



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

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[PRICE ONE PENNY.]

THE MEDIUM TO ITS READERS AND SPIRITUALISTS
 GENERALLY.

"Nothing succeeds like success."

A healthy positive organism always attracts nutritious particles to it, and thus augments in magnitude and power. A sickly, cadaverous creature, on the contrary, repels food and supporting juices, and day by day approaches nearer to final dissolution. It has always been our effort to maintain the MEDIUM in the former state of physiological polarity, to indicate evidences of growth and progress, and from time to time to augment the amount of useful matter which it contained. We have been impelled to do this more in respect to our considerations of the requirements of the movement than our own financial position. We have felt that the MEDIUM belonged to Spiritualism, and was not the private property of any individual; that its life-work was to promote the cause, and not to put money into the nominal proprietor's pocket. We have also felt that thousands of minds have attached themselves affectionately to our little paper, as the weekly exponent of Spiritualism, and that any depletion in our appearance or wavering in our conduct or principles would have a depressing and retrograding action upon many ardent minds who look for encouragement in our columns. Spiritualists, in their unpopular work, require stimulus and evidences of success rather than indications of difficulty and disappointment; and it affords us great pleasure to be able to point to the present issue of our paper as an effort to supply what is needed in this connection. In the first place, we, in common with our readers, have to thank Mr. Bielfeld for the beautifully executed design which adorns the top of this page. Our kind friend, in the first instance, executed the sketch in oil colours, and then had it drawn on wood and engraved entirely at his own cost, thus supplying us with the block fit for press without involving us in one farthing's expense. To this improved feature we have resolved on adding a better quality of paper, so that the MEDIUM may take its place amongst the other prints of the day without discrediting Spiritualism by its appearance. The present number is also enlarged one-half, but this addition will not be permanent. In the meantime, it is our intention to give occasional supplements, to allow us to bring before our readers the merits of the spiritual literature, and a review of the principal contents of our monthlies. As soon as circumstances will permit of it, we hope to see the MEDIUM permanently enlarged.

Having thus discussed our appearance, we beg to say a few words as to our conduct. It has always been our effort to make Spiritualists feel that this paper is *their* MEDIUM, and not the exponent of the views of one person or set of persons. Hence, our columns have been largely occupied with communications "to the Editor," thus allowing every Spiritualist who had a fact, a thought, or suggestion to offer, to occupy the same position as the Editor does himself. It has been our strict rule not to editorialise too much any communications thus received, but to let each correspondent appear as nearly as possible in his true colours, and deliver his message from his own particular stand-point. This latter arrangement being a prominent feature in the MEDIUM, it extends to all that freedom and opportunity which the Editors would desire for themselves.

And now, as to the various classes of Spiritualists and forms of Spiritualism which are supposed to exist we have one word to say. We are quite unconscious of any such distinctions except in the brains of those who entertain them. The terms "Scientific" Spiritualism, "Christian" Spiritualism, and all other sectionalising and disjointing phrases we most heartily deprecate. True, we are well acquainted with the phenomenal experiments of Mr. Crookes, Mr. Serjeant Cox, and the Dialectical Society—the lucid arguments

of Mr. Wallace, and other special experimenters and writers; but in these we see the very same results—the identical Spiritualism which is exhibited in the investigations of experimenters all over the world. Spiritualism being a record of facts, and facts being science, all true Spiritualism is scientific. Spiritualism, even in the assumption of spirit-communion and the identity of spirits, is not in any respect hypothetical, but, in the experience of those who go thus far, these departments of the subject are just as certain facts as the phenomenal investigations of Mr. Crookes or the Dialectical Society. It is, however, very unfortunate for science to see any of its parasites desire to put forward his individual conclusions as a finality. Science admits of no finality, neither does the true Spiritualist. Facts are facts as far as they go; but even those that are ascertained cannot in any way limit the existence of the unexplored series which may extend into the regions of the unknown. It is our aim, then, in regard to Spiritualism, to be eminently scientific, and by ignoring all attempts at the ascendancy of any clique or person, with their special findings and crude dogmas, we welcome all who work in this movement as valuable and praiseworthy, in so far as their labours tend to the discovery of truth.

Our position in respect to another department of the subject is similar. We thoroughly understand what is meant by the Spiritualism of olden times, more particularly that which is recorded in the Bible, including the testimony of Jesus, of the Apostles, and the societies which they founded. These forms of ancient Spiritualism we can heartily appreciate, explain it by what appears at the present day, and testify to the beautiful harmony which runs through the Spiritualism of all ages and people. But we are entirely deficient in a knowledge of "Christian" Spiritualism. We have never yet been able to discover its existence. We have always experienced the fact that Christianity and Spiritualism were entirely opposed to each other. Therefore the religion of our modern churches cannot be the religion of Jesus. The lesson which we learn from these considerations is, that all true friends of the movement should adhere closely to Spiritualism *per se*—be guided by the facts, historical and modern; and there can be no schism, antagonism, or misunderstanding in our ranks. But once admit the possibility of the existence of certain *kinds* of Spiritualism and *grades* of Spiritualists, and the element, not only of weakness, but strife and mutual animosity presents itself. Such being our convictions, we hope our true friends, and the reliable pillars of the movement, will excuse us for the tenacity with which we adopt the above declaration as our guide in the public advocacy of Spiritualism.

We cannot conclude without referring to our contemporaries, each of which, in its peculiar way, aids in promoting a popular knowledge of Spiritualism. Our cordial acknowledgments are due to our elder brother, *Human Nature*, for many fraternal notices and encouraging expressions. There are also the *Spiritual Magazine* and the *Spiritualist*, monthly publications which give currency to a great amount of excellent matter. Though we have nothing for which to thank these periodicals further than the fact of their existence, yet this is sufficient to merit our cordial recognition. The *Christian Spiritualist*, too, which professes to be an organ of "Arianism," whatever that may be, but which we have much pleasure in crediting for the numerous allusions to the facts of Spiritualism and mediumship it contains, particularly the phenomena observed at Mrs. Everitt's circles. These three periodicals seem to have a desire to sectionalise Spiritualism in various ways, yet in so far as they teach the truth they are worthy of our kindest consideration. In short, we heartily wish to all our contemporaries every good thing which we could desire for ourselves, in so far as they and we may prove worthy

thereof. It is due to our Transatlantic contemporaries to acknowledge their kindness also, which is much more marked than the attentions of our nearer neighbours. The *Banner of Light* has said many pleasant things respecting our work, which is in the highest degree honourable to the magnanimity and liberality of that oldest of American publications on the subject. The *American Spiritualist* is also equally friendly. The *Religio-Philosophical Journal* frequently gives a whole page from our issues, representing Spiritualism in England. To these indications of fraternal feeling we must add the friendly attitude of the *Harbinger of Light*, published monthly in Melbourne. That we may all work together more harmoniously and perfectly in the year which has just begun is our earnest wish.

Finally, to our friends and supporters everywhere, we tender our heartfelt appreciation of the confidence reposed in us. With friends only we mean to travel through the year now entered upon; our foes, if we had any, we hope are entirely won over by the good feeling which we experience towards them.

MR. DUGUID'S TRANCE-PAINTINGS.

Now that the proposed subscription sale of Mr. Duguid's remarkable productions is eliciting so much interest in the peculiar form of mediumship whereby these works are produced, we present our readers with a graphic account of the way in which they are executed. The narrative is from the pen of Dr. Anderson, and appeared in *Human Nature* some time ago. It is a very fair description of seances of a similar kind at which we have been present, when the medium has painted in the light and the dark alternately, the difference apparently being inappreciable by him. Mr. Duguid has devoted much of his leisure time during the last few years to this form of mediumship, and during that time he has been useful in convincing hundreds of persons of the actuality of such phenomena. This service is highly valued by many Spiritualists, some of whom are taking eight, ten, or twelve tickets for the forthcoming subscription sale. We hope many more will follow this excellent example.

"THE MEDIUM AT WORK."

"By the kind invitation of Mr. H. Nisbet (who acts as 'medium' between the public and Mr. Duguid, the painter), we paid a visit recently, accompanied by an old mesmeric friend, to see how matters were progressing. We may here state that we have been personally acquainted with Mr. Duguid, Mr. H. Nisbet, and all the parties more immediately concerned, for some years, and can testify to their thorough honesty of purpose, and gentlemanly conduct in giving every reasonable facility to those interested in the investigation of such phenomena. Having had the novelty of the matter brushed off by previous examination, we were the more able to examine and watch critically the various movements of the medium.

"On arrival, we found several gentlemen before us, and ere long there was a company of six or seven to watch the proceedings—several of them for the first time, and somewhat sceptical. Our host had laid out for inspection several of the finished paintings, including some of the medium's first attempts, which enabled all present to judge of the progress that had been made. Having examined these carefully, and had a friendly chat on the subject, Mr. Duguid now entered the room, when we all sat down and kept quiet. The medium placed himself in a chair, and sat quietly for a few minutes, when his eyes closed, and he appeared like a person in the mesmeric trance. Presently he rises from the chair, advances a step (his eyes still firmly closed), smiles, shakes hands with the invisibles (three in number), and bows politely, with an air of reality about the affair that is somewhat amusing to onlookers; realising the picture of Ben Johnson—

"He's up, and walks
And talks in his perfect sleep, with his eyes shut,
As sensibly as he were broad awake:
He'll tell us wonders!"

The introduction over, he walks up to the easel, which had been placed almost beneath the gaselier, for the benefit of the strangers. A small landscape, already half-finished, was to be his work. But now that he is entranced, we may take a good stare at him without being considered rude. He is of ordinary stature, and strongly built. His temperament seems principally what is known as bilious, with a good dash of the fibrous, indicating a quiet, receptive, plodding character, with considerable muscular endurance. The head is large and well shaped—in fact, a good specimen of the national type; pretty strong in the reflective organs, and broad about Caution; the perceptive somewhat prominent; the whole head high above the ears, which is said to give an æsthetic tone to the mind. He seems principally deficient in Ideality, the head narrowing considerably in that direction; the appearance about the eyes, too, indicates a lack in the organ of Language; and there is likewise a slight want in the region of Self-esteem. Out of trance he is quiet and retiring, and he retains this peculiarity while entranced, rarely speaking till the painting is over. . . .

"All present were surprised at the rapidity with which he worked. He stops for a few seconds occasionally, and looks at the picture knowingly, sometimes rising from the chair and retiring a step or two. To show that the light was of little consequence, except to enable us to see, the gas was screwed out, except one jet, which was obscured by holding our hand between it and the canvas, so that it was impossible to tell what he was painting. We had carefully noted the appearance of the work before lowering the gas, and on turning it up suddenly in three minutes, found he had introduced several small boats on the loch in the foreground, and had brought out more distinctly a castle which stood on the margin of the water. He then, to our astonishment, with what appeared to be a few careless daubs, inserted a pleasure boat, in which were several figures. He continued to paint in this manner for upwards of an hour, when he took a common card from his pocket and commenced a rough sketch of a landscape, for the purpose, apparently, of using up the paint on his brushes. He now carefully put the paints in order, wiped his brushes and palette, closed his box, and turned round his chair, as if done with painting for the night.

"Having risen from his chair, he appears, from the lively expression on his face, to have some pleasant banter with one of the spirit-

painters who influence him (Jan Stein, we are told); then sitting down again, the spirit, through the medium, says he is ready to answer any questions from those present. Various questions were put, and answered generally to the satisfaction of the inquirers; but as they were mostly of a commonplace character, we shall not trouble the reader further with them. The questioning over, the medium now rose, shook hands with the invisibles, bade them good-night, bowed politely, and sat down. To prevent the light hurting his eyes when he awoke, the gas was lowered. In less than five minutes he awoke, rubbed his eyes, and looked as human as any present. On questioning him, he said he had but a very faint impression of anything that transpired while he was entranced."

Since the above excellent description was penned by Dr. Anderson the development of the medium has been characterised by other features, without reference to which, any account of him would be incomplete—we allude to the *direct* paintings, drawings, and writings now produced at almost all the sittings. We may here observe that a very full description of a seance at which direct paintings were produced was given in an early number of the *MEDIUM*. The paintings then obtained are on view at the Progressive Library.

Nearly three years ago, it was suggested—as a test of the abnormal condition of the painter—that he should, after the usual work on the large picture, begin and finish a little card painting or drawing in the presence of the company assembled. The suggestion was adopted, and at various subsequent sittings a number of small oil paintings were executed by the medium, sometimes in the light and sometimes when the gas was turned down, with just as much light as enabled us to see him working. The time occupied ranged from eight to twelve minutes on each picture. These little paintings were invariably given away to parties present, and were much prized as good tests of the medium's trance-condition.

