not. Comparative mythology is a very young science: we are only beginning it, but even now it has opened up much to us. If "A Reader" had studied it, which I would earnestly recommend him to do, it would take him out of all the old controversies about religion, and give him a much more agreeable field of study. Let me add to this point of his hit at Mr. McSweeney that the most learned even of the Pagans confessed that they did not know the origin of their own gods and religious ideas.

I used to know something of what is called the "Historic argument," but the newer fields of investigation I have found so much more profitable that I have quite given the other up for many years, so I am rather uncertain about quotations, and your correspondent is evidently fresh on the subject; perhaps he will favour us with the "external historic proof" which dates "within thirty years" of Christ's death.

A reference to a Hebrew lexicon will show that the name David is allied to a great many words which have a reference to love, and Christ's title of the "Son of David" may be understood as the "Son of Love," without any detriment to the correct understanding of his character. The effort to suggest the idea of illegitimacy as a rendering of this is in reality the weak point of Mr. McSweeney's article. The creation of the world was the engendering of it. The Hebrew word which we render "create" means "to beget, to bring forth." The book telling of this is called "Genesis," or the generation of things. The word "Logos" is not understood to mean "love," but it is declared to have been this generating power by which all things were formed; and the Logos is declared to be that divine love sent by Jehovah, which not only gave birth at first, but is the only means of *Re-generation*, of being "born again" into a pure and perfect state.

"Love framed the world, and love created man;
Love is the Soul of the infinite plan."

And here we find a most important point of identification, which "A Reader" seems to think as quite out of the question. Cupid or Eros, the son of Venus, was "Love" or "Divine Love," and although represented with Venus as the *Mother and Child*, yet we know that Eros was the oldest of the Gods. Hesiod puts Love, "who is most beautiful among immortal Gods," at the beginning of creation; and Lucian makes Jupiter say to Cupid—"Why, thou urchin, how came you with that little childish face, when I know you to be as old as Iapetus?" Here is a child who is usually represented as such with his mother. He has a title identical with Christ, highest attribute, and Eros, like the Logos, is the Ancient of Days, and creates the world. Of course I must tell your correspondent that in comparative mythology we must accept points of resemblance; at the same time, points of unresemblance must be confessed. A bird is in a sense no more like a man "than chalk is like cheese," yet a comparative anatomist will tell you, from his point of view, that their osseous construction are identical. We know that Christ and Cupid are very differently represented, and yet here it has been pointed out that there is a very strong resemblance—not in one fact, but in a curiously extended connection of points in their attributes. We know that Venus and the Virgin Mary are very different, and yet the points of identity are unmistakable; and here I may note, in the first place, that the identity just pointed out in the sons is a point of identity at the same time so far as it relates to the mothers. Let us consider the two ladies themselves. As to their names, I cannot speak as an etymologist, but I always understood that Mary had something to do with the sea. Let that be as it may, still she is called "Maris Stella," or "Star of the Sea." Does a star not rise out of the sea? I put the question for what it is worth, but would not insist that in this we have the analogue to Aphrodite. As I prefer identification of ideas to that of words, I will point out that Venus had for her husband an artificer, a mechanic if you like; so had Mary: the one was a blacksmith, and the other a carpenter. We know that the blacksmith was called "Divine Architect." We have the counterpart of this in the masonic legend which represents the Great Architect of the universe as a mason. We also know that the Divine Architect was represented as a carpenter. This of course is the older myth of the three, for it must necessarily belong to the time when wood was the material of construction, and we know that nearly all stone architecture is only a repetition of wooden forms. Buddha was a carpenter; one of the Buddhist caves at Ellora is called the "Carpenter's Cave," and a figure of Buddha is there called "the Carpenter." There is in the Hindoo mythology a separate form of the divine architect who is known as Viswa Karma, who is called the "Burhai," or the *Carpenter*. He is a splendid fellow, and, when ordered by any of the Gods, can construct a temple, a palace, or even a city of vast extent, in a night. Now, we of the school who venture to doubt what has been so long considered the clear evidence of historical proof, would suggest that in Joseph the Carpenter you have only got "another form"—that is the Brahminical way of putting it—of the divine architect. Christ himself is "another form" of the same, for he says, "I will build my Church;" and he and his Father, according to the gospel of the infancy, wrought together as carpenters. Now, here comes the point of identity which confirms all this. Mary and Venus each gave birth to a child; each child is a personification of divine love, and in each case the husband of the mother is not the father of the child. The identifications of this kind are very striking, and only remind us that our so-called Christian apologists are always forgetting that Christianity was founded at the creation, and not 1800 years ago, and that the ideas which they claim as peculiarly their own are to be found all over the ancient pagan world. If "A Reader" will read in this direction, and try to understand the spirit of the ancient ideas, he will cease to talk of the bad character of Venus, but will try to understand what was veiled under all these various accounts of the Gods. Venus was not a personification of chastity or

* Whose letter appeared in No. 103.

virginity, but the Greeks had that in Diana and in Athene. Temples dedicated to the Virgin did not originate with the Christian Church. One of the grandest temples in the world was dedicated to Minerva as "Parthenos," or the Virgin. Diana is admitted to be the same as Isis, and yet how different. Isis is the great mother, and is represented as suckling Horus—a type of the mother and child existing long before our old masters made it the subject of their pictures. Let me conclude. If the advocates of the historical system will prove that a divine child was born and nursed by its mother at Bethlehem at a particular date, I think that in reply to this we can show numerous accounts of the birth of divine incarnations in every part of the ancient world, and also can produce icons of them more than 1800 years old; and at the same time I venture to affirm that it could be made evident that these accounts and statues or sculptures were not understood by those who evolved them to be historic facts, but were produced as a symbolic representation of the sacred or divine operations of God in the universe, or what we call Nature. It is that same system which divine love founded at the creation of the world. If this can be made out, it becomes palpable that the historic evidence is a mere waste of precious time, for it is quite unnecessary to the right understanding of the subject.

BEST-SHEM.

RAPID DEVELOPMENT AND WONDERFUL MANIFESTATIONS.

To the Editor of the Medium and Daybreak.

