



# THE MEDIUM AND DAYBREAK.

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

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### J. M. PEEBLES AT THE ANTIPODES.

It is now nearly a year since Mr. Peebles started on his pilgrimage round the world. He worked his way to the Pacific Coast, and was accorded a grand farewell demonstration at San Francisco. In due course we received a letter with a black man's head on the postage stamp. It was from Mr. Peebles, who wrote from the midst of the Pacific; here are some of his words:—

"Go ye into all the world and preach the gospel" was biblical command. After a course of lectures in San Francisco, California, I shipped aboard the "Idaho" for Australia. It requires ten days (2100 miles) from San Francisco to Honolulu. We have been waiting a week in this port for the steamer from China; she came in last night. Honolulu has a population of 6000; the district 12,000, only about 2000 of whom are whites. The natives, Asian in descent, are rapidly dying out. The mixing of races here is a matter of study. Many whites have married native women; others live with them unmarried. None of the missionaries are poor. Many of the natives—the Kanakas, as they are called—read, write, and publish journals and books. They are naturally far more intelligent than our American Indians. The climate is tropical. The gardens are beautiful; they are necessitated to irrigate, which they can easily do from the mountain streams. There are two volcanoes on these islands now in full action. The scene is magnificent. We have two Austrian princes on board our steamer. They are pleasant, social gentlemen.

Our friend arrived at the Antipodes safely, and was received by the Melbourne press with a burst of low abuse. Nothing daunted, the Spiritualists went to work, and soon the whole tide of popular feeling was changed. The newspapers were forced to acknowledge his merit and power. On Sunday evening, January 12th of this year, Mr. Peebles delivered the fifth and last of a series of Sunday evening lectures, in the Prince of Wales's Theatre, Melbourne. The *Argus* of the following day reported: "The audience was as large as the building would accommodate. The lecturer was listened to with attention, and an attempt at disturbance on the part of one or two persons in the galleries was promptly suppressed. The chair was taken by Mr. Charles Bright." The lectures have been so much appreciated that a series of them is being published in pamphlet form.

From the *Harbinger of Light* and other publications we perceive that Mr. Peebles spoke in other parts of Victoria, and then proceeded to New Zealand. The *Christchurch Press* of Feb. 27th reports Mr. Peebles' second lecture, in the new Oddfellows' Hall, delivered to a tolerably numerous audience, who listened with marked attention to the lecture from the beginning to the close.

We cannot do better than publish the following letter, which is not only interesting as giving some account of Mr. Peebles' progress, but for other matters to which it alludes:—

*Waterloo House, Christchurch, March 14, 1873.*

To Mr. J. BURNS.—MY DEAR FRIEND,—The last three weeks have been the happiest I have known since I have been in this colony; and when I tell you that our good brother, J. M. Peebles, has been lecturing most successfully to the good people of this city, the audience being composed of the most influential citizens, from his honour the superintendent of the province down to merchants of every degree, you will not wonder that I am so happy; having the company of a congenial heart and the kindly grip of a brother's hand, these, combined with the pleasure of assisting in the arrangements for the lectures, have helped to make me feel that life is in reality not only worth having, but that it is really enjoyable.

It is astonishing how the opponents to Spiritualism make rods for their own backs, but so it is; and I had a splendid illustration of this fact a few weeks ago, when some silent enemy, who would no doubt have the presumption to call himself a believer in the humble Nazarene, and a devoted follower of his good Master, in the bitterness

of hate took a copy of the *MEDIUM* in which was printed one of my letters to you, and no doubt with a view to injure my business asked the editor of one of our daily newspapers to print it, which he did accordingly; and although it caused a few to smile at my credulity, it took the word Spiritualism into many hundred homes for the first time, and so paved the way for Mr. Peebles, and instead of it doing me an injury in my business, it has proved a splendid advertisement, and much increased my trade. This is a fact which most conclusively proves that, in spite of every obstacle, truth must and will prevail; and the more the clergy try to run us down, the more inquirers are added to our ranks, and you and I both know that honest investigation is certain to terminate in implicit belief.

Mr. Peebles gave four lectures in Christchurch; the first on February 23rd, the second on the 26th, the third on the 28th, and the fourth on March 2nd. He also lectured at Rangiora, on February 25th. He and I together started for Dunedin on the 3rd of March, and I there had the pleasure of hearing him address an audience of about thirteen hundred people in the new theatre. He proposes leaving New Zealand in about a fortnight direct to China, by a sailing vessel advertised to leave Dunedin about the end of the present month. He has done much good here, and many will hereafter remember his visit with pleasure, as he has sent the angel of peace into many a home. One of our conceited Methodist parsons last night gave a lecture, anti-spiritual, and I say it with all sincerity, that this disciple of Christ's condescended to give utterance to some most glaring untruths; and I cannot help feeling that such a contemptible mode of ridiculing a subject, which I consider as sacred as truth, and nothing is more true than spiritual phenomena, renders such a scoffer only worthy of our contempt—a creature to be avoided like a pestilence. For myself, I would gladly seek the true and beautiful, and joyfully cling to it when found, be it in a palace or a hovel; but when I meet a traducer clad in the saintly garb of priesthood, I cannot help feeling myself in the presence of an enemy of our true God, and feel convinced that the ordeal he will endure hereafter will be long and agonising. With kind regards to Mrs. Burns and yourself, believe me, yours truly,

W. D. MEERS.

We have to thank New Zealand friends for large parcels of newspapers, giving full reports of Mr. Peebles' lectures, which seem to have been the most gratifying successes. Dr. Dunn accompanies Mr. Peebles. We also perceive that a discussion in the Dunedin papers with the Rev. M. Watt is calculated to advance the cause.