About two years ago, however, a still further development was manifested. We were told through the medium that these small paintings and drawings could be done in less time if we could ensure total darkness. This was done, and the result was, that equally good pictures were produced in from one to three minutes. On one occasion, when the time occupied was five or six minutes, we got six separate pictures, painted on one card, and as close to each other as the squares on a draughtboard. Subsequently, on getting a landscape done in little more than half a minute, we expressed our belief that it was impossible it could be done by the medium, when we were told that we were right in our conclusion—that the little card pictures were the direct work of the spirit; and to prove this, on turning off the gas, the medium laid his hands in ours on three several occasions while the paintings were being done. From that to the present time, we have not only had direct paintings and drawings, but direct writings. One of these is in Hebrew characters (Deut. xxxii., 4), several in Greek, some lines in Latin with English translations, and a goodly number in English. On one occasion, an array of Egyptian hieroglyphics were thus produced on a card. At another sitting, a piece of blank printing paper which had been laid on the table was picked up by the medium, breathed on, and placed by him in a gummed envelope, which he sealed up, and placed beneath the opened lid of his paint case. After a few seconds of darkness, the gas was re-lighted, and on tearing open the envelope, we found one side of the paper covered with writing. The time occupied in writing, as much in some cases as would cover a page of note paper, ranges from ten to twenty seconds.

Along with his development as a painting medium, Mr. Duguid has for two years been subject to the influence of an ancient Persian, who, through the medium in trance, is giving a series of interesting passages from his life in the body, extending onwards to his life in the spirit. Several of the drawings and most of the direct writings have been done for the purpose of elucidating the Persian's narrative. A large oil painting is in course of execution, under the direction of Jan Stein, illustrative of an account of a seance witnessed by the Persian in an ancient Egyptian temple, 1,900 years ago. The figures, five or six in number, with the surroundings, form a picture which promises to be one of great interest to investigators in this field. An extra large size oil painting, having for its subject the Magian "Grove Worship," has been promised.

OMEN AT NAGPORE.

(From "Notes and Queries," September 21, 1861.)

On returning home one evening in the month of June, 1861, going at a brisk canter, my horse came to a sudden stop, almost pitching me over his head. It was quite dark, and I could see nothing. After regaining my seat I looked forward into the darkness, and saw a number of animals moving across the road at a quick rate just in front of me; there might have been about twenty. My first idea was to follow them and ascertain what they were; the second thought was, that a ride on a dark monsoon night across country was not a safe thing—that I had better go home. On my way I called to see a friend, to whom I told that I had seen the animals. He said they might be a herd of cattle from the city (Nagpore), where there are numbers of sacred cattle running at large, or they were probably a family of black-faced monkeys (the *Enchitellus*), which makes its way to the city at intervals; but said he would send a man to see as soon as it was daylight. I called upon him in the morning after going to the place myself, where I could see no traces of cattle of any kind; this was surprising, as the ground was soft, and any animal passing would have left marks. The marks of my horse's feet were quite distinct. My friend told me the man had been, and could not see any marks, and had come to the conclusion that what I had seen was a party of spirits that were paying a visit to the city to foretell some event that was about to happen.

It is firmly believed by the natives at Nagpore that when anything is about to happen to the family of the Rajah, the spirits come in the form of black-faced monkeys, who sit upon the palace and hold a consultation for two or three days, and then take their departure; after which some calamity is sure to happen to the family. The last occasion of their paying a visit was a few days before the death of the late Rajah. The natives say they make their appearance once in three or four years.

JOHN WHITTAKER.

Nagpore.

The Spiritual Review.

HINTS FOR THE "EVIDENCES OF SPIRITUALISM."

By M. P. London: Trübner. 119 pp., cloth, 3s. 6d.

Some people have not a taste for personal investigation, and depend for their convictions upon the authority of others. In the matter of Spiritualism this work will just suit such people. Many well-attested facts are adduced, and the author employs much logic in discussing objections. In a dialectical sense, the work will be of some use to Spiritualists who have to meet objectors. The work opens by assuming that there is "no antecedent incredibility in spiritual manifestations," but, on the contrary, a general probability derived from Bible testimony, the experience of nations, and the fact that Spiritualism supplies a want in human nature. A body of evidence is then adduced, derived from the experience of those who have investigated Spiritualism, and the work concludes by considering a series of thirteen objections. We quote part of the most important; some of the others are quite trivial, though no doubt advanced frequently by those who consider themselves possessed of a respectable amount of intelligence.

OBJECTION XII. *If any spirits are evoked, they must be evil ones, and the practice of Spiritualism is unlawful.*

Answer. It has often occurred to me that this objection—which by implication admits that spiritualistic phenomena may be *real*—might be a difficult one for Spiritualists to meet. Nor can it be disputed that, supposing any spirits at all to be summoned, the probability is some of them would be evil. I understand, moreover, that the fact of the spirits being of all kinds, good, bad, and indifferent, truthful and lying, is distinctly asserted by the upholders of the creed. This much, then, must be admitted. But have we any reason for going a step further, and asserting that *all* the spirits which are said to hold intercourse with men must necessarily be evil ones? For this is the meaning of the objection.

Now, the question is this: Is *all* intercourse with spirits of every kind necessarily of this character? I don't think this can be asserted; because the same Paul who condemns witchcraft speaks of the "gift of discerning spirits."

Moreover, all through the Bible we have what may be called an accredited class of seers, or, as we should call them, mediums, who are never confounded with those "who practised divination" (Deut. xviii.). The exact nature of their powers it is impossible to define; but it is important to notice the point, for this reason, that just as all those who foretold future events, and were consulted on that subject, were not necessarily "an abomination" to God, so it does not follow that all persons communicating with spirits should be identified with those "who possessed a familiar spirit." These seers seem to have divined "in the name of the Lord,"—that is to say, lawfully, with professed submission to the theocratic Ruler of Israel; not illicitly, like the others. Thus, when Saul is sent in search of his father's asses, his servant suggests to him that they should go to "a man of God, an honourable man; all that he saith surely cometh to pass." Saul regrets that they have spent their money, and cannot pay the requisite fee, and his servant thereupon produces a quarter of a silver shekel which he has remaining. The author, or editor, of the book, adds, "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet, was beforetime called a Seer" (1 Sam. ix., 9). "Inquiring of God" here evidently means what we mean by "having one's fortune told," going to ask where a lost object will be found (as in this very case of Saul, and a very common ground for resorting to gipsies, &c., nowadays), and the like, *i.e.*, asking through a professional medium for an answer to a question, such as it was thought could not be learnt by ordinary means, the unknown being supposed to lie in the hand of God.* We do not hear that any blame is attached to Saul and his servant for consulting this seer (who turns out to be Samuel). On the contrary, the former is immediately afterwards, by Divine command, proclaimed and anointed King of the Jews. Later, we hear of God, "David's seer;" "Heman, the King's seer;" "Jeduthun, the King's seer;" just as one might speak of the Pope's confessor, or the Laureate of George III., or the Duke of Argyll's piper. And Amos, when addressed by Amaziah as "O thou seer," and bidden not to prophesy any more at court, replies that he is not a professional prophet or seer, but carries a special diploma. "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore-fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos vii., 12–15). And elsewhere we read of the "sons of the prophets." They seem, in fact, to have formed a large class of authorised "canny men," not laying claim to any Divine commission, as the above passage shows, but exercising their mysterious powers under the sanction of the law, and quite distinct from the sorcerers and wizards, who were deemed worthy of death.

Meanwhile, I cannot but think that dealers with "familiar spirits" may be fairly taken to mean such as had entered into a compact with an evil spirit for purposes of gain, or the gratification of personal vengeance, or the like ends, and such also as employed their art for similar objects.

But gathering as I do from publications which are the organs of this creed, that the greater number of seances are opened with prayer, and with a Bible on the table; that the spirits generally call for hymns, and not unfrequently join in singing them; that for the most part they give the most excellent advice, to the effect that people ought to go to church and chapel, to avoid tippling, &c.; that, moreover, many of them have turned their hearers from infidelity; then, in accordance with the maxim that "a house divided against itself cannot stand," I am forced to conclude that these spirits, supposing any such to appear, are good, orthodox spirits, to whom no objection can be taken, and intercourse with whom, so far from being a crime, cannot be considered as anything but a great religious advantage (not to speak of happiness and comfort) to the genuine Christian.

* It was in accordance with this idea that the eleven apostles cast lots, and chose Matthew, on whom the lot had fallen. The tribes had their position in the Holy Land determined by lot. The notion runs through the Bible. The *sortes Biblicæ* and *sortes Virgilianæ* of the Middle Ages are well known. The superstition is hardly extinct yet.

EIGHT DAYS WITH THE SPIRITUALISTS. London: Pitman. 8d.

Mr. James Gillingham, of Chard, author of "The Seat of the Soul," is no stranger to the readers of the MEDIUM, many of whom possess his work, and have read it with pleasure and profit. All who know that gentleman cannot but admire the native ingenuity of his mind and his natural aptitude for delicate and life-like mechanical contrivances. As intimated by us a few weeks ago, he has just published a small work recording his experience during a short visit to London in September last. He gives an account of what occurred at two sittings with Messrs. Herne and Williams, at Mr. Morse's Friday evening seances, and elsewhere. There is nothing new in the work, as the proceedings at such meetings are pretty well known to all our readers. We notice the pamphlet chiefly to take exception to some of the statements and conclusions made therein. He says, in recording his first seance with Messrs. Herne and Williams, "As all hands were held it is to be supposed there was no room for trickery;" and he also declares, "Whether it was the work of the devil, or the work of the mediums, or the work of departed spirits, I am not prepared to say." However, a bunch of flowers was heard to rustle behind a picture where they had been placed before the seance. They were afterwards taken down, by a means for which our author cannot account, and pushed into Mr. Herne's face. John King then spoke in an audible voice. A chair, a music-stool, and another chair were "swung up to the ceiling and came down with a crash." Then the easy chair was taken by Kate, "put on the sideboard, and turned down on Mr. Herne's shoulders." "The table became convulsed with rappings and knockings." The piano was opened, strumming was heard, one of the strings flew, and then "the cover was let down with a crash." At his mental request, the writer states, the flowers were at once placed in his lap, and he afterwards received "three cracks on the head with the tube." Notwithstanding all these wonders he thus concludes: "Well, I left far from satisfied. I went to get truth, and I felt I had got trash. . . . I left with the impression that it was the work, to a certain extent, of the mediums, and that we had all been humbugged. I do not say it was really so." No, we should think not; after the declaration made above, in which the name of the devil is mentioned, we should think there was no room for another hypothesis.

We think there is some little exaggeration, as well as inconsistency, in the account quoted from. In the first place, no string of the piano has ever been broken as described, and the "crashing of the chairs," "hats, sticks, &c., began to pour upon the table," and other features are simply over-coloured. If these things had really taken place thus, and if hands were united, how is it possible to find any opportunity for discrediting the honesty of the mediums?

Mr. Gillingham does not correct himself in his allusion to the second seance he had with the above mediums. Here is his account of it. "The seance was similar in character to the first I recorded. You have read my convictions as to the first; my convictions were the same of the last. There may have been spirit-power present, but my conviction was that there was some human power too, to make the seance of more effect. However, the voices were the same, 'John King' and 'Kate' being present; the chairs, as usual, were flung on the table, with hats and sticks. An antimacassar is thrown over my head; next a chair is placed on the top of my head; the table is convulsed, and rises and wriggles a foot from the ground in mid-air. The mediums declared that I was the cause of most of the manifestations, as they were all spent upon me. The great lounge was next taken up, and tilted up upon my head, legs upwards, while the side rested on the medium's shoulder; the table begins to wriggle and push so, that it knocked the medium and me over our chairs, floundering on the floor, the lounge being on me. Of course you would have thought the very devil himself was present. A light is struck, I am relieved from my position, things are re-arranged, and we sit again. My schoolfellow, from Chard, who was with me at my first sitting, was also present on this occasion. Lights are again turned out, the table begins again, the fender and whole of the fire-irons are wrested out and flung upon the table. The shovel falls into my lap. After a short continuance of this we broke up, and, as I said before, we considered it not profitable, and far from instructive. This is the last of my seances."