SIR.—Since my departure from London for my summer holiday, events so startling have occurred that I fancy a record of the most striking phenomena may interest your readers, the more so as what I have to relate has occurred in a private house, without the presence of a professional medium, and in the company of a scientific investigator of psychical phenomena, who can avouch the accuracy of my report. As outsiders may be implicated in some of my details, I shall carefully suppress all names and local particulars, confining myself to general details for publication, though I shall be ready to give privately any further information that inquirers may desire.

I arrived, then—no matter how—during the present month on a visit to a friend, who, like myself, is an earnest investigator of Spiritualism. We had before attempted private seances without much result, and we now determined to sit again. The sitters were my friend and his wife and myself. Nothing beyond raps and intelligent comments on conversation was elicited for two days. We were informed, amongst other things, that a band of forty-nine spirits was present, and was attached to us. The following day was Sunday, and it was characterised by an uninterrupted series of manifestations reaching from breakfast to bed-time. On my return from church in the morning, I found that articles had been taken from my dressing-table and placed on my bed in the form of a cross, a travelling writing-desk and two pocket-books being so used. I at once called my friend, and he noted the position of the articles. Loud raps on the foot-board of the bed drew our attention to what had been done. These raps followed me about from chair to chair as I moved. Whilst I was in the room a small skull-cap was brought and hung on the bed-post at the foot of the bed, and my collar was put round the top of the cross as a sort of halo. We now decided to lock the door of the room, having first ascertained that the window was bolted and that nobody was in the room. We did so; my friend pocketed the key, and we went to dinner, raps following me and continuing all dinner-time. After an hour's interval, we revisited my room, and found that the cross had been supplemented by the addition of two brushes at its lower limb. We returned to the dining-room again, locking the door, and the heavy dining-table at which we sat moved round and tilted violently. A tune drummed on it was accurately imitated, and a hymn sung by a child was accompanied by raps. Another visit to the room showed a further addition of a paper-knife and ivory shoe-horn to the cross like rays of glory. These rays were further multiplied by the addition of four other articles from my toilet-table. The door again locked, we went downstairs for a while, and found on returning that the cross had been completed by the addition of a double scent-bottle at the foot, whilst my cap was removed from the foot of the bed and placed over the head of the cross, which now extended over the whole length of the bed, from pillow to foot-board. Loud raps directed our attention to the fact that the cross was complete. Paper and pencil left on the bed, the door again locked, we retired once more. On returning we found on the paper direct spirit-writing: the initials of three departed friends of my own; one in spirit-land thirteen years, the second five years, the third only ten days. Below these was the number forty-six, which makes the total forty-nine, the number previously given as that of the band. As we stood at the foot of the bed, and looked at what must be allowed to be a most startling piece of psychical handiwork, I was impressed to ask my friend to repeat the alphabet. He did so, and the message was given by crisp, clear knocks, "Cross, We Are Happy." I have no time or space for comment, but please note—1. This cross was made by direct spirit-agency of materials at hand. 2. The door was locked throughout. 3. Direct spirit-writing was obtained. 4. No human being could have obtained access to the room, which was my own bed-room, and in a strange house.

Five days afterwards the cross was supplemented by a crown made, in a similar manner and of the same materials, on my bed; it was not made by degrees, but all at once. Direct spirit-writing with locked doors was again obtained. To the initials of my three friends above mentioned, were added the words, "Cross and Crown," with the initials of another departed friend below, separate, and by themselves. In the evening, during a seance, my hand was controlled to write a message, in which it was explained that my spirit-friends had made the cross and crown as a piece of symbolism for me. More was added, with which I will not trouble you, as I wish to pass to another phase of the manifestations.

During our seances, which were held nearly every evening, my friend and I, sitting alone in the dark, found that progressive physical manifestations were given. At first the table rapped and tilted, my chair was moved round, and articles in the room were thrown about. By degrees we found that a book or paper would be brought through the folding-doors from the adjoining room, in which there was a bright light and a lady sitting. Soon the instances of matter passing through

matter were multiplied so greatly, that now we never sit without having several articles brought to us from different parts of the house. On two occasions a quantity of scent has been thrown over my hands and on the table; a rose has been put into my hand; articles from my bedroom and from the drawing-room have been repeatedly brought to us during our dark seances, so frequently, indeed, that it is now invariable whenever we sit. On one occasion, whilst trout-fishing with my friend, I was throwing my fly in mid-stream, standing in the water some yards from the bank, when I felt a stone gently placed in my left hand, two others having been jerked towards me. On the evening above named, when the crown was made on my bed, a double scent-bottle was taken out of the room (the door being locked, and the key in my friend's possession), brought into our seance room, and placed in my pocket. Nor is it necessary to sit formally in order to obtain results. As I sat at dinner, or smoking my cigar before going to bed, raps and crackings occur on my chair, on the table, and near me. Articles are gently thrown about the room; once a tumbler was broken as our eyes were fixed upon it; it did not fall, but simply was cracked and broken as though by an unseen blow; my cap has been brought downstairs and placed on my head, and the heavy dining-table has been raised and tilted most violently whilst no one touched it. Not to multiply wearisome details, let me say in a word that we are never alone; our unseen friends are constantly giving us some reminder of their presence, and that, sometimes, when we least expect it.

The one remaining phase is the development in me of writing mediumship. My hand has been controlled to write on some six or seven occasions. At first the writing was backwards, laboriously done, and the message brief. It then passed into a violent stage, the characteristic being intense rapidity of execution. Those who witnessed the writing express their wonder that the message was at all legible, considering the enormous rapidity with which it was written. On another occasion I was controlled to write a message from a spirit-friend of my co-investigators, and again I wrote of Shaker manifestations, of which I have as yet seen no account, and of the existence of which I am even now utterly ignorant.