### MANCHESTER CORRESPONDENCE.

#### CHRISTIAN BROTHERS AND SPIRITUALISM.

They say that table-rapping is of the devil, and some that were convinced of spiritual communication through the table have been frightened away and given it up through these assertions; yet they are Spiritualists, and hold their meetings and have their mediums, but table-rapping they look upon as one of Satan's works. The sectarians have shut up communication betwixt God's ministering spirits and the people, and brought the world into gross darkness. The pulpit and the people are wondering whether we shall know each other when we get to heaven. Wonder, O heavens, and make it known in all the earth, that God hath shown (in these last days) through the table that we are not shut up in heaven, but that our departed friends are in the spirit-world, and that we shall know each other when we get there, and that we shall become ministering spirits to our friends in the earth-state, and can speak to each other through the table. This is not of the devil. God has opened our eyes through the table-rappings, and we have gone to God's book, and there we find diversities of manifestation all by the one Spirit. God has brought out mediums through going to the table gifted with vision and power of healing, and working of miracles, and prophecy, and discerning of spirits, and divers kinds of tongues; and must we now disown the table because the Christian brethren say it is of the devil? They say all these wonderful manifestations are of the devil. Are we, then, prepared to give up all to please them? If you give up the table, you give up a







## OBJECTS CARRIED BY SPIRITS.

MY DEAR MR. BURNS.—It may perhaps interest you to learn of two well-authenticated instances of the transmission of bodies from one point to another, and this the more as the possibility of this very fact has been of late much questioned. The first of the instances happened on the 17th March last. It appears that some thirteen months ago Mrs. Jencken, then Miss Kate Fox, paid a visit to a friend; whilst on this visit she lost a valuable lace veil. After vain search the inquiry was dropped, and the matter all but forgotten. On the evening, about seven o'clock, of the above named day, we were directed (by raps) to darken the room. No sooner had I turned down the gas, when I felt a powerful hand place what afterwards proved to be the lost veil in my right hand. Raps then spelt out, "We have done it." On examining the veil, it was at once identified as the one lost over a year ago, the very scent having been preserved, and a small rent near the corner proving the identity beyond doubt. On the following morning I received from an old friend of mine a note, saying that I was to "tell Kate Jencken to sit to-morrow night at ten p.m., and I will bring her the lost veil." This, however, was anticipated by twenty-seven hours. We have here, then, the proof of a body carried several miles (I estimate about four miles), and that by a spiritual power, without the knowledge on one side that the lost object was to be handed to its owner, and the active agency of the other side furthering the delivery.

The second instance occurred only a few days ago. Mrs. Jencken had been in vain searching for a letter from her old and kind friend Mr. Robert Dale Owen. Every box and case had been thoroughly looked through, but in vain. At last it occurred to me that the letter might have been packed away with some books we had stored with other baggage in a large case, and now lying at a storehouse close to our present residence. On recalling this to Mrs. Jencken's mind, she recollected having left the letter in one of the books. On the afternoon of May 8th, at six o'clock, raps bid us sit at the table, and ordered me to place my hand under the table, when a large powerful hand placed the letter in my left hand; at the same time Mrs. Jencken's hand wrote, "I have got the letter out of the large box at Tanner's." Now this large box was firmly nailed down, and is still intact where it had been stored, and the letter must have been taken out of the box and conveyed some short distance and then placed in my hand, and this too in broad daylight. I could multiply instances, but for the present this will, I trust, suffice. Two well-established facts prove all that is needed—namely, the possibility of transmission of bodies for several miles by unseen agencies.

My diary, which some day I may perhaps find time to publish, contains, I assure you, a series of records of very remarkable instances of spirit-power. Thus within the last month I have had Greek and Latin sentences written by direct agency—that is, by a spirit-hand. To me this direct spirit-writing is full of interest. One single well-authenticated instance proves the presence of an intelligence capable of making its power known to us by the written word. *Θνησκον μη λεγε τοις Αγαθοις*—"Don't die, say the good,"—was written at my house some short time ago, and this in my presence and that of a scientific friend, by a spirit-hand. In concluding this letter I accept the truth of this saying, and repeat that Spiritualism, above all, convinces the mind that life is everlasting, and progress endeth not.—Truly yours,  
Goldsmith Building, May 9th, 1873. H. D. JENCKEN.

[Through the kindness of Mr. and Mrs. Jencken, the public were presented, in *Human Nature* for February, 1873, with three different specimens of direct spirit-writing, through the mediumship of Mrs. Jencken. These writings were obtained under test conditions, and the fac-similes are so well done that every investigator may possess as good a veritable instance of this remarkable phenomenon, and a memento of the first medium who, at the commencement of Modern Spiritualism, received an intelligent response from the spirit-world.—ED. M.]

## A REMARKABLE LITERARY MEDIUM.

To the Editor.—Dear Sir,—I believe that your publications are not only devoted to England, but that your readers interest themselves in the progress of Spiritualism wherever it manifests itself. Hoping to be agreeable to them, I will relate in your columns a fact which at the present moment is exciting much attention in Italy.