In the first place, we would remark that it is only a wise man who can receive instruction under any circumstances; but Mr. Gillingham makes two blunders which are not indicative of wisdom in the channel in which he was investigating. First, the phenomena ought to have instructed him of the fact that there was a power present capable of moving physical objects without human intervention. Such a startling discovery ought to be considered "profitable," if new facts in nature are of any value at all. Secondly, an unwarrantable insinuation is made upon the character of the mediums, which is not a mere matter of "honest conviction" on the part of the writer, but a source of personal damage to the parties involved. We grant that, at the public seances, there are not the indisputable test conditions present for establishing the certainty of every manifestation which takes place, but before he expressed himself so decidedly on the moral integrity of others he ought to have taken some trouble to verify his position, if not in duty to himself, at least to those whom he censured. He should have gone with his friend, and had a private sitting with these mediums, as others have done, holding their hands tightly round the table, and then he would have been in the position to report whether it was possible for the phenomena to occur under such circumstances or not.

Mr. Gillingham was present when Mr. Morse's seances were resumed for the season, and he reports what took place at considerable length, evidently from memory, and, such being the case, with remarkable accuracy; yet we have to take exception to one important misstatement. He makes Tien-Sien-Tie reply to a question: "The Bible is the only reliable book in which we can place confidence." Now Tien never uttered such a sentence, nor is the tone of it at all in keeping with his teachings. He continually impresses his hearers with the fact that human reason, supplemented by spirit-intercourse and the numberless experiences of life, are the only reliable guides as to what is true. Tien, in speaking of the truths upon which Christianity is supposed to be based, does not refer to the Bible for corroboration, but to the fact that morals and spiritual phenomena were the same 2,000 years ago as now—a truth which cannot be established by Bible testimony without the corroborative experience of those who entertain the conviction.

In the sequel he gives evidence that he entirely misunderstands the use and position of historical records and religious opinions. He makes out that his religious theories and the Bible are, as it were, the object and end of spiritual knowledge and enlightenment, whereas they are only the means to that end. Those who adopt such a view of things are sure, sooner or later, to fossilise into narrowness, misrepresentation, and bigotry. The Bible, as a spiritual record, is not to define religious truth for man, but to aid him in defining it for himself, and our present religious views, however good or true they may be, are not a finality, but simply the stepping-stones to a higher appreciation of Divine reality. For his other experiences we refer the reader to Mr. Gillingham's little work. Such a pamphlet should have been written with more care, especially where the author puts so much of his matter into the mouths of others. Miss Lottie Fowler is made to say that she predicted the "Stowmarket Explosion," whereas it ought to have been Bridgeport, Conn. Other misstatements as to proper names, equally flagrant, are to be met with. We experience some relief in thinking that the pamphlet is not written in the interests of Spiritualism. If such careless productions formed a part of our literature there would be no end to the censure of the opposition. We do not attack Mr. Gillingham. He is a gentleman whom we highly respect, and we are sorry he has not done himself more justice in the little attempt before us.

"THIS CHRISTIAN LAND." A SATIRE AND SOMETHING MORE. London: John Marven, 1, Bull and Mouth Street. Price 6d.

When the history of the present century comes to be written, it will be characterised *par excellence* as the era of religious innovations; for, apart from and underlying all other movements, its prominent feature is the breaking up of religious creeds and dogmas. The best and noblest minds find themselves in the ranks of those who, with the Poet Laureate, think—

"There lives more faith in honest doubt
Than in half the creeds."

It betrays something rotten and foul in the religion of a State when the most gifted, spiritually and intellectually, stand aloof from it, endeavouring to satisfy the soul's hunger and thirst with an empty idealism or rank materialism and negation, when sect is broken up into sect and creed divided into creed. It is a sign of well-merited dissolution. And such is the condition of Christianity at the present moment. The faith of eighteen hundred years is rapidly crumbling to the dust, attacked not only by external foes—the Pantheist, the Theist, and the Negationist—but by internal ones—those who have been forced to the conclusion, by bitter experience, that our latter-day Christianity is a sham and a deceit—an incubus on society—a thing to be wiped away like a gangrene, before a healthy civilisation can be attained. Such an enemy is the author of "This Christian Land"—a meritorious little work, although its thoughts are by no means original. He represents a class of persons who have sought and sought for the sect whose spreading branches would cover all their needs and aspirations, but found it not, and have thus been forced to the conclusion that our entire religious system requires to be brought back to the simple faith of its Founder. If the author had gone a step further, and shown that the only true basis upon which the religious conduct of life could be founded is the rigid reliance on and pursuance of our internal perceptions and conceptions of our duty to our brethren, aided by all good men and spirits, even as the divine man Jesus did, he would have done more towards rooting out the affliction and perverter of our civilisation, and hasten the better day, when the same principle shall be the rule of our commerce, our policy, and our religion, and when the same code shall have equal weight in both church and court of law. We hardly think the writer has uttered the entirety of his thought, either from the fear of being considered too radical or the desire of doing more good thereby. But, believe us, it is better to utter a thought in all its scorching intensity, than to modify it one iota. We have had too much mincing and garbling, and are famishing for lack of the wholesome, unsullied truth—the only rock whereon the church of the future can be founded—that church to whose establishment all this doubt, disintegration, and aspiration are tending.

CONCERNING SPIRITUALISM. By GERALD MASSEY. London: J. Burns.

The curt title of this little work is a most comprehensive exposition of its contents. It is indeed "concerning Spiritualism," not only in this way or in that respect, but every way. The whole subject is covered. Every phase is treated, and, we may say, every objection met. Its length, or rather its brevity, is its leading excellence. The reader never gets weary, but bounding from topic to topic, arrives at "finis" before he knows he has half begun, and all at once finds he has acquired an astounding appetite for spiritual literature. This little book is a tonic of rare excellence. It does not satiate, it appetises—creates "hungering and thirsting" after more acquaintance with Spiritualism. Yet there is no deficiency of nutriment. It is the very "essence of meat"—the "protoplasm" of the spiritual philosophy—food and stimulating medicine at the same time. No wonder that it is immensely popular, and, like all other highly-concentrated substances, its use creates a greater demand. Those who have had one copy or one dozen copies quickly find they want another and another. And what is more remarkable, people cannot keep the book after they have got it. The more highly it is admired, the more readily is it given away. Those who are rigid in their principles of economy should be careful not to procure the first copy of this book. If they do, it will involve them in the expenditure of many subsequent shillings. It is beautifully got up, and if it is not valued by those who are unacquainted with its interior qualities, it is sure to be coveted on account of its good looks. The fine edition on heavy toned paper is done up in most handsome cloth binding, with gilt edges and design, and is a most acceptable form in which to introduce Spiritualism to one's refined and intelligent friends.

The volume concludes with some striking extracts from Mr. Massey's recent volume of poems, in which Spiritualism is treated in a form with which its followers are sadly too little acquainted. Those who are strangers to Mr. Massey's spiritual poetry will value this little book for the poetical selections alone.

HYMNS OF LIFE FOR HUMAN ENCOURAGEMENT. Edited by H. W. SMITH. Music selected and arranged by W. HATELEY. 150 pages, on fine toned paper, elegant cloth gilt, 3s. 6d.; school edition, 2s. Edinburgh and London: Thomas Laurie.

Spiritualists are naturally astounded at the fact of a book of religious song appearing without containing any reference to man's immortality, or the great law of inspiration and spiritual communion. Such a circumstance indicates a condition of spiritual negation and materialism more significant than the dissertations of the scientists. By such a process the sphere of religion is narrowed down to a moral expediency in which the sentiments of the worshipper are not sustained by those incontrovertible facts which flow from a comprehension of the influences of the earth-life upon the succeeding spiritual state. True, no one can object to the expression of Frothingham, that "morality must be obeyed on its own authority, and maintained for its own sake." But what is morality but the duties existing between soul and soul, and therefore including the relations between man and man in the spiritual and physical state of being, as well as in the lower sphere only? The compiler of this very beautiful collection has evidently purposely omitted all reference to this one relation in which the religious sentiments are chiefly manifested. In his first hymn he says with Bowring,

"When the sun
Of our existence sinks in night."

He also admonishes thus:—

"Make haste, O man, to live,
For thou so soon must die;"

and in the words of the Scotch paraphrase:—

"In the cold grave, to which we haste,
There are no acts of pardon past;
But fix'd the doom of all remains,
And everlasting silence reigns."

Surely, to hold such views of human life is simply heathenism, however much moralistic sentiment may be interwoven with it. If an ignorance of man's nature precludes moralists and would-be religionists from acknowledging his spiritual condition, and the relations of this life to it, there can be no excuse for running to the opposite extreme, and making annihilation at death a religious dogma. Saving this unpardonable defect, the work is good, and we can heartily recommend it to our readers who are already in possession of information to supply its deficiencies. But it is a great pity that such a beautiful book and valuable collection should be bereft of the acknowledgment of the greatest fact in human existence, namely, his immortality, and of the high moral uses which can be gathered from the consideration of the relations of time to eternity. Those who love singing will find in this work many suitable melodies which may be adapted to other hymns.

HYMNS OF MODERN MAN. By T. H. NOYES, Jun., B.A. Longmans.

The author of these jingling rhymes—entitled, *The Philosopher's Stone; Who is He? The Unknown; The Religion of Love; Mother Church; What is Truth? The New Revelation; Too Late; Our Prayer; A Hymn of Praise and Prayer; Heavenward; Hymn of Hope*—has entirely mistaken his calling in life. We would recommend him to the task of composing metrical advertisements for enterprising tradesmen. His cantering verse records everyday truisms in the most unimaginative manner.

THE MAGAZINES.

In this department we intend placing from time to time the chief features of our higher-priced contemporaries, reserving at all times the liberty to discuss as in our judgment may appear best, the questions thus ventilated.

The *Spiritual Magazine* being the oldest of its class, we give it preference. The January number commences with a review of "The Past Year," and in a similar hopeful spirit to that exhibited in the review in the *MEDIUM* observes:—

"Perhaps in no year since the advent of modern Spiritualism has its progress in England been so marked as during the year that has just closed. Both in London and the provinces local societies have been more than usually active—holding seances, meetings, lectures, and influencing public opinion through their local Press. In London the Spiritual Institute has enabled many to witness the facts of Spiritualism who else might not have had the opportunity of doing so, and has largely aided in spreading its literature and otherwise assisting inquirers."

The issue for December concluded the 12th volume, and is particularly valuable on account of an article by Mr. W. White, author of the "Life of Swedenborg," on Dr. Carpenter's recent misrepresentations of Spiritualism. Mr. White thus speaks of the Doctor's fitness to judge Spiritualism:—

"Dr. Carpenter is candid enough to relate his experiences under six heads, and as we peruse them it is easy to see how he was bound at the outset to a certain verdict. He was never an inquirer, but only an expectant detective, satisfied that what was not illusion was knavery, and what was not knavery was illusion. Moreover, having taken out a patent for Unconscious Cerebration, he is, like the generality of patentees, remarkably indifferent to all considerations that do not tend to the promotion of his invention. His interest in Spiritualism has been purely selfish. He resolved to annex its phenomena as illustrations of Unconscious Cerebration, and whatever cannot be so annexed and stuffed into his patent box is pronounced fallacious and worthless. His description of his quest betrays at every turn the commercial instinct—the bagman in search of private gain. Whenever he comes in sight of anything that does not suit his purpose, he shuts his eyes and wheels round with an alacrity that would do credit to a Romanist with a horror of heresy. Of course, any evidence of imposture or illusion (inevitable where human nature is concerned) is expanded to the uttermost and applied to discredit what cannot otherwise be impugned. Possessed with such a spirit and such a purpose, Dr. Carpenter is obviously untrustworthy as a witness, and the relation of his experiences must be received with hesitation; and indeed wherever it is possible to check him as to matter-of-fact, he is found unfair and inaccurate."

The virulence of "scientific" bigotry is thus commented on:—

"In the early days of Spiritualism we were frequently taunted with the remark, 'Why, no man of scientific eminence testifies in your favour!' Our reply was, that whenever any man of scientific eminence pronounced in favour of Spiritualism, his eminence would instantly be subjected to detraction. We should be told that he had been ridiculously overrated, and probably that he was afflicted with softening of the brain. Suppose, for instance, that a respectable mediocrity like Dr. Carpenter were so favoured as to encounter 'manifestations' that would 'double up' his theory beyond redemption, and make him a witness for the truth he had spent his vigour in resisting, would we not have him hit off in some such style as this?—

"Dr. Carpenter! an industrious compiler and plagiarist, with information far in excess of his powers of assimilation! A discoverer with claims so nebulous that he can scarcely define them himself! It is no matter of surprise that he should have gone over to your delusion. He had a notion about Unconscious Cerebration (nothing new in it but the title), whereby he not only accounted for your Spiritualism, but for all the signs and wonders of the Bible likewise! The Apostles, he said, were unscientific witnesses, and merely fancied they saw what they vowed they saw and died for. But it is always the way with that sort of people. They dash from the extreme of rationalism to that of credulity, and if you think that I am going to believe a whit more in the spirits because Carpenter does, let me tell you that you are very much mistaken."