I have been tempted to send you this *resumé* of a very extraordinary development of force in a short time—imperfect as it is. Our seances are comprised within the limits of thirteen days. During that time, all that I have recorded, and far more, has been done. As I read my hurried and most imperfect record, I realise how little power I have to present to an outsider any conception of the marvels which have daily and hourly occurred around us. Our domestic life has been interpenetrated with the miraculous. We have come to regard our spirit-friends as inmates of the house—a part of ourselves—partakers of our conversation, sharers in our little jokes. No description, were it ten times as minute as this, can convey to your readers any notion of what we see and know. No power that I can wield could bring home to one who has never been permitted to associate with the denizens of the spheres, any idea of their tenderness and love for those they guard. But at least I can show even the most stiff-necked sceptic "that there are more things in heaven and earth than are dreamed of in his philosophy." I can make even the most unthinking pause, and ask whether this is indeed a dawning of a new era. And I am in a position to put to Dr. Carpenter and Co. a very plain query, which they will find it difficult to answer, unless they are prepared in Turkish fashion to "eat dirt." What is matter? where is your Psychic Force? and how long are you going to hide your head in a cloud of dust of your own raising, and fancy, like the ostrich, that nobody can see through you, because you persist in seeing nothing? "None so blind as those who will not see."

M. A.

[Our readers will recognise these initials as having occurred several times at the end of communications describing phenomena witnessed in the presence of Messrs. Herne and Williams. It is not many months since our correspondent called at the Spiritual Institution as an inquirer, quite unacquainted with the subject. He sends us a drawing of the cross at its various stages, and a sovereign towards the support of the MEDIUM.—ED. M.]

THE SPIRIT-VOICE AND MEDIUM'S VOICE.

To the Editor of the Medium and Daybreak.

SIR.—A well-known and, I believe, honest medium told me the other day that he had never known the spirit-voice to be heard simultaneously with the medium's voice.

Physical mediums who obtain the spirit-voice would throw much light on that particular phenomenon by giving their experiences in the matter in your useful little journal.—Yours, &c.,

R. W.

September 7th, 1872.

[Through Mrs. Everitt's mediumship we have heard the spirit-voice while the medium has been talking, and "John Watt" had to throw her into the trance to prevent interruption. We will be glad to hear other experiences.—ED. M.]

A MANIFESTATION WITH MR. WILLIAMS.

To the Editor of the Medium and Daybreak.

DEAR SIR.—A remarkable manifestation occurred at my house on Wednesday evening last in the presence of Mr. Williams, the medium. There were five persons present. We sat round a table with hands joined, and soon after the light had been extinguished some soft and heavy object fell upon the table, touching me as it did so. We struck a light, and found Mr. Williams minus his coat, which latter was on the table immediately before myself. Is this not every bit as wonderful as the ring manifestation?—Yours, &c.,

DAVID H. WILSON, B.A.

New Wandsworth, S.W.

TEMPERANCE LYCEUM, BRICK-LANE, KINGSTON-ON-THAMES.—Mr. J. J. Morse (trance and inspirational medium) will lecture in the trance state, on Sunday, September 15th, 1872, at seven o'clock p.m. A tea will be provided in the Lyceum for the accommodation of friends at five p.m. Tickets for tea and lecture, 1s., may be obtained at the Lyceum not later than September 12th. Tickets for lecture—front seats, 6d., back seats, 3d.—may be obtained at the doors. Profits to go to the Spiritual Institution.

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National Jubilee Conference of Progressive Spiritualists at Darlington—The Conference Report—A Distinct View of "Katey King"—Manifestations at Marylebone—Dalston Association of Inquirers into Spiritualism—Children's Progressive Lyceum—A Plea for Freedom—Spiritualism and Churchianity—Complimentary Seance by Mrs. Jennie Holmes, for the Benefit of the Spiritual Institution—The Spiritual Review—Rules and Conditions for the Spirit-Circle, &c. &c.

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

FRIDAY, SEPTEMBER 13, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.
SATURDAY, SEPT. 14, Seance by Mrs. Jennie Holmes, for the benefit of the Spiritual Institution, at 8 o'clock. Admission, 5s.

TUESDAY, SEPTEMBER 17, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, SEPTEMBER 19, 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, SEPTEMBER 13, 1872.

THE STATE OF AFFAIRS.

There is a generous awakening throughout the ranks of Spiritualism in regard to the progress and prospects of the Spiritual Institution, and to answer many inquirers these few lines are penned. As to the fund proposed by Mr. Grant, the twenty £5 subscribers have come forward and the greater portion of the £100 has been received. To complete the ten subscribers at £10 each three are yet wanting. The greater number of those who have subscribed have paid their amounts, so that, with smaller subscriptions from various sources, the doors of the Spiritual Institution have been kept open. Had it not been for Mr. Grant's thoughtful and kind suggestion it would have been absolutely impossible to have proceeded. But that arrangement was entered into several months ago, so that the current expenses have been more than equal to the income derived from all sources, leaving the position of the Institution even worse than it was in spring. The only cheering fact is that it has been sustained these few months without encroaching on private means, and there are increasing indications of this support assuming a steady and adequate character. The grievance still remains that the difficulty and friction are unabated, imposing not only ignominy, but acute physical suffering, on the workers in this cause. When hard, brain-working people get summoned for rates, and applied to continually for accounts due at Midsummer and yet unpaid, the reader can imagine what a disastrous effect such circumstances have on the health and nervous system. Indeed, the more sensitive members of the family have been dangerously ill and brought near to the grave by the pressure and anxiety caused by the present, nay, continuous state of things. It will astonish Spiritualists to think that the business of their movement has to be carried on in a kind of hell-upon-earth condition like that described above; but it is nothing but the truth, and has been, more or less, the sole reward of toiling in this field the last ten years. We believe it to be inevitable, and the sure fate of all who have the hardihood to accept such a mission as the one we are engaged in. But need it continue any longer? The time has now come when the fruits of all this self-denial, toil, and suffering are manifest, and it is simply dependent on the humanity of those who read this whether it need continue beyond the beginning of the incoming week. And yet we are expected promptly to observe times and seasons with our work and meetings, keep up respectable appearances, be placid, polite, and affable; at all times ready with the philosophical reply, the apt fact, and the answer that turneth away wrath! We are expected to manifest at all times, and amidst the most trying circumstances, the theoretical virtues of a "Christian," and yet be treated with the conditions of a criminal—of a dog. We do not write thus to sneer at anyone, either rich or poor, but simply to tell the truth. Any person with common feelings of self-respect can imagine what torture the writing of these lines cause. But we are determined that this work shall succeed, and we are willing

to sacrifice feelings, self-respect, and all other forms of selfishness, if they stand in the way. We believe there are thousands who would help if they only knew what was wanted. We have tried to describe plainly the real state of affairs. What is required is a decent sum to clear off impending liabilities, and then the ordinary revenue might be expected to keep matters going. Surely there are many who call themselves Spiritualists who could bestow £10, £50, or £100, without putting themselves to the bitter agony which has been endured over this paper.