The director of the Academy of Fine Arts at Parma is a painter of great merit, and especially famous in the whole peninsula as possessing a great talent for pen-and-ink sketches. Born in a most humble condition, having had to overcome the numberless difficulties consequent on that origin, Mr. Francois Scaramuzza owes to nothing but his perseverance, his love of art, and his genius the high position he now occupies. His whole life has been devoted to study and artistic occupation. Mr. Scaramuzza is seventy years old, and has never occupied himself with literature. All at once, without any preliminary study, he has become a writer and a poet. Three years ago, without knowing the rules of prosody—and, I may say, hardly the primitive laws of language—moved by an irresistible impulse, he began to write, and he is now publishing, under the title of "Poeme Sacre," a volume of 24,000 verses on important subjects entirely unconnected with the studies that have engaged all his time. This is not all. This professor, whose modesty is equal to his talent, and who has no rivals either present or past in his particular branch of art, has in the last three years produced a great number of lyrical pieces, eight comedies, three tragedies, treatises upon science and morals, several melodramas (some of which are resplendent with beauty), novels, and twelve poems, the subject and style being different in all. Some of these poems have just been published, and are revolutionising Italy. In addition to this immense labour there are some short articles in French, of which language he is entirely ignorant. All this does not prevent him from continuing his own special work. During this period of time, although it is difficult to see how, he found means to conceive and execute 243 pen-and-ink sketches for the "Divina Commedia," and those who have seen them assert that no one has ever before succeeded in producing anything so perfect and animated as they are.

How does it happen that this illustrious artist at the end of his life all at once finds himself possessed of faculties till then unknown? How has such fecundity been revealed without injuring the production of the colossal work to which he devotes himself? This is what is

occupying the attention of the savans in Italy. Spiritualism alone can explain it. Like most of the believers in Italy, Mr. Scaramuzza is a Spiritist; he is a medium, and is inspired by Ariosto. Neither does he attribute to himself any merit for the production of what he considers himself simply the instrument. Thus behave honest and lofty souls. He might have published his poem, and said nothing of the hand by which his own was guided. He would have been hailed as a prodigy, and the interest attaching to the revelation of an unexpected talent would have increased his importance; but he has preferred to ignore himself, and confess his belief. The good spirits will reward him in using him as a powerful instrument in this world, and all the Spiritualists will give him their heartfelt sympathy, and encourage him to continue in his labours.

F. CLAVAIROZ.

[The foregoing letter is from a pen whose productions are well known to the readers of *Human Nature*. We cordially recommend our readers to peruse an account of the sufferings of a wife-poisoner in the spirit-world, given by M. Clavairoz, in *Human Nature* for December, 1872; and a philosophical article on "What constitutes Human Individuality," in the May number of this year, is also worth attention. It is an attempt to show that the doctrine of reincarnation is absurd, and contradicts nature.—ED. M.]

## MR. MORSE'S APPOINTMENTS.

Mr. Morse will remain at Sturminster-Newton, Dorsetshire, till the 24th instant, when he will proceed on his journey to Llanelly. On Tuesday evening, May 27th, he will give an address, under spirit-influence, in the Athenaeum, Llanelly. Admission—front seats, 2s.; second seats, 1s.; back seats, 6d. Doors open at 7.30; to commence at 8 o'clock. We would recommend that the doors be closed before the medium is entranced, after which no one should be allowed to enter, nor should any disturbance or moving about be allowed in the hall till the control is finished. After the chairman's address, singing or other music should be introduced, to facilitate control. Public seances will be held every other evening in that week, at the house of Mr. J. F. Young, 6, Stepney Street, Llanelly; admission, 1s. We may here mention a difficulty which sometimes presents itself. Those who attend Mr. Morse's seances demand satisfactory proof that the control is genuine, and that the trance is not shammed. Proof is to be gained only by a thorough acquaintance with, and examination of, Mr. Morse's mediumship. All who have done so know that the trance is real, and that Mr. Morse is quite unconscious of what he says and does during that period. He appears before an audience with no other pretension than his honesty in the matter. The auditors may form just such an opinion as they please, which will in all cases be in keeping with their degree of knowledge. Persons with bigoted views and repellant opinions should not be introduced to such a seance. They spoil the conditions, prevent the education of others, and get no good for themselves. Where there is a desire for knowledge, no difficulty is experienced as to the nature of the control; for the spirits speak not as authorities, but they appeal to the reason of their hearers, so that what they have to say is equally important, whether we assume that it comes from a spirit or otherwise. They, however, give the investigator ample opportunity to test Mr. Morse's resources, if he is supposed to be an impostor. The audience are urged to put questions which will in the highest degree test the readiness of intellect of their speaker. This they are not restricted from doing on one night only, but they may follow it up for weeks, months, or years, and then they will be able to judge as to whether they could find an impostor sufficiently clever to stand such an ordeal. We recommend those who attend Mr. Morse's seances to prepare a number of written questions, not as a quibbling trap to catch delinquents, but for the purpose of gaining knowledge of the nature of man as a spiritual being. If they do so they will obtain ample satisfaction. "Pumping" questions are not allowed in any well-regulated discussion. At a meeting of the Dialectical Society the other evening the chairman stopped a questioner whose object was to cavil and corner the speaker, and not to elicit information in a dispassionate manner. If such are the rules of human society, we do not see that spirits should be worse treated. Without money or reward Mr. Morse's guides take advantage of his mediumistic conditions to teach mankind what they would have a difficulty in otherwise knowing, and they ought to be received respectfully. They do not, however, demand that their hearers should give up their reason, or bow to spiritual authority. The spirits come to excite reason and investigation, rather than to stifle it. Mr. Morse not being a clairvoyant or test-medium, the spirits through him cannot give answers respecting the departed relatives of sitters, nor do they care to trouble themselves as to how many pence you may have in your pocket, where you dined yesterday, or how much your new umbrella cost. Mr. Morse's spirit-guides labour to raise the aspirations of investigators to higher truths than these, which every man may conveniently settle for himself. In conclusion, it does not matter who the spirit is, or what is his name. It is better that teachings of all kinds should be taken for what they are worth, than that nonsense should be crammed down people's throats because it is backed by the authority of some great name. We know hundreds of fools who listen nightly to inane twaddle because it purports to emanate from some of the prophets, apostles, philosophers, or poets, or perchance the angel Gabriel! If any of these mighty people presented themselves we should certainly demand their credentials, and we would not permit them to say they were such and such a person till they gave us ample proof. We like best those spirits who come in the names of reason, goodness, and truth, to instruct, amuse, and enlighten mankind, and not in the names of great men, from whom truth is no better than if it came from the humblest. The greatest pretenders are the greatest impostors. Mr. Morse's guides do not belong to that class, and they should be received accordingly.