Mr. White thus concludes:—"His adjuration reminds us of a fervid old Scotswoman, who, jealous for the eternal welfare of a geologist whose absorption in his favourite pursuit threatened to swamp his interest in the Kirk, cried out, 'O Geordie! Geordie! what well a' your stanes avail ye in the Day o' Judgement!'"

"Dr. Carpenter is far too highly educated to threaten with the Day of Judgment, but he is not a philosopher enough to refrain from arguments equally irrelevant and equally silly."

On the same subject as presented in the Dialectical Report, Mr. Shorter comments in the January number. He points out the inefficiency of the cerebration theory to explain the phenomena, and in reference to some experiences of Signor Damiani, observes:—

"Dr. Carpenter's theory stretched to its utmost tension fails to cover facts like these (and they are more numerous than is commonly supposed). Either then he is ignorant of some of the most important facts of the subject he undertakes by his theory to explain, or knowing them, he wilfully, and therefore disingenuously, ignores them; and so his pretentious paper, like Don Diego's sonnet to his mistress, though very good in its way, is very little to the purpose."

Both numbers contain long reviews of the Dialectical Society's Report; Curiosities of Literature, by Benjamin Coleman; Spirit-seeing in Cornwall; Spiritual Experiences in the Life of St. Vincent de Paul; Evidence of the Rev. William Harness, and various miscellanies in the form of Notes and Gleanings.

The balance of the January number is made up of The Fire-proof Negro; Praying Johnny; Spiritualism among the Zulus of Natal; Healing Waters; The Seen and the Unseen; and Notes and Gleanings.

We hope all the readers of the MEDIUM make it a point to have a glance at this magazine monthly.

HUMAN NATURE: A Monthly Record of Zoistic Science, Intelligence, and Popular Anthropology. London: J. Burns, 15, Southampton Row.

Freedom of thought may be considered the grandest attribute of man, and freedom of speech the highest condition of society. The first implies a positive love of truth in the individual, and the latter a recognition of the principles of justice and of the rights of the individual by the community. Looked at from that standpoint, our contemporary must occupy a very high place indeed. In his preface to the fifth volume, the editor remarks:—

"Our object is to discover truth, not to exclude any particular form of investigation; hence, in the volume before us, this principle has been steadily kept in view, allowing all writers to give the best reason they could for the faith within them. This is an age wherein the most advanced minds pride themselves upon the unrestricted freedom with which they accept and express truth. It is painful to observe, however, that such is oftentimes the case in sentiment when it is not so in fact. It is too frequently observed that these advanced minds, when pushed by the onward march of new discoveries and revelations of higher forms of thought, allow their boasted principles of freedom to succumb before the pressure imposed by previously entertained views and old associations. Against such shortcomings, *Human Nature* has hitherto maintained a stand so decided and positive, that its character in this respect has now obtained a world-wide recognition. Such is our apology, if, indeed, any is necessary, for the great freedom everywhere visible in the volume now before the reader. Facts have been introduced which the scientific minds of the age sneer at or treat with contempt; and deductions from these facts have been permitted which run counter to the theology and philosophy of the period. But it is conceded by all that the nature of man and his relations to the universe are yet, in many respects, enigmatical, and it is only by entertaining new and expanding facts and views that man's nature can be further elucidated, his life directed, and his condition ameliorated. That the year's labours have done something towards these great ends is fervently hoped by the editor and contributors."

Governed by such principles, every issue of this magazine is bristling with new ideas, and aglow with a higher inspiration. Its character has attracted to it the contributions of the most advanced minds of the age. In the sphere of Anthropology we find the ground occupied to great advantage by Mr. J. W. Jackson, whose article on "The Probable Aspect of Future Organic Life on Earth" indicates the most daring speculations, logically sustained by facts and inferences. He speaks of the future condition of Man, and points to the coming age, when the organism will change so far that the blood will become magnetic, and the structure so aerial that flight will be possible. The whole article is so grand and so suggestive that we do not venture to make any quotations, but trust it will be read widely. The December number concludes a most interesting series of articles by Leon Favre, entitled "The History

of a Spiritualist," translated from the French by J. H. Gledstanes. M. Favre's experiences in Spiritualism have been of the most remarkable and conclusive description, and, taken as a whole, they present a vivid picture of the efforts necessary for a powerful intellect to grapple with a new truth, and the triumph which results from fidelity to our highest impressions. The spirits cured him of a formidable disease, which had kept him under medical treatment for forty-two years. His experience indicates unanswerably that spirits do exist, that their identity can be established, and that they take part in producing the phenomena. M. Favre concludes his history with a beautiful spiritual philosophy, in which he grasps the plan of history, and points out the meaning of the waves of credulity, scientific investigation, and spiritual illumination, which succeed each other. His views on such a subject appear in beautiful contrast to the desolate grumblings of William Maccall in *Freelight*, where, in an article on the "Middle Ages," he characterises the present age as one in which there is "no deification of the individual nor sanctification of the individual—nothing, in fact, but the stench and the classification of gases." The miserable sentimentalities in which such writers indulge as a philosophy, must account for their morbid whinings. They are much in the same position as my lady's dog fed on refined biscuits, and lacking the health, happiness, and scope of the normal animal when he eats his natural fare.

Human Nature begins the new year encouragingly. The leading article, by a clergyman, discusses the action of Spiritualism as a religious agency, and shows that the production of phenomena and spirit-communication *per se* will be of no avail unless associated with genuine spiritual aspiration and culture on the part of the individual. Spiritualists, read this writer's remarks and practise them. Mr. Jackson continues his beautiful series of "Myths of Antiquity," in the treatment of "Jacob's Ladder" as the symbol of the phenomena of dream-life, ecstatic lucidity—the material and the spiritual. The longest article is the biography of Victoria C. Woodhull, by Theodore Tilton. Our readers will remember that we referred to this lady a few weeks ago as the most notable medium in the world. She is, in other respects, an extraordinary woman, and her life forms one of the most exciting scraps of history which biography presents us.

Lottie Fowler is thus referred to:—"Quite a number of her foretellings have been verified. On the 9th of December she wrote to Sandringham, stating that the Prince of Wales would be on the way to recovery on the 16th of the month. At the time we write, this prediction has been fulfilled to the letter, and we hope that, before this meets the reader's eye, His Royal Highness will have reached a point entirely beyond the chance of a recurrence of the dangerous symptoms. She also asserted that Blegg, the groom, would die."

Freelight for January seems to be the best number of the series. The editor's opening remarks on "Christmas" are to the point. Mr. Heraud writes on "Theology, Philosophy, and History;" but we prefer the harmonial philosophy of Andrew Jackson Davis. The "Chapter of a New Bible," by Maccall, is suggestive. The "Correlation of Forces," by Dr. Sexton, is an instructive paper; but that on "The Physiology of Mind," by Dr. Hitchman, is to us simply incomprehensible. The editor has not summoned pluck enough to allow a statement of Spiritualism to appear in his pages, although in No. 2 he admitted an egotistical utterance as a review of the Dialectical Society's Report. It was more particularly an exhibition of the writer's self-conceit.

The Truthseeker is a monthly, edited by the Rev. J. Page Hopps, who, by his genius and industry, has established a school of progressive religious thought for himself. His basis is Unitarian, and his apex, which is unfortunately none too visible, is Spiritualism. The interval is occupied by the discussion of theological topics in a very freethought manner. His literary notices are concise and ably written.

LAST WEEK we indicated that certain scribblers in Liverpool had been attacking Spiritualism in the local papers. A brilliant reply appears in the *Liverpool Leader*, from the pen of Mr. Edwin Banks, secretary of the Liverpool Psychological Society. He meets the various misrepresentations of the Young Men's Christian Association members—who had visited a recent seance—in a very successful and praiseworthy manner, and thus concludes:—"Only one word is necessary as to the wonderful manner in which your correspondent 'became positively certain that his hand came in contact with two other hands' in the dark; and that is, to explain that the two hands and the fuses which they were rubbing together belonged to one of the strangers (probably a very Christian young man), and whom your correspondent describes as 'cross influence.' But what can equal the graceful and really commendable candour with which your correspondent admits that the two strangers (*his own friends*—also, no doubt, very Christian young men) had been wilfully trying to impose upon the audience by producing the movements of the table? Possibly these young men thought they were accomplishing a great feat in so meanly attempting to impose upon the Spiritualists; but they, unfortunately for themselves, overstepped the mark, and merely succeeded in giving those whom they had intended to deceive a very favourable opportunity for estimating their characters."

THE LAST of a series of ten lectures on the book of Ruth occurs on Thursday evening next, by the Rev. W. Braden, successor to the Rev. T. Binney, at the King's Weigh House Chapel, Fish Street Hill, on which occasion selections from the oratorio of "Ruth," composed by George Tolhurst, and previously mentioned in the MEDIUM, will be rendered by a select choir and soloists, who have kindly volunteered their assistance on the occasion. The composer himself will conduct the performance, and as there is no charge for admission, a full meeting may be anticipated.

SOUL AND SPIRIT.—In a letter in the *Norwood News*, Mr. John Jones, of Enmore Park, pitches into the education afforded to Church of England clergymen, characterising it as "heathenish food." The discussion seems to hinge on some statement of a local curate as to Soul and Spirit. We think Mr. Jones has much the better of the argument, and shall be glad to see him repeat the onslaught when he has the opportunity or necessity for so doing. We are pleased to observe that Mr. Jones continues to lecture occasionally, illustrating his subjects with dissolving views.

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

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WILL OUR SUBSCRIBERS WHO HAVE NOT REMITTED THEIR SUBSCRIPTIONS FOR 1872 KINDLY DO SO WITHOUT FURTHER DELAY? THE SCALE OF SUBSCRIPTIONS AS ABOVE.

CONTENTS OF LAST No. OF "THE MEDIUM."

Spiritualism in 1871—A Glance at Spiritualism in Yorkshire—Spiritualism of the Past and Present—"The (So-called) Seat of the Soul"—Important Testimony—News from Dr. Newton—Miss Kate Fox at Lady Dunsany's—An Important Item—A Special Service at Cavendish Rooms—Proposed Discussion on Spiritualism—The Spirit Messenger—A Seance with Miss Florence Cook—An Emphatic Spirit—Spiritual Comfort—Psychicist v. Spiritualism—A Discussion at Bromsgrove, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTE, 15, SOUTHAMPTON ROW, HOLBORN, AND CAVENDISH ROOMS.

FRIDAY, JANUARY 5, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, JANUARY 7, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance under spirit-influence.

MONDAY, JANUARY 8, Seance at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, JANUARY 9, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, JANUARY 10, Mdlle. Huet's Seance at 8. Admission 1s.

THURSDAY, JANUARY 11, Seance 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

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

THIS NUMBER OF THE MEDIUM IS WELL ADAPTED FOR CIRCULATION AMONGST FRIENDS, WITH THE VIEW OF OBTAINING NEW SUBSCRIBERS. FOR THAT PURPOSE, OUR FRIENDS MAY HAVE QUANTITIES ON APPLICATION GRATIS.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 5, 1872.

DISHONEST MEDIUMS.

Spiritualists are well aware of two facts, namely, that the phenomena are real, and that all human beings gifted with mediumship are not honest. The latter fact is so generally recognised in respect to mankind who are not mediums, that any labour taken to establish it would be a work of supererogation, seeing that it is the policy of most people to treat a man as a rogue till he is proved honest. It is not to be wondered at, then, that tricks are occasionally palmed off as spiritual phenomena, even as gypsum is sold for flour, sand for sugar, and willow leaves for tea; but who, in speaking of the merits of these articles, would descant on the properties of the substances with which they are sometimes adulterated? We answer, none but a fool. Why, then, in the name of common sense, should the consideration of the trickery discovered at spirit-circles be brought forward as an explanation of the phenomena? As well might our scientific friend, Dr. Edmunds, endeavour to prove that, because sand is insipid, there is, therefore, no sweetness in sugar! But in regard to this tricking business, Spiritualists have a duty to perform, namely, to consider how such imposition may be prevented, and the best course to pursue in respect to the offender when the act has been perpetrated.