As for Spiritualism, it goes on grandly—so fast, indeed, that to keep pace with it we nearly lose footing, and yet dragged in the dirt. Finally, if any of the "unspiritual" laugh and sneer at you, reader, because of what is written above, just tell them that there must be something exceptional in Spiritualism when it can thus actuate its adherents; and if you feel at all ashamed of any of the details, perhaps you can ease your mind and ours likewise by putting your "shoulder to the wheel."

GLASGOW ASSOCIATION OF SPIRITUALISTS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—We have just inaugurated a new era in the history of our Association by a grand opening social meeting in our new rooms.

It is now about seven years since we first became an organised body, representing the grandest truth of the century. During that period we have had a somewhat chequered existence, manifesting at times the highest enthusiasm, and again subsiding into extreme inactivity. While we can point back with considerable satisfaction to the work which we have accomplished in the past, and are thankful for the amount of good which we have been able to achieve, we have had hitherto to regret our want of success in the development of that special power which, as an Association, it was one of our objects to cultivate, and for lack of which we account for the unsteadiness of our progress. Mediums, it is true, have been developed, but not with sufficiency and thoroughness equal to the wants of our vast city. Since the first year of our existence the cry has ever been, "Show us the manifestations." Vainly, in many cases, have we urged the individual investigation of the phenomena in the domestic circles of these inquirers. A thousand objections have been raised, and what little interest had been awakened in the minds of many by means of our lectures, conferences, and literature, has been allowed to become extinguished for the lack of that more substantial and spiritual pabulum found in the physical and test phenomena.

For a considerable time past we have been alive to this peculiar and fundamental weakness in our constitution, and during the last eighteen months have made several attempts to provide for it, but, until recently, without any result. Through the energy, however, of a few of our members, and notably of Mr. H. Nisbet and our more recent convert Mr. Jas. Bowman, photographer, we have at last taken up a position which we expect will, in a short time, tell upon the material and spiritual strength of our noble cause in this city.

We have just completed the fitting up of a very comfortable hall, capable of seating over a hundred persons, in which we intend holding our regular Sunday evening meetings, and a weekly Wednesday night meeting for mutual improvement, reporting of circles, &c. Besides this we have fitted up and furnished a special room for conducting experimental circles and developing mediums. This adjunct we consider the most important feature, the very backbone, so to speak, of our remodelled constitution. Circles are to be established under the immediate supervision of members appointed for that purpose, and are to be open to all earnest inquirers—under, of course, certain special conditions. By this means we expect to be able in a short time to bring the phenomena of Spiritualism under the notice of many who have hitherto been anxiously desirous of witnessing them.

As I have already observed, to inaugurate this new era in our history we, on the evening of Wednesday the 28th ultimo, held a grand social gathering in our hall. About eighty persons were present. After tea the chairman, Mr. Hay Nisbet, in a few opening remarks, adverted to the circumstances in which the Association was now placed, and congratulated it on its manifest vitality and improved condition. From present appearances he augured well for its future prosperity. It was established, as its constitution declared, for the purpose of investigation into the facts and teachings of Spiritualism. He did not mean it to be understood that we were desirous of forming a new Church for the teaching of some peculiar sectarian crotchet. Our object was simply to stand forth for the representation of a grand living truth, as enunciated in the innumerable phenomena of Spiritualism, being well assured that its influence upon society would be ennobling, and, in operating upon the individual heart, would tend to a clearer fulfilment of the laws of righteousness, which were the laws of true religion.

Mr. Keith, of Edinburgh, in the course of the evening, also gave a very interesting address. He characterised Spiritualism as the greatest blessing of the age, and maintained that its tendency was undoubtedly to elevate man, physically, intellectually, and spiritually. It was the grand demonstrator of a hereafter; and to the thinking man who could rightly appreciate its glorious truths it was a godsend indeed. He gave a very interesting account of a visit to the circle of Messrs. Herne and Williams, and also of one to Mr. Champenowne's, which he characterised as perhaps the most extraordinary he had ever attended. His narrative of peculiar personal experiences was much appreciated, both by the members and the several strangers who were present.

Mr. Brown followed, and urged the necessity of united action in the new efforts the Association was making. Much of the success depended upon members individually. The spirits could only come half-way, so to speak. We must give them the conditions and also the encouragement by our own perseverance, before they could do much for us in establishing the line of communication between earth and heaven. For the encouragement of the strangers present, he related several incidents, in his own and his friends' experiences, of extraordinary spiritual phenomena, and concluded by a strong appeal to all to live up to the light which Spiritualism, through its ministering angels, was imparting so freely to mankind.

The proceedings throughout were enlivened by an abundance of musical and elocutionary talent, each one vying with another in adding interest to the occasion. The meeting closed with a vote of thanks to the chairman and the friends who had added so much to the evening's entertainment.

I may be allowed here to express, in the name of the Association, the deep obligation we are under to those societies which, through their secretaries, so cordially responded to the appeal made by me relative to organisation and seance management. It is by such aid, mutually imparted, that permanent associations will be established, being based on the united and varied experiences of Spiritualists.

In conclusion, I may state that the Glasgow Association will be glad at all times to be favoured with visits from friends who may be journeying in our neighbourhood. We reach the hand of cordial brotherhood to all, and desire, above all, an interchange of thought, experience, and sympathy with those associations of a kindred nature to our own.

JAMES BROWN, Corresponding Secretary.

P.S.—Address, Secretary, "Glasgow Association of Spiritualists," 164, Trongate.

AN ANTI-SPIRITUAL DECLARATION.

To the Editor of the Medium and Daybreak.