Mr. Morse will be in Liverpool two Sundays, commencing June 1;

June 9—Blackburn; June 15—Manchester;

where it is probable he will remain for some time.

Mr. Morse's address for this week is, care of Mr. R. Young, The Hive, Sturminster-Newton, Blandford.

Why should we longer pray or plead when all is given that we really need?



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

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### SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 224.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 16, 1873.

### THE DIALECTICAL REPORT NEARLY READY.

For the last time we print the list of subscribers for the cheap edition of the Report on Spiritualism by the Committee of the London Dialectical Society. The original work was published at 16s., and the forthcoming edition is complete in every respect, with the exception that the greater part of Miss Blackwell's elaborate paper and the opinions of individual members of the committee will be omitted. The volume will therefore be slightly smaller in size, but practically quite as useful, as the opinions of certain individuals added nothing to the completeness of the investigation, but went rather beyond its scope, and marred the consistency of the plan laid down. This new edition will be a much superior work in get-up and appearance to the former edition, but instead of being sold at 16s. is being offered to subscribers for eight copies at the rate of 2s. 6d. each. Those ordering less than eight copies are charged 5s. each copy. This plan of cheap subscription has been taken advantage of to an extent much beyond the most sanguine anticipations of the publisher. As will be seen from the list, the books will be scattered pretty regularly over the country, some parcels even finding their way to foreign lands. The last order received was from Mexico. This is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced. Those who have not secured a parcel of copies will most certainly wish they had, for the book will be at all times handy to sell, to gift, to lend, or to place in public libraries. It has been in the works for some time, and it is confidently expected to be ready for publication by the last day of this month. To oblige all, we shall keep the subscription list open as long as possible, and may now state that orders received on the morning of May 31st will be accepted at the rate of eight copies for £1—unless the book is ready sooner. In that case no orders at the cheap rate will be received after the day of publication.

There are many towns in which nothing whatever has been done for this Report. Can we not prevail on our friends to make a good use of the two weeks which yet remain, and secure a few hundred more subscribers for the book? Subscription forms may be obtained on application, and we would gladly see the work done in the best possible manner.

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40	W. S. Godbe, Esq., Utah	8	Mr. J. Niven, West Hartlepool
9	Mr. R. Morgan, Worcester	8	Mr. J. Walter, Northampton
36	Mr. Lowe, Birmingham	8	Mr. J. Jackson, Manchester
2	W. Kingdom, Esq.	8	Mr. J. H. Entwistle, Manchester
8	Mr. Wilby, Leicester	8	Mr. A. Eulenstein, Mexico
8	Dr. Sexton	8	Mr. T. Atkins
8	Signor Damiani, Naples	4	Mrs. Parker, Dundee
8	Mrs. Tyndall, Edgbaston		
1	Mr. Steedman, Auchtermuchty		
1	Mr. Walwyn, Clifton		
1	Mr. Geo. Marsh, Hastings		
24	Rev. R.		
9	Mr. W. Richards, Pimlico		
9	Mr. J. Walton, Alston		
8	Mr. W. G. Bond		
1	Mr. Lobley Crook		

In all 1,991 copies.

### HOW TO GET THE "MEDIUM" FREE OF POSTAGE.

We hear many complaints of the non-delivery of the MEDIUM till some days after publication. Booksellers generally can supply it without difficulty. When such is not the case, ask them to favour with the name of their London agent, and we shall see that proper arrangements are made. But we have one more important suggestion. Every railway bookstall in the kingdom might be made an agency for the MEDIUM. Our friends should make a point of asking for it at every railway station, and those who live near a station should order one or more copies weekly at the bookstall. In this way Spiritualism would grow quite naturally.



### "JOHN KING'S" PORTRAIT IN THE MEDIUM.

The interest attending this forthcoming number increases, and it is seen to be capable of conveying a knowledge of Spiritualism to many thousands of persons. The arrangements for filling it with the most important matter for investigators is in progress, and special experiments are being made to verify to the greatest certainty the phenomena to be described. Numerous plans also occur to active minds for making the number useful. One gentleman thinks of dropping a considerable number in the carriages of the Underground Railway, on which he travels several times daily.