One of the chief causes of trickery is the morbid desire for the production of wonders. The proper conditions and requirements not being understood, a party of phenomenologists commence experiments, and failing to achieve success, the mediums, it may be partly psychologised by their earnest wishes, are involuntarily, to a certain extent, induced to simulate or aid some manifestations. Such efforts are simply an abuse of the spirit-circle, arising from the ignorance respecting its laws and conditions, yet an inevitable necessity in the present stage of knowledge as a step towards higher acquirements. All phenomena, and, indeed, all spirit-communications should, as far as possible, be spontaneous, not induced. As well might we expect to gather figs off thistles as realise manifestations in circles composed of certain elements. Here is where public mediumship, while it is a manifest aid to Spiritualism, is at the same time the means of misrepresenting it. The great variety of people who sit with a public medium render the conditions very unequal at different times, and while a proportion of the sittings may be astoundingly successful, other seances may result in entire failure. If all investigators were calm, rational, and unprejudiced truth-lovers, no harm would result from such failures, as similar experiences are met with in all scientific investigations. But the greater proportion of those who thus sit with mediums, especially in public, are not only entirely ignorant, but greatly prejudiced, and both unwilling and incapable of excusing in any way the proceedings. We may add to this the inevitable element of dishonesty,

not in the mediums necessarily, but in the strangers who sit with them. And these unprincipled adventurers on the ocean of Mysticism, with their ignorant doubts and their assertions of frauds detected, are the chief sources of vague stories which are afloat respecting the tricks of mediums. If a little more care were taken by our friends in conducting the spirit-circle, and only those admitted to it who were spontaneously attracted to the investigation, the faults which "Apemantus" deploras and our Liverpool friends have suffered from would be unknown.

We grant that it is exceedingly difficult always to control the attendance at spirit-circles, yet at the same time our experience has been that table-moving is the most convenient form of physical manifestation, and, properly conducted, quite satisfactory. What, then, shall we do with the trickster when detected? Challenge him on the spot. To keep a close mouth to the offender and accuse him behind his back is simply slander, and is of no effect whatever in arresting the delinquent's course, who invariably resorts to the tactics of an injured individual.

A few weeks ago we introduced a "young man from the country" to a certain seance. Several eminent gentlemen were present, and were entirely satisfied with the manifestations. Some time afterwards we met this young man, when he told us he had detected the mediums in the act of tricking, and described the manner in which certain manifestations had been effected. We could not entertain the statement as at all probable, but suspended our judgment until we met with persons who were well acquainted with the young man referred to. Upon making inquiries, we found that he was a most unreliable person, on whose probity no value could be placed. In this case we had not only the reputation of deserving mediums, but the movement itself, jeopardised by the malignant accusations of an untruthful person. All phenomena, especially those manifested in the dark, should be obtained under strictly test conditions. Such precautions, either in the dark or light, where a miscellaneous assemblage is present, having no confidence in each other, is out of the question; and to try to obtain the phenomena, or more particularly spirit-communication, under such circumstances is preposterous, and is more effective in producing scepticism and mistrust than conviction. At some future time we may return to this subject, as it is one well worthy of the attention of phenomenologists.

SUNDAY SERVICES.

The holiday season has not permitted a large attendance at the Cavendish Rooms; but on Sunday evening a considerable proportion of strangers were present. The lesson read was a chapter from the recently published biography of J. M. Peebles, entitled "The Spiritual Pilgrim." The reading was descriptive of the journey of a medium's spirit to a high sphere in the spirit-world, where the "beloved" John resides, and directs mediumistic agencies for the promotion of spiritual knowledge upon the earth. This was intensely interesting, and attracted the attendance of Aaron Nite, one of Mr. Peebles's spirit-guides, who was seen by clairvoyants on the platform. The address of Mr. James Burns seemed to interest the audience considerably, and several expressed themselves as having obtained a new view of the subject presented. On Sunday next Mr. Morse will speak in the trance. The first hymn selected is No. 145 in the *Spiritual Lyre*—tune, "Abide with me;" the second hymn is No. 11.

SEANCES AT THE SPIRITUAL INSTITUTE.

Messrs. Herne and Williams have had very satisfactory phenomena of late, and quite a number of strangers from the country have been present at their seances. They continue their meetings at the Spiritual Institute on Monday and Thursday evenings. Miss Lottie Fowler has resumed her weekly seances. On Tuesday evening she gave tests to nearly everyone present, and the meeting was altogether an interesting one. Several spirits controlled, and the individuality manifested by each was very marked. Miss Fowler has been visiting various private families, and entertained them with her descriptions of spirit-friends. She will hold another seance at 15, Southampton Row, on Tuesday evening. Mademoiselle Huet attends on Wednesday evenings. Her manifestations are table-tipping and messages by the alphabet. When the conditions are favourable, the levitations of the table are of a satisfactory description, and good tests are obtained. It would be a graceful act on the part of our friends if they extended a little more sympathy to this medium, who is a stranger amongst us, and a very honest, industrious person. We think her mediumship might be made more use of with advantage. Mr. Morse's seances still continue to attract a large amount of attention. The interest attending them is greater than ever, and we could not point out a more agreeable way for an intellectual person to spend the time than to be present at one of these Friday evening meetings.

A PROFOUND TRUTH.

Amongst the numerous letters which have reached us of late containing expressions as to the merits and value of the MEDIUM, none have been so true or more candid than part of what is herewith presented.

"14, Cornhill, E.C., December 29th, 1871.

"MY DEAR SIR,—My MEDIUM subscription now expires, and as it is a paper with which I have no sympathy please discontinue sending it. * * * without the continually offensive attacks upon religious lives which lowers, in my opinion, the character of the MEDIUM, and renders it more sectarian than any sect of which it complains. Believe me, a truth underlies every sect, and all combined will ultimately constitute the true church.—Yours truly (wishing you a happy new year),

"MORELL THEOBALD."

Now, we take our correspondent to be a worshipper of Jesus—we are not; we worship no man—"worship God." Hence our "offensive" features in the estimation of the writer. But in some respects we are imitators of Jesus, which is considered to be higher compliment than either worship or flattery. In his day those who gave themselves the

airs of setting the fashions in the "religious life" considered him very "low," and his "attacks" were even more pointed than the remarks in our columns; so we truly confess our shortcomings in that matter. Our object is not to gain the respect of the sects, and in doing so we are in the first of company. Now for the one truth in the above letter—"a truth underlies every sect." We believe it, and so we hold fast by the "truth," and let the "sect" go to the winds; and we ask, Why bury the "truth" under a "sect?" Should it thus be hid and obliterated with rubbish of man's concoction? Is it not a "city set on a hill," to which the admiring eyes of the world ought to be directed? If so, then why, in the name of religion and common sense, should every bigot stick his "sect" right on the top of it like an extinguisher? We must upset the "sects" to get at the coveted "truth." Hence the "sects" do not like us, for it is the *underlying truth*, not the sectarian distinction, which constitutes the "true church." No sectarian combination can ever take place—no union except on the basis of "truth;" thus renouncing those sectic peculiarities which *prevent* this much-wished-for combination. Yes, the other "sects" are all getting smaller and more disjointed, and the party of fearless truthseekers are getting more powerful every day. After such a compliment from our correspondent, we can forgive him for insinuating slightly respecting the religious aspect of our character. The "unco gude" Pharisees considered Jesus a most irreligious person. How flattering our critics unwittingly are!

HELP TO THE "MEDIUM."

A "Friend," to keep the MEDIUM on its legs at one penny weekly, £5 as a New Year's offering.

STK.—As you have not increased the price of the MEDIUM, I send one guinea subscription to the Spiritual Institution, hoping other country friends will do likewise.—Yours truly, J. REEDMAN.

We also beg to acknowledge a balance, 4s. 4d., from A. L., on behalf of gratuitous circulation.

A MINISTER CONVINCED.

At the conclusion of a conversation with a minister who resides in a village to the north of London, Mr. A. Cowens states that a sitting was proposed, which caused the family to laugh heartily. "The reverend gentleman's son, an intelligent young man, suggested that we should have a 'sitting' at once. No sooner said than done. We all placed our hands on a very large mahogany table, and we waited a few minutes; I said it would be as well if we had some singing, so we commenced to sing that beautiful hymn of Dr. Watts's, 'There is a land of pure delight.' The table began tilting to the singing. After which the reverend gentleman asked if a spirit were present, and immediately three raps were given: he asked if it could spell out its name by the alphabet, which it did—the spirit of his mother; he asked if she could rap out his age, which she did three times in succession; also questions about relatives now residing in India, which were answered correctly; likewise several mental questions. The reverend gentleman said to his wife that it was very remarkable and strange to get such true answers to his questions, and that he should go on investigating the truth of Spiritualism, a fact which proves how rapidly the question is spreading, even among ministers of the gospel, where, above all other quarters, Spiritualism must perforce meet prejudiced opposition; but, as in the case above alluded to, it needs only intelligent investigation to ensure respect."

WE have to apologise to the Rev. John Jones for having mislaid a letter from him for publication. If we do not find it, perhaps our friend will supply another. If not, we must treat the subject next week from memory.

THE "Walworth Jumpers" are a new sect recently described in the *Daily Telegraph*. On conversion they pass into a trance called "dying," after which they believe they are immortal. During the seven years the sect has existed it is said no death has occurred. At their meetings individuals frequently jump, as the *Telegraph* says, like "Mr. Stead dancing the 'Perfect Cure.'" They believe it is caused by the Holy Ghost. The article thus concludes:—"The 'Jumpers' are as old as history—older, as Niebuhr tells us—in the persons of the Sali, or dancing priests of Mars; and *convulsionnaires* have been common in many ages and under widely different religious systems. Those beneath the railway arch at Walworth are only the latest, and certainly not the most picturesque or interesting, edition of phenomena rather curious than uncommon."

OUR EARNEST friend, Mr. J. Stokes, of Kingsdown Road, Holloway, well merits the sympathies of all Spiritualists. His daughters were occupying situations with which they were well pleased; their employer, discovering that they were Spiritualists, assailed them in a very unceremonious manner, and ultimately discharged them. When this "Christian" gentleman was visited by Mr. Stokes and friend, to discuss his conduct in a quiet business way, they were rebuffed by treatment similar to that which had expelled the young ladies. This is the most striking instance of persecution for the truth's sake which has come under our notice of late. Such cases are a blot upon the civilisation of the age.

A GENTLEMAN, whose name we cannot decipher, desires to discuss with us the merits of Spiritualism. With emphasis on the personal pronoun, he says: "I am not afraid of knowing the truth," yet very strangely begs us to use his initials only in referring to him publicly. He is apparently intimately acquainted with the "Word of God," "the King of kings," and "the Almighty Jehovah," and has a perfect abhorrence of "apostacy." We would recommend to our correspondent a full course of humility, charity, and self-examination.

MILLE HUE, SPIRIT-MEDIUM, informs investigators that she is at home on Tuesdays and Fridays to give private sances, from twelve till five o'clock, p.m. Terms, 5s. Under spirit-influence and by mesmeric power she treats the sick on Tuesdays and Fridays, at 39, Duke Street, Grosvenor Square, from two till four o'clock, p.m. Terms: One seance, 5s.; six sances, £1 4s.

MILLE HUE receives the sick on Wednesdays and Saturdays, free of charge, from ten till twelve o'clock, a.m., at 78, Edgware Road, Hyde Park.

J. M. PEEBLES AND THE CLERGYMAN.

A reverend gentleman in Memphis, Tenn., reviewed at length a recent discourse by our friend, from which we lately quoted. Mr. Peebles's reply occupies several columns of the *Memphis Avalanche*. We make one extract:—

"Allowing the sermons of Christian preachers true in doctrine, the 'great unchurched,' all the countless millions of the non-church-going, non-believing, and non-immersed, will be clutched by the devil and thrust pitward to serve for fuel in his fiery dominions. Or, otherwise expressed, this devil, outdoing the clergy, outworking Jesus, and outwitting the Almighty, will drag fully nine-tenths of the human race down to hell—and the preaching of this result Mr. Walk denominates 'good news!' While treating of this 'satanic majesty,' we inquire:

"WHO MADE THE DEVIL?"