SIR,—I beg, on behalf of the Committee of Chadwick Mount Chapel, to state that their attention has been directed to the following, which appears in your issue of the 6th instant (*vide* Mr. Meredith's speech, p. 343):

"In Liverpool some of the clergy had opposed the Spiritualists, and with good results to the cause. When the Rev. John Jones lectured against it, they put a tract, or rules for the spirit-circle, in the hands of each person who attended the lecture. A great number of Mr. Jones's congregation were now interested in Spiritualism, and held circles."

To this statement the Committee of Chadwick Mount Chapel beg to give a most emphatic denial, as being quite untrue of any stated member of the congregation. You will oblige by inserting this in your next issue.—I remain, Sir, yours respectfully,

40, Delamere-street, Liverpool,

ADAM BODEN,

10th Sept., 1872. Secretary for Chadwick Mount Chapel.

THE Rochdale Progressive Spiritualists request that all communications be addressed to the secretary, Mr. James Sutcliffe, 83, Trafford Street, Rochdale.

L. N. FOWLER, the eminent phrenologist, is at present lecturing at Huddersfield. We can honestly recommend our readers to attend his lectures and avail themselves of his phrenological examinations.

CHR. COOKE.—Brown, of Nottingham, died years ago, and Stretton's decease was noted in the MEDIUM about a year ago. We have a number of your letters on hand, but cannot find space at present for astrology.

A GENTLEMAN of progressive views, well known in the City (Mr. John Robert Taylor), has suffered a bereavement in the decease of his son, Mr. Alexander Hansard Taylor, a young man of much promise, who fell a victim to consumption on the 6th instant.

THE Anti-Vaccination movement is making substantial progress in the metropolis. On the 3rd instant an important meeting was held at Tranter's Temperance Hall, Pentonville Road. John Robert Taylor, Esq., presided, and Dr. Ellis, Messrs. Thomas Baker, Emery, Morison, Dornbusch, Smith, &c., addressed the meeting, which was crowded.

A CORRESPONDENT has been distributing some copies of the MEDIUM in Cork. He says, "I am confident that it would not take much to Spiritualise the Irish people, because they are already Spiritualists as far as a belief in spirits is concerned." We will be glad to co-operate with any person desirous of taking advantage of this circumstance.

MR. ARTHUR MALTRY sends 5s. towards the debt due to Mr. Burns on the last series of Sunday services in the Cavendish Rooms, and hopes soon to be able to send more. A balance of £1 14s. is yet due, and sums towards it will be gratefully received. The sum of 10s. was recently received from T. F. M., which is hereby acknowledged.

A MEETING was held, at 102, Ball's Pond Road, on Monday evening, for the purpose of instituting an association for the investigation of Spiritualism. Mr. Burns occupied the chair, and introduced the business with a suitable address. Mr. Webster, who called the meeting, said he had been joined by other gentlemen, and he hoped some form of association would be instituted whereby he could receive aid in his endeavours to promote Spiritualism in that district. Mr. Joseph Stephens and Mr. Frederick Stephens both identified themselves with Mr. Webster's movement; and after some remarks from Mr. Morse and others it was resolved to inaugurate the effort with a tea-party in about two weeks' time.

"HAND IN HAND WITH ANGELS."

On the evening of Tuesday, the 3rd inst., Mr. Williams (medium), accompanied by Mr. Russell, came to this office and asked me to accompany them to 61, Lamb's Conduit Street, as they were about to hold a private and special seance at the desire of the spirits. I accordingly went, accompanied by my sisters, Mrs. Nott and Miss Wooderson, both of whom are highly mediumistic. The circle consisted of Mr. Russell, Mr. Andrews, Mr. Clifford Smith and his brother, Mr. Herne, Mr. Williams, my sisters, and self. Directly we sat down in the dark-room six distinct spirit-voices greeted us, and said how pleased they were to meet us; and "Katey" said, "Amy, would you like to see me?" I replied that is what I should very much like. "John King" responded, "All right, my 'Katey' will show herself." The gas was accordingly lighted, and the mediums were securely tied by Mr. Russell. I was requested to examine the tying, and found that their hands were tied to their knees, then to the chair, and, lastly, the one medium was tied to the other by the arms. The mediums sat in the window recess, and the large table was placed closely in front of them so that they could not pass by it. I then examined the room particularly, but found nothing to excite the least suspicion. A semi-circle was then formed in front of the table, about 3ft. from it. We all held hands, including both hands of those who occupied the ends of the semi-circle. As soon as the light was extinguished, "Peter's" voice was heard asking us if we would like to see his vapoury (drapery). I then observed this spirit very busily employed about the room, and I asked him what he was doing. He replied, "I am trying to make my drapery, but I have got a hard job, as your heads are all so thin and you are so knowing that it is jolly hard work." Immediately "Katey's" voice was heard saying, "Amy, can you see me?" On turning round, I observed this spirit standing close behind my chair. The spirit said, "Do you see me plainly?" I said, "Come a little nearer." She stood so close to me that her robe rested on my shoulder. I put my hand up her sleeve to near the shoulder. She laid her hand in mine, and I felt her flesh and pinched up the skin, and it was in all respects like the tissues of an ordinary human being. The spirit observed, "Amy dear, you see me quite plainly. It is no delusion; I am tangible." I asked her to kiss me, and she did so, and it was as natural as the kiss of mortal. We were told to sing, and we struck up "Hand in Hand with Angels," and "Katey" remarked, "Yes, I will walk with you and sing with you." She then walked through the folding doors, which had been left open, the front room being darkened also. As we remained sitting in our places, "Katey" was seen by us all to pass into the front room, singing as she went. She walked all round the room, and came back and stood behind Mr. Russell and spoke to him, thanking him for many services he had rendered her. She likewise kissed him. Leaving Mr. Russell, "Katey" went to all the sitters in the circle, addressing them personally, touching them, and showing herself to them. She was then seen to walk in mid-air over our heads, as Jesus did on the sea. This occurred in the immediate vicinity of Mr. Russell and myself. I exclaimed, "There is Katey walking in the air," when "Peter" replied, "No, she is not, she is floating." Whilst in this position, she was illuminated so that all could see her. "Katey" then came down close behind Mr. Russell and myself, and said, "Amy, come again, and bring James—tell him I want him," and addressing Mr. Russell, she said, "Harry, mind you come too." "Peter's" voice chimed in, "Would you like to see me too, Amy?" He then held his hand open, as if shading his forehead from a vertical sun, which act illuminated the whole of his face and figure right down to his feet. "Peter" said, "I'll show you how we carry things; you understand, Amy." He threw a strong light, as if reflected from his hand, on the table, which brought to our view a paper speaking-tube which lay on it. We all could see the tube on the table by the aid of this spirit-light, though the room was otherwise in complete darkness. The spirit placed the tips of his fingers to within about four inches of the tube, and gradually raising his hand the tube was seen to follow his fingers at the same distance from them, till the tube occupied a horizontal position opposite "Peter's" face, when he talked through it, but without grasping the tube in his hand at all. "Peter" then held a very spirited discourse with various sitters; and at one time there were five visible spirits talking to different persons present—one to Mr. Andrews, "Katey" to Mr. Russell and self, a beautiful female form in conversation with Mr. Clifford Smith, and "Peter" and "Charlie," his brother, on the table. I distinctly saw the mediums asleep in their places as when tied.