Our subscription list expands in the most gratifying manner, but it is evident that nothing like the number has been subscribed for that it is possible to circulate; we therefore postpone the publication for another week, to give our friends time to avail themselves of this instance, which has not had a precedent. On running over the list it will be seen that nearly 7000 are subscribed for:—

1000 Sir Charles Isham, Bart.	100 Mr. Biddfield, London
20 Mrs. Gribble, Brighton	100 "C."
20 ———, Bacup	40 Mr. Gray, Birmingham
100 Mr. Richmond, Darlington	6 Mr. Kilbrath, Newry
20 Mr. Swinburne, London	40 Mr. Fry, Portsmouth
100 Mr. Foster, Darlington	20 Rev. Guy Bryan
150 Churwell Society	50 Mr. Bennett, Betchworth
20 Mr. Raper, Jarrow	50 Mr. Cogman, London
20 Mr. Crane, Ossett	100 Mr. Russell, Kingston
100 Mr. Ashworth, Halifax	700 Mr. Chapman, Liverpool
20 Mr. Hunt, St. Helen's	20 Mr. Crick, Rushden
100 Mr. Blinkhorn, Walsall	20 Mr. Ashby, Heyford
200 Mr. Spencer, Leyburn	20 Mr. Kyd, Baden
50 Mr. Reedman, Stamford	20 Colonel S.
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50 Mr. Parry, Bugbrook	20 Mr. Brien, Halifax
200 Mr. Howard, Bury	20 Mr. Thomas Atkins
20 T. B.	80 Mr. Richards, Pimlico
20 Mr. Toik	100 M. A.
100 Mrs. Butterfield	40 Mr. Wilson, Caledonian Road
20 Fritz	20 Hull
20 Mr. Clarkson, Selby	20 Mrs. Abbott, Braintree
220 Mr. Fawcett, Bishop Auckland	10 Mr. Lister, York
100 Mr. J. F. Young, Llanelly	60 Mr. W. Avery, Rochdale
50 Mr. Templeton, Hampton	80 Mr. Summers, Saltburn
50 Mrs. Bullock, Kingston	20 Mr. J. Bent, Loughborough
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25 S., Southampton	20 Mr. G. Smith, King's Cross
40 Mr. J. Wilde, Hagg's Lane	100 J. Sutherland, Burnley
20 Mr. M. Martin, Waterhouse	20 Major Owen, Brixton

### RURAL SPIRITUALISM.

That Spiritualism is taking deep hold of the population in the most unlooked-for places we have abundant evidence from day to day. We give a few extracts as specimens:—

You will be surprised, and no doubt pleased, to hear that there are Spiritualists in this little place, a country village six miles from Northampton. We have taken the *MEDIUM* regularly these last two years. I have stood up for the cause boldly, though it has been with us as it is with many others, we have had to suffer persecution; but I am glad to think we are making steady progress. We have been the means of two others taking the *MEDIUM*, but we get supplied from Northampton. We are working people, and have nothing to spare, but I think at the present time, when such an opportunity presents itself, every Spiritualist ought to do what he can, so we have sent 2s. 6d., and want you to be kind enough to send the worth in *MEDIUMS* that will have the portrait of the spirit "John King." May God speed the work! We are those who feel it our duty to obey God rather than man, and say, with Gamaliel of old, "If this work be of God they cannot overthrow it, lest haply they are found to fight against God."

Bugbrook, Northamptonshire.

RICHARD PARRY.

Mr. John Pearson writes:—

I am conducting a seance near to Brierly Hill, in which we have had clear proofs of spirit-communication, and great good has been done since we commenced, but at present we are surrounded with enemies, and a little advice from you would be of great service.

We write per post, as we do to sometimes dozens weekly, so that the best work of the Spiritual Institution is not seen of men. We would be glad to hold a series of conferences all through the country, like what we had at Manchester, which all Spiritualists in the district could attend. By mutual help much strength and comfort could be imparted to weak circles. If any of our well-to-do and intelligent friends would devote a few weeks to visiting country circles, they would thereby do much good. We could chalk out a tour for them.

### NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Dr. Sexton on "The Claims of Modern Spiritualism upon Public Attention."

Charles Voysey, at St. George's Hall, Langham Place, Regent Street, at 11.

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. A. Ellis on "The Dyer's Hand."

New Hall of Science, Old Street. C. Bradlaugh, on "The Inspiration of the Bible," in reply to the Bishop of Lincoln.

Mr. Prentice Mulford's address for the next six days will be at N. Kilburn's, jun., Esq., Clyde Terrace, Bishop Auckland.

Mr. L. N. Fowler has announced his concluding course of lectures on Phrenology at the Agricultural Hall for this season. To-morrow evening he will give a closing entertainment of public examinations.

### MADAME LOUISE IN MANCHESTER.

We have received from Mr. G. Douglas an account of a seance with Madame Louise and her son at 105, Bloomsbury, Rusholme Road, Manchester. We present an extract:

"A gentleman now sat with Mr. Stocton in the middle of the room, and held both his hands. Light again put out. In less than two minutes a lady said something had been flung at her, and she now held it in her hands. Light struck. Mr. Stocton was discovered to be in a trance and minus his waistcoat, his coat being undisturbed. The gentleman who held his hands averred that he had not loosed them for a moment. The missing article was with the lady. After this all that could be accommodated at the table gathered round and placed hands thereon. Light put out. The table immediately began to rock and roll. A violin which had been laid in the centre was violently seized and the strings changed vigorously, keeping time to a lively tune which was being played. The pendants of the lustres on the mantelpiece were set in motion, and did duty for a triangle. As the power waxed stronger, the symptoms became dangerous, and threatened destruction to more articles than one in the room, it was thought advisable to bring a light to bear upon the doings of these sturdy spirits. During these latter manifestations two spirit-lights of a very brilliant nature—something like stars shining on a very dark though clear night—floated about near the window."