Why was he made? Who is he? Where is he? How does he travel? Does he 'crawl,' as in Genesis, or walk up and down the earth, as recorded in Job? Scientists and the thinkers of all schools are asking, Is there a personal devil? If so, did he make himself, or did God make him? If God, 'foreseeing the end from the beginning,' made him, and if he exists by the power of God, is not God responsible for his deeds? It is said, 'he was once an angel and fell!' Then may not other angels fall? may it not be the case with all angels and saints in glory? Were the 'seven devils' cast out of Mary Magdalen fallen angels? And further, if the devil is really ruining immortal souls, why does not God at once destroy him? Has he the will to do it, but not the power? How is it? The Bible enjoins upon man to believe in God, but nowhere in the devil. As this Christian clergyman preaches Sundays a semi-omnipotent devil as a portion of the 'good tidings,' will he tell the citizens of Memphis what he knows about him—not what he believes, but what he actually knows about the devil, and how he knows it?

"THAT ANGRY GOD."

"In the discourse on 'spiritual damnation,' it was argued and asked if the advocacy of an angry God was a part of the 'good tidings' of gospel preachers. 'Yes, sir,' was Mr. Walk's response, hurling at our head the Bible text, 'God is angry with the wicked every day.' Very well—if God gets 'angry,' then anger and angry motives must be right. Another biblical passage exhorts men to be 'imitators of God as dear children.' Does it mean 'imitate' God by getting 'angry' and petulant every day? What of the scripture that speaks of anger's resting in the 'bosom of fools?' Will the gentleman rise and explain? The inspired John exclaimed, 'God is love'—that is, an infinite foundation of love and benevolence; and no such foundation can send forth the bitter waters of anger and hate. The truth is, these clergy are preaching Moses instead of Jesus, the law instead of the gospel, the letter instead of the spirit that giveth life. Further elucidating the true doctrines of salvation and damnation, we asked if

"A FLAMING HELL OF ENDLESS TORMENTS,"

so often pictured, could be any portion of the 'good tidings' of gospel preachers. 'Yes, sir,' replied the pastor of the Linden Street church, quoting the verse, 'The wicked shall be turned into hell, with all the nations that forget God.' He does, therefore, believe in hell—a flaming hell—a hell of 'fire and brimstone, which is the second death.' Perhaps the Rev. Mr. Walk, ashamed to preach the fiery lake of the Revelator, the hell fire of the church fathers, the brimstone hell of the clergy fifty years ago, preaches—being touched with the spirit of progress—a modified and more comfortable hell! Are there gradations in this flaming hell of torments? or is it over there, as represented by Elder Knapp, the revivalist, 'all pit, pit'? May we not suggest, evangelically of course, a further modification, and cooling; and, at the same time, gently hint that possibly a Franklin, a Fulton, a Humboldt, or some other of the 'list' of scientists and scholars, may discover a north-west passage, and let the suffering prisoners out? As there's no end to inventions and progress, is not such a consummation within the range of hope and benevolent faith?"

THE DEAD ALIVE.

Many years ago, says Miss Wynne in her "Diaries," a Mrs. Killigrew was supposed to have been dead above a week. When she was to be put into her coffin, her body was so swollen that it was found impossible to get her diamond hoop-ring off without cutting the finger; this her husband would not consent to; accordingly she was buried with the ring.

The sexton, who had observed this, determined to steal the ring that night. Having forced open the coffin, he proceeded to cut off the finger, but the first gash of the knife brought Mrs. Killigrew to life again. The sexton, frightened, ran away, leaving the lantern, which she immediately took, and walked to her own house. There her appearance, of course, created great consternation among the servants; no one would venture to open the door. Fortunately the rumour reached the ears of her disconsolate husband, who went directly to receive her. After this event she lived ten years, and in the course of that time had two children. A maid who belonged to Mrs. Killigrew, after her death lived with Mrs. Walters, grandmother to the Grimstones: from her they had this story.

WE wish we had space to give entire "A Plea for the Publicans and the Public," by the Rev. John Jones, Liverpool. In it he says: "Here are some 3,000 dramshops in a locality and among a population that can barely support 500 bakers' shops." Such is the condition of Liverpool, and the bills of mortality and prevalence of crime indicate the awful results.

TWO THINGS (a correspondent observes) Spiritualism has done, and with a breadth and completeness which scepticism cannot destroy. In an age of growing materialism it has clearly demonstrated the fact of spiritual existence; and in a period of universal selfishness it has drawn our natures outwards, by uniting us with beings beyond ourselves. These are sterling advantages which no denial can overcome.

MR. J. J. MORSE, trance-speaker, has been engaged by the Liverpool Psychological Society to attend the anniversary soirée, to take place on the 10th inst. Mr. Morse will also give two sances, similar to those held at the Spiritual Institution, 15, Southampton Row, on Friday evening, during his visit to the above town.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. MORSE, Trance-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.]

December 29.

Q. In Hudson Tuttle's *dreams of Nature* the situation of the spirit-spheres is stated to be 60 miles above the earth—that is, somewhere about the outer side of our atmosphere as calculated by scientists. The spirit "John Watt," when questioned on this matter, gave no satisfactory reply. If this sphere is located and has a geographical position, should not all spirits know it in the same way as all Englishmen know the position of their country? Will you oblige us with your views on this subject?—A. The great bulk of spirits who hold intercourse with mankind do not live in the spirit-world in the abstract, but in the spiritual atmosphere of the earth on which you live. Hence spirits may be questioned with reference to the locality of the zone referred to, and be unable to give a satisfactory answer.

Q. Are they inferior spirits, then, that inhabit the earth's surface?—A. Not always inferior, and yet they may be intellectually. The position of the spirit is governed by its worth, but this again is assisted by its spiritual development, which makes it gravitate towards spiritual zones. Duties left undone or wrongs that need righting may keep the spirit down on this sphere.

Q. Are we to understand, then, that there is an objective scenery interspersed with the physical scenery of the earth, or do these spirits keep more distant above the surface of the earth?—A. There are two worlds—the world of sense and the world of essence; that is, the world of matter and the spiritual side of the earth. It is in this latter—a kind of intro-world—that the spirits exist that are connected with this earth.

Q. An unconvinced sympathiser with modern Spiritualism asks, in reference to physical manifestations, whether (it being a fact proved by Mesmerism, that one person can move the body of another at any distance) it is not the same force exhibited in the desires of the circle which moves the table and other inert bodies, and not spirits at all; it being said that a man's hat can be so moved by a number of people placing the tips of their fingers above the hat, and willing it to move in various directions. Can a hat be so moved; that is, without spirit-aid, under any circumstances?—A. We have to direct the attention of our correspondent to the necessity of trying the experiment. When he has done so, and reports the result, we shall be pleased to attend to a further inquiry with reference to the subject.

Q. We read in John's epistle, "Believe not every spirit, but try the spirits whether they are of God," which is a phrase often quoted in favour of investigation and belief of Spiritualism. But the apostle goes on to tell us that "hereby know ye the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh is of God." This is the test he gives us to try the spirits. However, as most of the spirits deny the divinity of Jesus Christ, and say that he was no more a Saviour than many other good spirits sent into the world, would the controlling spirit tell us his opinion about it, and what he thinks must have been the meaning of the apostle?—A. Test, prove, and try, are three golden rules of life. Test the spirits if they be truthful—if they manifest themselves in that candid and honest manner that everyone exhibits when speaking his highest convictions. Test the spirits if they speak their highest and noblest thoughts impartially. Test them if such thoughts be of truth; if they confess not truth, then we advise you to use your reason, and investigate further.

Q. Are we right in speaking of chance and luck?—A. Chance and luck might be if God and Providence were not. But as we believe in the existence of God, and in the manifestation of his power through the laws and principles of his being, or providence, we can neither believe in luck nor chance.

Q. It is said that clairvoyants can see persons at a distance through intervening objects. How is it that the spiritual part of such objects does not intercept the view?—A. Walls and physical objects are of a lower order, and so the spirit-sight can see through them, and observe human beings beyond. A man might intercept such sight when a wall would not.

In conclusion, Tien-Sien-Tie made a few remarks on the New Year as a very ancient festival. The duties of the occasion were forgiveness and fraternity, and that manifestation of good will which tended to wipe out all grievances, and commence the year with amity and renewals of friendship. He regretted much that Sectarianism stood in the way of its being a prevailing custom amongst mankind generally.

A gentleman asked, as a test, Can you tell us of a peculiar Chinese custom which prevails in that country at this season of the year?—A. We have alluded to it in our remarks, and hence implied that we knew of it.

The custom referred to by the spirit is the forgiveness of debts, obligations, and injuries, which forms a feature of Chinese society at the New Year festival. The gentleman, on being interrogated, said he had another custom in his mind, yet the one mentioned was indeed a peculiarity of the Chinese also. This was considered a good proof of the spirit being of Chinese origin, as the medium had no knowledge of such a custom.

The "Strolling Player" maintained a long and interesting conversation, after which a stranger was introduced.

EDITH HELENA PHILLIPS.

"If you please, I want to say I am so happy. I am learning; every day I go to school. Our land is oh! so pretty. Everybody is so happy, and mamma and papa ought to be happy too. I do not like them to grieve for me; they must not do so. My name is still Edith Helena Phillips. I lived at R-a-d-l-e-y," the medium holding up his finger and uttering the letters with great precision. Chairman, "Yes, Radley." Spirit, "C-o-t-t-a-g-e." "Radley Cottage," responded the chairman. "E-r-i-t-h." Erith, from the chairman, to let the spirit know that her message had been understood.

I was only seven years old when I died. Q. What did you die of?—A. I do not know what it was. They did tell me, but I have forgotten.

Q. When did you die?—A. On the 18th of August, last year. I am so

happy; I cannot say any more. As the spirit was leaving, the question arose as to whether she meant August, 1871 or 1870. The spirit again controlled sufficiently to intimate that 1870 was the year in which she passed away. The control was beautifully indicative of a sweet little girl who entertained a deep affection for her parents, and desired to alleviate their sorrow consequent upon her early removal.

A PRIVATE SEANCE WITH MR. MORSE.

On Thursday evening, the 28th ult., a seance was held at Dorking, where a few friends had been invited to meet Mr. Morse. While a hymn was being sung, the medium passed into the trance condition. Almost as soon as it was concluded the medium rose, and gave the company an address from his guide, Tien-Sien-Tie, which lasted about twenty minutes. He spoke in clear and forcible language of the evidences of man's continued existence beyond this physical world, and of the connection between the material and the spiritual, and of the dependence of the whole on an Almighty Creator.

At the close of the address several questions, which had been previously prepared by different members of the circle, were propounded to him, and were mostly answered with great point and clearness.

Mr. Morse returned to a state of normal consciousness for a few minutes previous to the control being assumed by the "Strolling Player." He also commenced with an exceedingly effective address on the value of knowledge of all kinds, on the duty both of acquiring and of imparting it, and of practically acting upon it and living it, but that knowledge and truth were valueless unless love and wisdom were added.

Several answers to questions asked him by the company were remarkably striking to the questioners themselves, and seemed to imply a knowledge of thoughts and conversations which had been previously interchanged among some of those present. Indeed, one of the most remarkable features of the evening was that the addresses of both the controlling spirits, which could not be influenced by the questions put, strikingly fitted in with the tone in which some metaphysical and social subjects had been discussed among members of the company previously to Mr. Morse's visit, and of which discussions he had not the slightest knowledge.

By most of the company the evening was felt to be of an interesting, instructive, and, in the highest sense of the word, elevating character.

EDWARD T. BENNETT.

Reichworth, January 1, 1872.

A SPECIAL SEANCE AT DALSTON.