At the end of the manifestations the spirits bade us all good night; and "Peter," standing near the mediums, asked us to observe that his voice partook very much of the character of their voices. As a reason, he said that the power was now exhausted, and he could only speak in the immediate vicinity of the "boys," which caused his voice to be like theirs. Just as the spirits left us, they pronounced a very beautiful and impressive blessing. When the light was again produced, the mediums were found exactly as we had tied them. They appeared much exhausted. We had to cut the rope to release them, they were tied so tightly.

15, Southampton Row, W.C.

AMY BURNS.

A TEA-MEETING to open Mr. Cogman's new rooms, 15, St. Peter's Road, Mile End, for the season, took place on Sunday evening. After tea the rooms were crowded. Mr. Burns presided. Mr. Morse's spirit-guides, "Tien-Sien-Tio" and the "Strolling Player," spoke. Mrs. Daniels was controlled in a very interesting manner. Addresses were delivered by Mr. Ganney, Mr. Morse, Mr. Young, Mr. Carlisle, Mr. Blackburne, Mr. Cogman, and Mrs. Brooker. The meeting was a very happy one, and was prolonged for over three hours. It is proposed to hold such a meeting periodically, and we think other associations should do the same.

MR. BURNS'S TRIP TO YORKSHIRE.—Mr. Burns will deliver two discourses in the Temperance Hall, Batley, on Sunday morning and evening, Sept. 22nd. He will also lecture in the Town Hall, Churwell, on Monday and Tuesday evenings, Sept. 23rd and 24th. Further particulars next week.

MRS. JENNIE HOLMES gives a seance for the benefit of the Spiritual Institution, at 15, Southampton Row, to-morrow (Saturday) evening, at eight o'clock. Ticket, 5s., which should be at once applied for.

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 30th.

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

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

Q. How do you account for the identity between the primary elements of Christianity and the religion of the spirits, as propounded by you on last Friday evening?—A. From the same source flow like waters. Jesus was a man so physically constituted as to be highly susceptible of spiritual impressions: his mind was a mirror, vividly reflecting some of the thoughts of the spirit-spheres. Certain, therefore, of the basic principles of his religion were immediate reflections of these thoughts, which, being constant because true, are identical with those that we utter from the same platform to-day.

Q. Is it true that spirits know and communicate nothing but what they are able to read in the minds of mortals?—A. It is not true. It is a matter of fact that even on subjects of a practical and material nature, still more in matters of a psychological and spiritual nature, information has often been communicated by spirits which lay wholly outside the then existing sum total of knowledge on these subjects, possessed by the material plane.

THE STROLLING PLAYER.

When this spirit controlled, the following letter, addressed to "the Editor of the MEDIUM," was read to him. The existence of this letter had not been made known to the medium. A reply acknowledging its receipt had been sent to the writer, but was returned as bearing "insufficient address":—

To the Editor of the Medium and Daybreak.

SIR,—I have just read in the MEDIUM for this week a communication purporting to come through Mr. Morse from "Henry Bawtree" (should be Bawtree). The said Mr. Bawtree was a relation of mine. The communication is in the main perfectly correct; but what has so surprised me is, that he should now say, "Had anyone mentioned to him in earth life that spirit-communication was possible, he should have been horrified."

Now I have had many a conversation with Mr. Bawtree on the subject, and he has even been with me at four or five seances, and has admitted the fact of spirit-communication. This circumstance has engendered very grave doubts as to the reality of the communication. It would have been far more satisfactory if, instead of giving what nearly all London knew before, some greater proof of identification, since what was communicated through Mr. Morse was only a repetition of what had appeared in the daily papers. The family had notified the death three times in the *Times*, once each in *Telegraph*, *Standard*, *Daily News*, and *Echo*. Substance of advertisement was:

On the 2nd, after a long and painful illness, Henry Bawtree, of Colchester, aged 53.

I should have regarded it a clear case of spirit-communication had any further communication in proof of identification been made than what, as I said before, all London knew before from the advertisements.—I am, yours truly,

C. H. HARRISON.

Norfolk Street, Strand, August 24th.

[If "all London knew" of Mr. Bawtree's death, certainly no person at the circle knew of the circumstance, and presumably the medium did not, so that Mr. Harrison's sweeping assertion, and perhaps his other statements, must be taken "with a grain of salt." When the letter was read, the "Strolling Player" in reply, stated that he did not perceive a knowledge of the event in the medium's brain, or he would not have allowed the spirit Bawtree to control. He further stated that Bawtree was not sent for thus to communicate, but came of his own accord. The spirit described him as an impulsive, blustering, go-a-head kind of an individual, who seemed determined on saying and doing as his caprices led him, without regard to the wishes of others, or strict propriety. His control on that occasion had been in keeping with these characteristics, and it was not to be wondered at if a mistake were made. At a private sitting the "Strolling Player" said that the error might arise from the word "not" being left out by the reporter, which would reverse the meaning. Perhaps Mr. Harrison will be kind enough to state whether the above characteristics constitute the "proof of identification" required by that gentleman. We are certain that Mr. Morse was in an unconscious state, and hold it as an absolute impossibility that he could lend himself to such a mean act as the fabrication of a spirit-communication. Mr. Young, of Stepney, and Mr. D. H. Wilson, have both apprised us of the correctness of the communication.—Ed. M.]