Madame Louise then had her hands tied, and set for spirit-faces. One appeared, but could not be identified. On another evening this phenomenon was much more successful. Those who have sat with Madame Louise in London and elsewhere are fully convinced that she can obtain the manifestation of materialised forms; but we recommend a series of experiments, so that they may be obtained under strict test conditions.

### MRS. OLIVE'S SEANCES.

The seance of Wednesday week was numerously attended, though it was held under rather unfavourable circumstances. The weather was heavy and very wet, and the atmospheric conditions were antagonistic to good manifestations. The seance was also unfortunately interrupted by the entrance of four visitors, who arrived after the commencement of the seance, and in their positive and unsympathetic condition of mind rather disturbed the harmony of the meeting. "Sunshine," however, applied herself with energy to the task of satisfying her unbelieving visitors, and she gave two or three tests of the presence of departed friends, which were clearly acknowledged by others of the meeting. So also did "Dr. Forbes," who stated that a gentleman present, a stranger, had just been suffering from a severe headache, but that it had then completely left him. The visitor acknowledged that such was the fact. "Hambo," as well as "Sunshine," recommended an inquiring visitor to sit with Mrs. Olive alone and undisturbed, to afford special opportunities for the development of test communications. In our last report it was inadvertently stated that the spirit "Dr. Forbes" said he had been Sir John Forbes. It should have been Dr. John Forbes, not Sir Charles Forbes.

### DR. SEXTON'S DISCOURSE AT CAVENDISH ROOMS.

On Sunday evening, at 7 o'clock, Dr. Sexton will speak on "The Claims of Modern Spiritualism upon Public Attention," at the Cavendish Rooms, Mortimer Street, leading out of Langham Place, Regent Street. The Doctor has kindly given his services free for the benefit of the Sunday Service Fund, and the friends of these meetings are doing all they can to secure a crowded audience. A good number of tickets are already sold, but our readers are invited to attend even if they have no tickets, and to bring their friends with them, as every exertion will be made to accommodate as many as present themselves. The tickets for the front seats are 1s. each; for the other seats, 6d. each. Dr. Sexton has not yet been heard on Spiritualism in a central position in the metropolis, and the forthcoming address will therefore be a treat to many. It is a good opportunity for introducing investigators, as the subject announced and the speaker's ability are happily adapted to interest minds not yet confirmed in a knowledge of Spiritualism.

### DR. SEXTON'S LECTURES.

We hear frequent reports of lectures given by Dr. Sexton in London and various parts of the country. He was recently at Rushden, in Northamptonshire, where some of our spiritual friends very much enjoyed what they heard. On a recent evening he lectured on "The Relation of Living Bodies to Heat," for the Secularists, at the Hall of Progress, Paddington. The audience was small, the Secularists being conspicuous by their absence. Five-sixths of those present were said to be Spiritualists, which indicates an alarming encroachment on the Secular domain. The lecture was an exceedingly instructive one, and was listened to with deep attention.

### A GRAND TRANCE PAINTING FOR SALE.

Mr. John Crane, Ossett Common, near Wakefield, desires to intimate that he has for sale a painting by Vandyke through the mediumship of Mr. D. Duguid, Glasgow. It measures 3 ft. 11 inches by 2 ft. 7 inches, and is in a massive gilt frame. It was won at a subscription sale of Mr. Duguid's works some time ago. For price and other particulars apply to the owner as above.

A READER OF THE MEDIUM, now near eighty years of age, has a complete set of the paper from the beginning, which he would be glad to sell, rather than leave behind him to be consigned to destruction. Will any of our readers make an offer? There are very few sets of the MEDIUM in existence. Write to our office.

MR. BLINKHORN, Walsall, writes cheerily respecting Mr. Wallace's recent visit. In the trance Mr. Wallace delivered an address which Mr. Blinkhorn thinks ought to be reported and published. After the address, a medium present went into the trance, and in broken language described an engagement between the Americans and Indians, in which fifty-one were wounded. This took place on the 4th instant, at 10 p.m., and Mr. Blinkhorn is anxious to know if news from America can confirm the vision.



## MR. WALLACE'S MISSIONARY TOUR.

On Tuesday evening a meeting was held at the Spiritual Institution to congratulate Mr. Wallace on his long tour in the North Country, and to hear from him some account of his journey. Mr. Biefield was called to the chair, as with him had originated the movement which resulted in this missionary enterprise.

Mr. Wallace rose and stated that on September 17, 1872, he and Mrs. Wallace called on Mrs. Marshall, who was influenced, and said there would be a thunderstorm such as had seldom been seen. Mr. Wallace did not entertain the idea, as the year was so far advanced he did not think the prediction at all probable, but Mrs. Marshall insisted upon it. On September 19, two days afterwards, Mr. Wallace started on his journey, and on passing Sheffield saw heavy clouds, indicating a thunderstorm, and next day, at Hull, he was astonished to find the walls placarded with announcements of the accidents that had happened from the lightning of the previous day.