On Friday evening, the 29th ultimo, the third special seance (this season) in connection with the Dalston Association of Inquirers into Spiritualism was held in their rooms, the media in attendance being Messrs. Herne and Williams, when upwards of twenty ladies and gentlemen were present. The Secretary opened the proceedings by briefly introducing the media, and the sitters having been duly arranged around a large mahogany dining table, 7ft. 4in. by 4ft., the seance was commenced by a portion of Scripture being read, followed by a hymn from the *Spiritual Lyre*. During the singing, the light having been previously extinguished, the strings of the piano were audibly vibrated, and in a short time the spirits John and Katie King spoke with the direct voice to the circle, in many instances addressing members by name, and mentioning circumstances which proved most excellent tests. The sofa squab was suddenly dropped upon the table, while the sofa pillows and various wrappers were thrown at several members of the circle. A number of articles were brought from different parts of the rooms, and in two or three instances were placed in the hands of those who made such request. Most beautiful scintillating lights, of a brilliant bluish tint, were observed by all present in the course of the sitting; one of these appeared on the surface of the table, and gradually ascended to the ceiling, when it faded away. A lady member of the Association was placed upon the table, and a visitor raised completely out of his chair and also placed upon the table, which caused it to give way in the centre, necessitating a light and two flaps being taken out, the dimensions of the table being thus reduced to 4ft. by 3ft. 8in. The light being again extinguished, the members joined in singing at the request of John King, when Mr. Williams was suddenly raised into the air with his chair, and placed upon the table, where he was discovered entranced upon a light being struck. The hands of the medium were held by members on each side of him, and they stated that the feat was accomplished without any effort on his part. A third spirit, known to many by the name of Peter, then spoke for some time to the circle. The articulation is very peculiar, totally differing from that of John and Katie King, while from the greatly improved manner of his speaking, as well as the general tenour of his remarks, it would appear that he has made some progress of late. The Secretary offered this spirit a coin, but Peter replied that he objected to coppers, the coin offered being a penny piece. Another member of the circle offered him a piece of silver, and although Peter showed him that he was capable of taking hold of it, he refused to take it away. Peter reiterated several times that his name on earth was Elecampane, and making many pertinent remarks, he departed by saying, "God bless you all!" John King, who evidently had been controlling Peter to a certain extent, and speaking to him in a kindly manner, then left with Katie King, both of them wishing each member of the circle good night, and finally adding, "God bless you all!" The seance was then closed, when Mr. Newton rose and expressed the pleasure he had experienced, and proposed a vote of thanks to the media for their services, which was seconded by Mr. R. Casement and carried with acclamation. Various members remarked that they had been touched by spirit-hands during the sitting, and many expressions of satisfaction at the results were uttered. The company separated about ten o'clock, after having passed a most enjoyable evening.

The Committee beg to announce that the next half-yearly general meeting of this Association will be held on Monday evening, January 8th, 1872, at eight o'clock precisely, in their rooms, 74, Navarino Road, Dalston, E., when the report and statement of accounts for the past half-year will be submitted to the members for approval.

and officers for the ensuing half-year will be elected. It is anticipated that several friends will speak as to their experiences in connection with their inquiries into Spiritualism, which, with some music and singing, may be expected to render the evening a pleasant one. Persons desirous of joining the Association should make application to the Secretary for permission to attend on the above evening, when any information might be rendered them.

PHENOMENA AT LEEDS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In November last I sent you an account of a remarkable seance held at my house by Mr. Bottomley, the medium from Huddersfield, who was influenced by the spirit "Zued," who said the next time he visited us with the medium he would give us a larger variety of phenomena. This the spirit "Zued" has carried out this week in a remarkable manner.

On Wednesday last was our first sitting, there being present eleven in number. An Indian spirit first controlled, and amused us with her wit and humour, and then gave us some beautiful verses of poetry. Then "Zued" controlled, and said he was about to redeem his previous promises. The light being put out, "Zued" gave us an outline of what he proposed to do on the three succeeding nights. Then a slight rushing sound was heard, when a pair of gloves and some papers, which had been in my coat pocket, were brought and thrown upon the table. We were then told to put all our hands upon those of the medium. When the lights were brought, we found on the pile of hands upon the table, a book from the table in another room; then a number of the spirits present were described who would speak for themselves at the next sitting. The meeting then broke up amazed, confounded, and instructed.

Thursday night we resumed our sitting at my house again, the circle being composed of about seven. The evening was entirely occupied by some of our spirit-friends, who held a long conversation with us, my father being among the number; but some of them could not speak, except in a whisper. After each spirit had retired, "Zued" came and described the spirits' appearance and manners, or wrote it on some paper placed before the medium. The Indian spirit came again, and amongst other things gave us a specimen of the Indian war-whoop with effect. This was a grand night; the influence being cheering and agreeable.—I remain, yours truly,

J. B. C.

January 2, 1872.

[We regret that our correspondent will not certify the report with his name, but our readers may take our word for the truthfulness of the statement. In the account of the last seance it is not stated in what manner the spirits communicated.—ED. M.]

SEANCE AT MR. COTTA'S.

I was favoured in the matter of a "sitting" on Sunday night at the residence of the above gentleman, in Gloucester Street, Queen Square. The party present included Mr. Cotta, Mr. Fisher, Mrs. Cotta, her sister, Mr. A. Cowens, myself, and several other gentlemen, whose names I have forgotten. We sat in the dark; and after a short time the usual movement of the table took place, giving much satisfaction as to the "force" part of the spiritualistic phenomena. What surprised those of us present, new to such-like "manifestations," was the strange trance-utterances of Mr. A. Cowens, of 5, Bedford Terrace, Andover Road, Holloway, a young man who appears soon under the control of "influences" which, we are told, come from the unseen world. Mr. Cowens, much to our surprise, assumed a most unnatural, dreamy attitude, whilst near the table, and in a half sleep state poured forth a lengthy harangue in more than one foreign language. Certain "Indian spirits" also told us strange messages through the mediumship of Mr. Cowens, who promises to be, when further developed, a remarkable speaking and writing agent of departed souls. Some of the messages that were communicated by writing by our young friend just mentioned were very satisfactory as tests to non-believers, and gave the writer of this note a further stimulus to investigate the interesting and perchance important revelations of Spiritualism.

London, January 1st, 1872.

A TRUTH-SEEKER.

SPIRITUALISTIC JUGGLERY.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—Around the military band there is ever a pseudo-band of street Arabs, knocking stones together, whistling, and striving in various ways to counterfeit the performances of the trained musicians. I have seldom seen a menagerie of wild beasts where there was not, somewhere in its immediate neighbourhood, a penny attraction, which could boast, if not of lions and tigers, at least of its giant or giantess, or of its living skeleton; and, in fact, every institution of any pretension has its mean imitators, its professors of the art of mocking honour following after it; and Spiritualism is no exception to the almost general rule.

Spiritualism is growing higher, and spreading its branches wider and wider every day; and its pseudo—may I call it *Spiritualisticism*?—is coming quickly into vogue among the ignorant and meaner classes. It is deplorable enough to see the low and perverted phases of Spiritism—the wondermongers and their flippant gallinaria; the over-enthusiastic who believe everything, and the tricky mediums who consider that sceptics cannot be convinced without seeing them divested of coats while bound, &c.; but the jugglers, the prudish table-shovers, are an abomination to every true Spiritualist. This ignorant and impious practice is becoming quite fashionable, and it behoves us as true and earnest Spiritualists to unite in our best endeavours to have it exterminated. I am writing from a knowledge of facts, for I have very frequently played the detective, and submitted to the most impudent and evident deceptions, and not always among "outsiders" either.

Can we not do away with the old bungling system of table-tilting which is so very easily simulated? Is it not quite feasible to construct a machine with a movable arm, which could be used by spirits to produce raps, and fixed firmly in the centre of a table, thus precluding all possibility of imposture? Cannot our intelligent spirit-friends learn a simple scheme (which I can submit) to move the said arm, whereby

they may communicate with us at the rate of, at least, fifteen words per minute? I can by this system write down twice that number of words per minute, by sound, and without requiring to look at the moving arm. It is the system of telegraphy invented by Professor Morse, and is in common use throughout the country. It is learnt in the Cannon Street School, by youths, in about a month; and surely some of our spirit-friends could do so also? I would be very glad if some of our readers would kindly favour me with their views. Something must be done to thwart the designs of jugglers; they are creeping into our ranks like wolves in sheep's clothing, and are bringing upon us the odium which perhaps we deserve for our apathy, or rather our innocent confidence. It is quite difficult enough to penetrate the stronghold Prejudice with the *bona fide* evidences of Spiritualism, without having to cope with those who have been led astray by the new art, Spiritualisticism. We must exhibit plainly our banner, Truth, and rally round it. I for one intend to stick to my colours, and every good Spiritualist will commend me, although the world may sneer and snub me for it. Truth is against the world, and the world's is the way to make money—therefore, he who would keep to truth must expect to suffer and be poor—the "good school" so often spoken of, and how many Spiritualists are there who manage to dexterously "slope" the schoolmaster? I am afraid that many Spiritualists do business, as well as conduct spirit-circles, upon the principle laid down by a Quaker to his son: "My son, do business honestly if thou canst; but do it." How many of us can say—

Let those who are grossest still revel in riches;

Let those have position—the cunning and sly;

With truth I'll abide, though in hedges or ditches;

If that fail to keep me, why then—I can die!

It would not be honest to impeach jugglers, and shield some under the mantle of Spiritualism, for the truth must be told—there are jugglers in our ranks, and it requires us to be "wise as serpents" in detecting them. I have known many an earnest Spiritualist to retire in disgust from the experimental circle on account of detecting deception, but I have met with few with the moral courage to impeach the juggler. I hope that the Spiritualists will work with all their might to bring Spiritualism into the light, and to supersede the old uncertain table-tilting method. The best of spirit-manifestations are not too convincing, while some of the inferior sort are positively worse than useless to sceptics. I hope my hint will be taken up in earnest.

Wishing you a good and successful New Year, I am faithfully yours,

APENANTUS.

Liverpool, December 30th, 1871.

THE SUNDAY SERVICES.

To the Editor of the Medium and Daybreak.

SIR,—Having heard the remarks made at the conclusion of the excellent address on Sunday evening last, relative to a concert to be given in aid of the funds for carrying on the Sunday Services, I venture to lay before you a suggestion as to a means by which I think (in addition to the proposed concert), aid might be obtained for the furtherance of the above important work.

My idea is that those mediums accustomed to public seances be solicited to give one evening gratuitously each week for three weeks, at the Progressive Library, to display their various mediumistic powers; to be succeeded the fourth week by a soiree and musical performance, at which I have little doubt Mr. Tolhurst, and other friends possessing musical ability, would come forward and render kind assistance on such an occasion. To these meetings a moderate charge could be made, and the proceeds devoted to the expenses in connection with the Services.

The announcement of a series of meetings such as the above should surely call forth a response from all interested in the diffusion of spiritual intelligence and the advancement of human progress. Those unable to attend, but desiring to evince their sympathy with the object, could contribute either by pecuniary aid, or the distribution of tickets among their friends.

It is much to be deplored that the only public services in London in connection with Spiritualism are in danger of being terminated through lack of support from those calling themselves Spiritualists.

Leaving the matter for the consideration of yourself and readers, I remain yours faithfully,

J. G. ROBSON.

24, Lower Stamford Street, Blackfriars, S.E.,

January 1st, 1872.

THE SENSATIONS IN AMPUTATED LIMBS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—A communication appeared in your last issue referring to a phenomenon with which all surgeons are familiar, and which I have repeatedly witnessed in hospital practice, namely, that patients who have suffered amputation not unfrequently refer sensations to the part which has been removed. The immediate cause of this is the irritation of the truncated extremity of one or more nerves in the stump. The mind having been so long accustomed to receive impressions from the original extremities of such nerves in the hand or foot, as the case may be, naturally refers any impression made upon the existing extremity of the nerve to the old locality; thus, if the forearm be amputated and the cut extremity of the ulnar nerve irritated, the patient at once refers the pain to the little finger where that nerve originally terminated. Gradually, however, as the mind accustoms itself to the altered condition of things, the misimpression fades.

Your correspondent, I think, will see how much more reasonable an explanation this is than to imagine the existence of any magnetic rapport between the dead limb and the living body; and he will see also that the destruction of the amputated member by fire or otherwise could make no possible difference to the patient.—I am, Sir, yours truly,

Normanton, January 1st, 1872.

ALFRED GINDERS.

[The statement made above seems to invalidate the theory advanced in "The Seat of the Soul." What has Mr. Gillingham to say in reply?—ED. M.]

THE TEN COMMANDMENTS ILLUMINATED.

This beautiful work of art and incomparable epitome of moral teaching is finding much acceptance from Spiritualists. It is of great importance that it should occupy a prominent position, not only in every

home, but in windows, public institutions, at railway stations, and other places where large numbers of people pass or assemble. We are glad to see that this idea is entertained by others, as the following letter, from one of the most prominent Spiritualists in Yorkshire, testifies:—
 "MR. JAMES BURNS.—Dear Sir,—Can you let me have about eight sheets proof prints of Mrs. Hardinge's Commandments, &c., as I wish a few to put in some of the leading shop windows in this town, and some for the Orphanage and other charity-schools in the neighbourhood. If you can, let them come along with Ashworth's parcel this week, and I will remit you for them.—Yours truly,
 "HENRY AMBLER.
 "Halifax, December 27, 1871."

SPIRITUALISM IN NORWICH.

To the Editor of the Medium and Daybreak.