Replying to a question that had been put to him on the subject, the "Strolling Player" stated that on inquiry in the spirit-world, he had found that the spirit-guide of the medium, Mrs. Olive, was Marie Stuart, once Queen of Scots.

He then concluded the sitting by an interesting description of one of numerous sanatoria, which he says exist in the spirit-world, through which a large number of the translations from the natural plane have to be passed, in order to be cured of the lunacy of "egoism" or self-esteem.

Last week's seance is left over till next week for want of space.

THE MISSIONARY MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Whilst perusing the columns of the MEDIUM the thought has often suggested itself to me—are there none who avow themselves Spiritualists in the North of Scotland, at least north of the Forth, or are there several who have a slight leaning towards such ideas but are afraid to express them? The latter opinion I fancy to be the correct one. If this is the case, now is the proper time for every such party to strive to secure the services of Mr. Wallace, the missionary medium, who contemplates visiting the Land of Cakes in a few weeks; for surely, when England is bestirring herself with such advantageous results, Scotland will no longer remain in utter darkness and oblivion over a matter which pertains so mightily towards mankind and his future existence.

Let sensible people who wish to investigate pure light and truth at once arouse themselves from lethargic slumber; let them throw off public opinion, and have the courage to come forth to the Light of Heaven, and secure a few days' services of the missionary medium, then give their opinion whether Spiritualism deserves further investigation or not.

By so doing they will find more consolation in regard to the future, and more sweetness mingled in affection's cup at one sitting, than by spending a lifetime in listening to the harangues of our clergymen, many of whom, in the words of Burns, see nothing for us Progressives but—

"A vast, unbottom'd, boundless pit,
Fill'd fou o' lowin' brumstane,
Whose ragin' flame an' scorchin' heat
Wad melt the hardest whunstane."

Whilst among the congregations of such charitable raven-coloured gentry—

"The half asleep start up wi' fear,
And think they hear it roarin';
When presently it does appear
'Twas but some neebor snorin'
Asleep that day."

Are there no Spiritualists in Stirling, Perth, Dundee, Arbroath, Montrose, or Aberdeen? Certainly there are. May Heaven awake them from their slumbers in assisting the advocacy of such a meritorious work!

If everyone of such were to subscribe a little towards the mission, the expense of bringing Mr. Wallace through those various places would be but comparatively trifling; and from subsequent results arising therefrom practical demonstration, I think there would be little difficulty in getting converts to subscribe towards a Scottish Missionary Fund, by which earnest people would be aided in their investigations, and the good of the movement vastly extended.

Trusting this note may be an incentive to some of those who are earnestly seeking after truth,—Believe me to remain, yours faithfully,

MACHETH.

Forres, September 10, 1872.

A communication from Mr. G. R. Hinde, Eastbourne, Darlington, refers to the same subject. He says:—

"Prompted by the letter in your last week's issue of the MEDIUM, referring to Mr. Wallace's proposed tour in the North, I now write to say that we shall be glad if he will stay with us a week. I think he will supply a want much felt among us just now. We know a few earnest souls who are anxious to satisfy themselves of the truths of our sublime philosophy, who, for the want of a developed medium, have not the opportunity."

[A similar application has been received from Mr. Robinson, Richmond Terrace, Hull. So that, with an intermediate week in the Midland counties, Mr. Wallace's progress as far as the Tyne is secured. The development of mediums, and the improvement of those which already exist, is a certain result of Mr. Wallace's ministrations. At Southampton several mediums were found amongst those who were entirely unacquainted with the subject. We will be glad to have further communications on Mr. Wallace's trip.—Ed. M.]

PROGRESS AT HALIFAX.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have to inform you that according to announcement our social gathering took place on Saturday, September 7, when nearly a hundred sat down to a good tea, after which there was a pleasant meeting and entertainment (Mr. Ambler in the chair). The first part of the programme consisted in a brief consideration of our present condition respecting our building project. An architectural plan (prepared by Mr. Joseph Wilson, of Halifax) was inspected and described. I may say that it makes a provision for two stories—one for Lyceum purposes and the other for public meetings—and there is one peculiarity about it, viz., that it provides for a flat roof, asphalted outside, with an easy avenue to it, so that in favourable weather Lyceum exercises can be conducted there with the glorious canopy of heaven for the roof and the profuse beauty of surrounding nature as temple decorations, sublime and ineffable. Urgent solicitations were made for continued support in the project already begun. After this little business we had a short entertainment, consisting of recitations and songs, contributed by various friends. We had also a quaint address given through Mr. Edward Wood, trance-medium, by a spirit who, when in the flesh, was a local preacher, and who was well known in the town of Halifax. His style and language were plain—blunt Yorkshire—but his advice and admonitions were good. A few pithy remarks were made by brother Ashworth, but by far the greatest and most efficient part of the entertainment was contributed through the instrumentality of Mrs. Butterfield, who, along with other friends, came all the way from the Ossett district to mingle with us. She gave us two addresses in the trance, characterised by great earnestness and power, with fluent language, and levelled with pointed force against theological assumptions and presumptions. We felt grateful for her services, and acknowledged them, and we shall probably engage her before long to visit us to do battle against the tide of ecclesiasticism, creeds, and dogmas, and proclaim with effective power the beaming and redeeming truths of Spiritualism.

I feel constrained to say, on my own responsibility, that she is fit to do work on any platform in England, and Spiritualists all over the country would do well to engage her (that is, of course, if she is willing, and I think she will be, as she has promised to lecture for us any time we think proper). I think that it is imperative on all Spiritualists to aid in the getting up of public lectures, and thus take advantage of the mighty power of the platform.—Yours fraternally,

A. D. WILSON, Honorary Secretary.

13, Baker Street, Pellon Lane,
September 9, 1872.

PROGRESSIVE BOOKSTALL AT DARLINGTON.