At Hull Mr. Wallace met Mr. Avery, and found him very agreeable company. On Sunday he went with Mr. Thelwall to Mr. Bland's, whom he had met at Holloway sixteen years ago. By his healing power he had cured a hand very bad from the effects of rheumatic fever, and he was pleased to see his patient exercising the healing power successfully on others. He remained four days at Selby, which he found rather a fossilised place. At Darlington he remained seventeen days. On visiting Middleton-one-Row he saw a man apparently in the last stage of consumption. The sick man's brother was influenced to make some passes over him, which had a good effect. On seeing this, Mr. Wallace took to it, and for a week treated the patient daily, and soon he was quite well—rescued, as it were, from the jaws of death.

Spennymoor was productive of a number of mediums. From County Durham he went on to Forres, in the north of Scotland. A circle had sat for a long time once a week, and got no results. On the first night the table moved freely, and a lady was entranced. Visitors had phenomena at their own places, and before he left, a number of mediums were developed.

On November 9 Mr. Wallace went to Edinburgh. He found mediums at the first sitting, and in distinguished society got manifestations, new mediums, and striking tests freely. Mr. Bowman removed him to Glasgow; and he also visited Mr. Burns's father and Cumbernauld. He very much approved of the orderly and intelligent manner in which the Glasgow Spiritualists conducted their meetings. Indeed, they seemed to understand the question better than any he had then met with. They had lots of mediums of all sorts, and many free private seances, and the movement was on a liberal and healthy basis. He returned to Edinburgh, then to Glasgow, and back to Edinburgh again. At Mr. McCraw's they made experiments in spirit-photography. The faces of three of Mr. McCraw's deceased relations constantly appeared on the plates, but they all faded out in a few days.

From Edinburgh he came on by Newcastle, at which place he held circles on his way north, to Bishop Auckland, where he had nice sittings at Mr. Faucitt's and Mr. Everitt's. He also visited Darlington again; and as Mrs. Butterfield was then in London, he officiated on two Sunday evenings. He was particularly struck with the singing there. At York he remained seven days, and had sittings with Mr. Lister, and found several mediums. Then on to Huddersfield, where he met with staunch sceptics, but was enabled to demonstrate some phenomena to them. He likewise paid a visit to Mr. Etchells, at Horley.

Manchester was his next place, where he found mediums in his sister's family. One young lady in the trance-state could sing in Spanish and Italian. At Moses Gate he spent four days, and at Preston six days, where a medium spoke very well in the trance. While at Liverpool he went one evening to a circle at Birkenhead, and when he moved his hand in time to music, a lady in the circle was jerked up into the air in accordance with his movements. He attended the weekday and Sunday meetings at Liverpool, and was delighted with the large and attentive audiences. Returning again to Manchester, he attended the Quakers' meeting, and was influenced to speak. His address called forth a deal of interest, and he was solicited to attend again, but time would not permit.

At Derby he spent six days, and got on well. Nottingham was the next stage, where he had a good meeting on Sunday evening. His last place was Walsall. Religious differences prevail, but he was pleased to meet with a fine trance-medium. In all his tour he had never failed to obtain phenomena, and he left mediums in every place where there were none on his arrival.

When Mr. Wallace had concluded his ample narrative—of which we can only give the faintest outline—much gratification was expressed by all present. It was altogether a very delightful evening.

¶ Sir,—I have read "Tien-Sien-Tie" in this week's MEDIUM. He confirms my paper in reference to reincarnation, and the modification of the doctrine to call it spiritual reincarnation. This is, so far, well. I have many times during natural sleep chased away to other parts of the universe, &c., and have visited parties in the mortal form, and afterwards I have realised or verified that which I had observed during said visits; but, notwithstanding, I never left my earth-form. There remains, then, an explanation. Under certain conditions I can read and receive intelligent communications at the extremity of my extended arm and fingers without the use of my sight or hearing. So at the extremity of my power of spiritual sight and hearing, &c., under suitable conditions, I can cognise, but not without the actual use of said powers in favourable or proper conditions. A second explanation is, that spirits may impress upon the mind and feelings during sleep of the mortal what they will, if not interrupted. I think "Tien-Sien-Tie" will agree (if he has not already in previous communications given like explanations) that these two explanations cover the whole ground of this subject, and that the entity or soul of the mortal never leaves the earth-form but once, when that which is called death ensues. D. RICHMOND.

AN INVESTIGATOR residing at Platt Bridge, near Wigan, would be glad to meet with some experienced Spiritualist to aid in forming a circle. Apply to the Editor of the MEDIUM.

## VOICES FROM THE SPIRIT-WORLD.

"If we are to give credence to a statement made in the last number of the MEDIUM, the Spiritualists' paper, Mrs. Sarah Boxell, the mother-in-law of a Mr. Dobson, at Werneth, has found means of communicating with him from the realms of space. Mrs. Boxell died at Preston in November last, and at that time she was sixty-two years of age. On the 3rd of January her spirit, whether summoned or not we are ignorant of, appeared at the seance of a 'Medium,' named Morse, in London, and the interview is described by the journal alluded to in the following manner:—

"January 3, 1873.