SIR,—I am sure you will agree with me that if we could bring a friend, whose influence in the religious world we deem to be of some worth, to believe in spiritual phenomena, and that our Heavenly Father has given his children of the earth-life the privilege of communing with the best and dearest of their friends who have gone on before to the "summer land," it is best done by kindness and conciliation. You will, therefore, not be surprised that I should write to say how deeply I regret the terms of a paragraph in your last, under the heading "Spiritualism in Norwich." Your correspondent has, most unintentionally I do not doubt, done the Rev. Mr. Barrett an injustice. I myself, as you are aware, am a Swedenborgian and a Spiritualist, and therefore not likely to take a too favourable view of the general teachings of the Nonconformist pulpit. But Mr. Barrett is a noble exception amongst his brethren. If he regards Spiritualism as *wrong* it is from conviction, and not from mere prejudice and bigotry, for he is one of the most liberal-minded ministers I know, as a proof of which I may state that twice he has allowed a debate on the subject of Spiritualism in his school-room, he himself presiding on each occasion, and conducting the proceedings in the most impartial manner. It is true that twelve months ago Mr. Barrett did not believe in the *facts* of spirit-communion. This shows progress at least, and I cannot doubt that as opportunities come in his way for personal experience, he will honestly admit that there is room for progress also as regards his view of the *quality* of the communion.—Yours most sincerely,
 E. D. ROGERS.

Old Palace Road, Norwich, January 3rd, 1872.

[We gladly give publicity to this hearty testimony in favour of our rev. brother, who, seemingly, does not yet quite understand Spiritualism, and hence the excusableness of his opposition and the laudable nature of his impartiality. We fail, however, to perceive that our correspondent has done him the slightest unkindness or injustice in the paragraph alluded to.—ED. M.]

PROGRESS AT THE ANTIPODES.

Our correspondent, Mr. W. H. Terry, of Melbourne, in a recent letter, observes:—"Spiritualism is making a stir here just now, Mr. Crookes's report having created a greater sensation than any previous occurrence. All the local papers have noticed it pretty fully."

Dr. Richardson, whose letter in the MEDIUM excited so much interest some time ago, has enclosed the following extract from an Australian paper:—

"The Bendigo Independent understands that the Rev. W. Tyreman, of St. Mary's Church, Kangaroo Flat, has been suspended from incumbency of that parish by the Archdeacon of Castlemaine. The reason of Mr. Tyreman's suspension is owing to it having been reported to the authorities of the Church of England that he is a believer in the Spiritualistic theory, and that in that respect he has expressed opinions contrary to the episcopal canons. Archdeacon Crawford had an interview with the rev. gentleman during the latter part of last week, when Mr. Tyreman refused to repudiate the sentiments complained of, declaring that, in his opinion, they were in strict consonance with the teachings of the Bible; hence his suspension. Mr. Tyreman's preaching has, we may state, recently excited considerable attention from a certain section of persons in the community, and amongst them he has become exceedingly popular; whilst, on the other hand, his teaching has not been so much admired and appreciated by the orthodox party. Now that he has been relieved, it is contemplated by the Universalists and Spiritists in this city to ask him to take a church of his own in Sandhurst, in which he shall preach the doctrines that have led to his present suspension."

The following paragraph, which appeared in a recent issue of the *Daily News*, is significant:—"Spiritualism in Melbourne.—Spiritualism, or rather the remarkable system of theology which some enthusiastic persons have built up on the basis of table-turning, rapping, and planchette-writings, has obtained a large number of adherents from among the better educated classes. The Spiritists have a church, largely and fashionably attended, as well as a monthly periodical; and a clergyman belonging to the Church of England has been suspended by his archdeacon owing to his sympathies with the movement. One of the most remarkable features is the large number of medical men who have become converts, and the cures some of them claim to have made by associating with them in their practice the most eminent professors of the healing art in ancient and modern times, from Esculapius down to Sir Astley Cooper, whom they 'spiritually' consult.—*Melbourne Age*, Oct. 9."

AN ACKNOWLEDGMENT.—I hereby tender my acknowledgment to John Scott, Esq., of Belfast, for package of his numerous publications, both in pamphlet and book form, which I judged at the time (several weeks since) would weigh as much as 25lb. Those which I have had an opportunity of perusing are of a very liberal, intellectual, and exalting character, and calculated to be very beneficial to minds sufficiently recipient and unfolded to appreciate the truths therein enunciated.—*CLEMENT PINE. The Willows, Bridgewater.*

THE SUNDAY LECTURE SOCIETY announces a lecture in St. George's Hall, Langham Place, on Sunday afternoon, January 14, 1872, by W. B. Carpenter, Esq., M.D., on "Epidemic Delusions, with Reference to Spiritualistic Manifestations." At four o'clock precisely. Admission 1s., 6d., and 1d.

SEANCE AT MR. FAWCETT'S, BISHOP AUCKLAND.—On the evening of the 10th December we had a very remarkable and gratifying seance. A young man of the name of Mr. Walters was very much shaken; his hands were boisterously moved round the table, and he acted as impressionable guide during the most of the time. Mr. Fawcett, jun., was influenced to go and open the door leading into the kitchen, after which he was strangely moved, as if he were welcoming some invisible friends into the house, when Mrs. Fawcett saw a whole host of spirits enter through this doorway. They all sat around the room, as if it were a gallery. Mrs. Fawcett read a very nice statement, which she saw in characters written on Mr. Clementson's forehead, invisible to the rest of us, telling him he was blessed with noble gifts. And again she read on the same place—

"Who are these arrayed in white,
 Brighter than the noonday sun?
 Foremost of the sons of Light,
 Nearest the eternal throne."

Miss Fawcett was lifted by our spirit-friends, and floated about the room, alighting at times in each of her relatives' arms. Towards the close, Mr. Meek was controlled, but the spirit had not sufficient power over him to be able to speak through him for the time being, though we were informed that he would be another Mr. Morse.—I am yours faithfully, CALEB KIDD. Gurney Villa, December 27, 1871.

SUBSCRIPTION SALE OF TRANCE PAINTINGS

Through the mediumship of Mr. D. DUGUID, Glasgow.

The following is a list of the pictures forming the prizes:—

First Prize.—THE POOL. Size of canvas, 42 inches by 30, in a beautiful and very massive frame. This large picture was painted in the presence of many witnesses, under the spirit-direction of Ruysdael, and, according to a trance-communication, is a near copy of one of his paintings. It is truly a picture of still life, and quite characteristic of that celebrated painter. An eminent artist describes this painting as a work of considerable merit, and one which affords an excellent test as to the progress of the medium under his strange tuition.—On view at the *Progressive Library*, 15, Southampton Row, London, W.C. Valued at £28.

Second Prize.—THE TWIN CASTLES OF STERNHOFEN ON THE RHINE. Size of canvas, 36 inches by 26, in a massive frame. This is a companion picture to that which formed the first prize at the previous sale, now in the possession of Mr. James Burns, of the *Progressive Library*. This painting has also been executed under the direction of Ruysdael, after one of his early productions; the figures inserted under the direction of Jan Stein. A lengthened traditional account was given by the medium, in trance, some months ago, of "The Twin Castles of Sternhofen," and subsequently, the following was given by direct writing:—"On the Rhine, a little higher up than the village of Hemp, immediately above the convent of Bernhofen, and opposite Falzig." This picture is very much admired by competent judges. Value, £22.

Third Prize.—RAVENSCRAIG CASTLE ON THE FIRTH OF FORTH. Canvas, 36 inches by 20, in a massive frame. The scene represents the ruins of an old castle on the coast of Fife, looking across the Firth towards Edinburgh, which, with the Pentland Hills, forms the background. Value, £18.

Fourth Prize.—A WATERFALL. Canvas, 30 inches by 25, in a massive frame. This picture (nearly finished) is also under the guidance of Ruysdael, and after one of his celebrated waterfalls. Value, £15.

Fifth Prize.—BOPPART ON THE RHINE. Canvas, 30 inches by 18, in a massive gilt frame. This is said to be a painting possessing many points of beauty, and being among the most recent, it serves to show the progress attained by the medium in his peculiar art. It was painted under the guidance of an English Painter, who withholds his name, but who, like Ruysdael, will establish his identity by reproducing through the medium one of his well-known paintings. This identity picture has been begun.—No. 5, on View at Mr. McGeachy's, 89, Union Street, Glasgow. Value, £15.

Sixth Prize.—A HIGHLAND SCENE NEAR CALLANDRIE. This is a round picture, 24 inches in diameter, suitably framed. Value, £4 10s.

Seventh Prize.—A RHINE SCENE. Similar in form, size, and frame to No. 6. A very fine picture, painted under direction of Ruysdael. Value, £4 10s.

Eighth Prize.—DUART CASTLE. Mounted, 17 inches by 13. An Ancient Fortalice, Loch Linnhe, Island of Mull. Value, £1 10s.

Ninth Prize.—HIGHLAND LOCH AND BEN VENUE. Mounted, 17 inches by 12. Value, £1 10s.

Tenth Prize.—JENNY'S BURN, NEAR GLASGOW. Mounted, 18 inches by 12. Value, £1 10s.

Eleventh Prize.—DUNSTAFFNAGE, LOCH ETIVE, NEAR OBAN. Mounted, 18 inches by 9. Value, £2.

Twelfth Prize.—DUNOLLY CASTLE, LOCH ETIVE, NEAR OBAN. Mounted, 18 inches by 9. Value, £1.

Thirteenth Prize.—THE GLEN. Mounted, 12 inches by 9. Value, £1 10s.

Fourteenth Prize.—SHIPS ENTERING A HARBOUR. Mounted, 9 inches by 6. A fine little painting, under the direction of the English Painter. Value, £1.

* Nos. 3, 6, 8, 9, 10, and 12, were sketched, in trance, from nature; and No. 11 painted on the spot in trance.

The Drawing, in accordance with that of the Art Union, will take place on Saturday, 10th Feb., 1872, in Whyte's Temperance Coffee Room, Glasgow. Should the sale of tickets, at that date, amount to less or more than the value, the Committee will reduce or increase the number of prizes accordingly.

Tickets, 2s. 6d. each, may be obtained in Glasgow from any of the following members of Committee:—James Brown, 163, Hospital Street; Hay Nisbet, 164, Trongate; James McGeachy, 89, Union Street; Wm. Burns, 17a, St. Enoch Square; James Nicholson, 218, Eglinton Street; H. Nisbet, Jun., Secretary, 164, Trongate.

The following friends have also kindly promised to dispose of tickets:—LONDON.—Mr. James Burns, 15, Southampton Row, W.C.; Mrs. Everitt, 26, Penton Street, Pentonville; Mr. C. W. Pearce, 6, Cambridge Road, Kilburn. BIRMINGHAM.—Mr. Robert Harper, 4, Gloster Place, Soho Hill. LIVERPOOL.—Mr. W. Meredith, 103, Gregson Street; Mrs. Leighton, Bookseller, 89, West Derby Road; Mr. H. Young, Bookseller, 12, South Castle Street.

MANCHESTER—Mr. Thomas Davies, 215, Brunswick Street; Mr. R. R. Bealey, Joiner Street. BISHOP AUCKLAND—Mr. F. Everitt, Newgate Street. EDINBURGH—Mr. John Nicol, Chemist, 4, Dundas Street. LEITH—Mr. Wm. Black, Clothier, 13, Commercial Place. GLASGOW—Mr. James Marshall, Tobacconist, 51, John Street; Mr. Henry Murray, 121, Argyle Street; Mr. T. Muir, 1, Queen Street, Partick; Mr. John Thomson, Bookseller, John Street; Mr. Robert McDonald, 63, Clyde Place; Mr. James Dyer, 70, Great Hamilton Street; Mr. James Walker, 169, Craig-hall Road; Mr. William Johnstone, 122, Rottenrow.

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SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JANUARY 6, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.

Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.

SUNDAY, JANUARY 7, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, JANUARY 8, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, JANUARY 9, Seance at 24, Lower Stamford Street, Blackfriars, at 7.

WEDNESDAY, JANUARY 10, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.

Seance at Mrs. Dyer's, 46, Fitzroy Road, Regent's Park Road, Primrose Hill, at 7 p.m. Trance and Physical Manifestations. Admission 2s. 6d.

THURSDAY, JANUARY 11, 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.

Public Seance at 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JANUARY 5, LIVERPOOL. Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, JANUARY 7, 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.

SOVERBY 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 Mr. J. Crane and Mrs. N. Wilde.

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

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.

MONDAY, JANUARY 8, NEW PELLON, at Mr. Swain's, at 8 o'clock.

TUESDAY, JANUARY 9, 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.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JANUARY 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

NOTTINGHAM, Long Row. Lectures by Trance-Mediums on Laws of Health, &c. 8.15.

THURSDAY, JANUARY 11, 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.

* * * 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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