The following letter is so suggestive of usefulness that we give it publicity:—

DEAR BURNS,—You will be pleased to know that Mr. Dixon has

made an impression on the minds of the knowing ones in Darlington by his bold and missionary effort. If he is not selling much, he is doing his best at verbally giving information; some going away sorrowful and sad, while the most rejoice with exceeding great joy. It seems to me a fine work for those who are naturally adapted for it, which Mr. Dixon undoubtedly is, and well able mentally to defend his position against all comers. Although a working bootmaker, he has been a book and head man all his life, and who better able than he to bring spiritual literature before the public (in this way) in the market-place, and to give it effect with his naturally clear and forcible manner? You know he is not doing this for a selfish end, or to make money; but, hearing your statement respecting the Spiritual Institution when at the last conference, he determined to aid the work, and help to turn into cash the surplus stock, which should be before the people in every town where there is a live Spiritualist. I fancy, if this kind of work could be carried out in one hundred towns throughout the kingdom, it would not only in a healthy way help the Spiritual Institution, but it would so shake the Valley of Dry Bones as to send into eternal silence all editors, scientists, preachers, and other ignorantists who have written a line or uttered a word against truths of which they know nothing.

He tells me that several progressive friends have presented him with contributions of books and pamphlets, and others have intimated that they will do the same. Your old friend Mr. Raistrick, who lives near Leeds, sent him a lot of interesting matter, which, when sold, he assures me every penny will go to the Institution fund. Well, all this is very encouraging for you and pleasing to others; but I hear of other efforts to do practical work in the present movement. The Spiritualists in the north end of the town have organised themselves, and agreed to send up a contribution to the Institution, which I expect will be monthly for a time. The east side have made a similar arrangement, and you may expect soon to hear from the "Central Association." This is the work a young movement requires—the aid it most needs. I will shortly (should no other person do it) give you a description of the book-stall in the market-place when Mr. Dixon gets it in full sail. I expect it to be worth any person's trouble to come and see it when finished.—Yours truly,
JOHN HODGE.
September 9, 1872.

M. THIERS A SPIRITUALIST.

We extract the following from the Paris correspondence of the Echo:—

"M. Thiers is determined to prove beyond doubt that he is a great man, and not only a great man, but a courageous one too. Notwithstanding the Herculean labours of the Government of an ungrateful country which he has taken upon himself, his Excellency manages to find time to devote to philosophical study, the result of which, we are told, will be a colossal work against Materialism, and with regard to which M. de Lavedan, the Prefect of the Department of the Vienne, furnishes us with the following authentic details:—

"A few weeks ago M. Thiers did me the honour to inform me that he was occupied with a special work, independent of his other labours. 'I should be glad,' he exclaimed in a tone of noble indignation, 'to confound Materialism, which is a folly as well as a peril. There is a fine book to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory and the re-organisation of the country, but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work; during all that time I have been exploring botany, chemistry, and natural history for arguments against the detestable doctrine which leads honest people astray. I am a Spiritualist, an impassioned one, and I am anxious, I repeat, to confound Materialism in the name of science and good sense.'

"The *Courier de France* adds another detail. In speaking one day with some friends about his new volume, M. Thiers said, 'I must give a pendant to my book upon property. I am preparing it, a work against Materialism. There is no great distance between the enemies of God and the foes of those who possess anything.'

MRS. OLIVE'S SEANCES.—The meeting on Thursday last was very fairly attended, the conditions were good, and the communications received were of a high order of excellence. The presentations were of the utmost social range, from the negro "Hambo" to "Queen Elizabeth." The latter spoke with much vigour of thought and expression. She drew a vivid picture of the feelings of pride and scorn with which she had entered the spirit-world 300 years ago; of her imagining she should be treated there with the same deference as she had been treated here; of the resulting violence and rage with which her disappointment consumed her; and of how for many many years she had been tossed on a restless sea of remorse until utterly exhausted, when Marie Stuart, whom she had persecuted here, and others came to her as angels of mercy, and gently let into her mind the knowledge and perception of the way of escape. All this had taken 200 years to accomplish, and she was now located in the fifth sphere. We are informed by the spirit-guides of this medium that it is their intention at these Thursday meetings to present, as opportunity may offer, a person who has been celebrated during the last 300 years in history, art, science, or literature. The good faith of these presentations will be guaranteed by their being made under the personal superintendence of the spirit-guide—Marie Stuart, whose identity with the once unfortunate Queen of Scots has been affirmed, after inquiry in the spirit-world by the "Strolling Player," through his medium, Mr. Morse.

DR. LIVINGSTONE says that an African tribe, when led off as slaves, sing a wild song of despair to the effect that when they die they will wear no yokes, but that they will return and haunt to death their captors and taskmasters. This is a curious belief in the power of the returning spirit. There seems to be some excellent materials in the character of these people which is embittered by the curse of slavery, carried on by "protected English subjects." These Africans, even in war, will not plunder a market-woman's basket. Why don't they send missionaries to Europe?

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, SEPT. 14, 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. 15, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, SEPT. 16, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
WEDNESDAY, SEPT. 18, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, SEPT. 19, 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, 7, Corporation Row, Clerkenwell. Public Seance at 8 o'clock; doors closed at 8.30 p.m. Free.

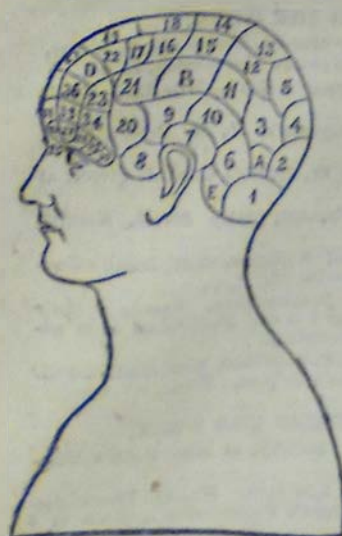
SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, SEPT. 13, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, SEPT. 15, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
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.
GLASGOW "Association of Spiritualists." Public Meeting at 6.30 p.m., at 161, Trongate.
MONDAY, SEPT. 16, 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. 17, 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. 18, 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.
GLASGOW "Association of Spiritualists." Weekly Conference, at 8 p.m., at 161, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
THURSDAY, SEPT. 19, 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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