"At the termination of this seance Mr. Morse was controlled by a strange spirit. The medium sat bent forward rather, with his hands on his thighs, and said, 'I have only been away from this life but a few weeks. My desire to return is because it may be of value to my son-in-law, who was with me at my last, and was somewhat doubtful of a life hereafter, though he is a strict attendant at his place of worship. I feel strange in this position, but I was told that being naturally of a positive mind, I should readily execute my purpose. I was of a positive disposition—determined. My son-in-law's name is Joseph Dobson. He is a grocer, and lives in Werneth Street, Oldham. I left this earth second week in November last year. My age was nearly sixty-three. My name was Sarah Boxell. Thank you; good-night.'

"These seances have not been transcribed till this week, nor have we taken any steps to know whether the above statements are true or not. We shall be glad to hear from our Oldham friends."

"It is but right to add, that an editorial note appears at the head of the column in which this statement is made, warning readers that 'by our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits.'"

The above is quoted from the *Oldham Express* of February 17th. A correspondent has testified to the accuracy of the communication and other particulars.

## RE-ORGANISATION AT CLERKENWELL.

On Thursday evening last a very pleasant meeting was presided over by Mr. Burns at 7, Corporation Row, for the purpose of re-organising the St. John's Association of Spiritualists. Mr. Pearce, the secretary, gave a brief outline of the origin of the society four years ago. The first year they had forty-two paying members, and an income of £17; second year, twenty-four members, and an income of nearly £20; the third year, nine members, and a little over £16; but during the current year they had only eight paying members. During the first two years they had been supplied with the services of Mr. Woolnough and Mr. Davis, as mediums, free, and forty persons on an average attended the meetings. Latterly lectures had been introduced to make a variety, and much more good had been done. Now, however, they had to pay expenses, and sometimes a small fee, to mediums, with which he entirely agreed, and hence it was more difficult to carry on the society. The committee also had dwindled down, till Mr. Steele and the secretary did nearly all the work. This caused the carrying on of an increasing amount of usefulness to devolve on individuals, so that it was not a society at all. There was about £5 due to the treasurer, but Mr. Steele and the speaker said they would share the responsibility of it between them, and give the new committee a fresh start. It was now for the meeting to determine whether the society should be dissolved or reconstituted.

On the motion being spoken to, and put, there was a unanimous vote in favour of the society being continued, and the names of upwards of twenty persons were taken down as willing to become members. The subscription was also reduced from 2s. to 1s. per quarter. But to those who could not afford so much, the contribution was made voluntary.

Mr. Barber said he would share the payment of the balance due with Mr. Steele and Mr. Pearce. He was sure he had got thirty shillings' worth of good out of the society. Mr. Barber proceeded in an energetic speech to suggest arrangements for the society. He spoke in very high terms of Mr. Steele and his right-hand supporter, Mr. Pearce. Mr. Barber was ultimately elected president, and at the repeated and unanimous solicitations of the meeting, Mr. Steele was prevailed upon to retain the office of treasurer, and Mr. Pearce that of secretary. Mr. Cain was elected librarian. The committee will be appointed at another meeting, as the evening was too far advanced to admit of all the business being completed.

LIVERPOOL.—Last Sunday Mrs. Scattergood delivered two excellent addresses in the trance-state in the Islington Assembly Rooms, which were listened to with rapt attention. The power which the spirits have over her is of a distinguishing character; the matter flows through her with great force and power; she is of the medium size, with plenty of physical strength, and the spirits take advantage of it, for in the evening they made her speak close upon two hours. One hour the spirits appeared to be answering mental questions arising in the minds of the audience; they were answered from different standpoints. Mr. Scattergood was upon the platform, but did not speak, though he is a trance-medium. Mr. and Mrs. Scattergood are real Spiritualists in every sense of the word; they show an earnestness to spread Spiritualism. Like other mediums, they have had to stand against and suffer much abuse, arising from blind bigotry and superstition, but their hearts are in the cause, and they think no amount of labour too hard or sacrifice too great to aid in advancing Spiritualism. They will do any society good wherever they go.—J. C. secretary. P.S.—Mrs. Butterfield, inspirational speaker, of Darlington, will occupy Islington platform on Sundays the 18th and 25th of May; Mr. Morse on June 1st and 8th; Miss Barlow on the 15th and 22nd.

We have had several letters from Miss Lottie Fowler, who had rather a stormy passage to Baltimore. Since her arrival in America, she has been to New York, and is now in Bridgeport, Conn. We hear that she will return to England in a few months, and resume her profession as a clairvoyant medium. There are many inquiries respecting her, and her return will be welcome to a large number of investigators.



## SCIENCE SUPERSEDED BY INTUITION.

To the Editor.—Andrew Jackson Davis says that the age of intuition is to succeed the age of science, and to eclipse all its works. Meanwhile, the gentlemen of science sneer at Davis and all us other Spiritualists because we do not set to work to investigate exactly as they do and on their lines of knowledge. In the *Times* of April 26th is an account of Gramme's magneto-electric machine for keeping up a continuous stream of that force, from which I have extracted the following, the writer of which is evidently of opinion that the "line and rule" of the sniffling scientist is more likely to lead to nothing or to the wrong point than the intuitive perception of the unlearned workman. As in its comments on Spiritualism, the *Times* stated that subject was not yet ripe for the learned scientists to handle, we may wonder that its columns should so soon afterwards set forth such an opinion as this extract contains. In any case I am of opinion that the less we Spiritualists trouble ourselves about the learned scientists and their verdict the better:—

"It is, moreover, the first recorded instance of a perfectly continuous magneto-electric current having been obtained on a practical scale, and the circumstance derives additional interest from the fact that the inventor is from the ranks of mechanical workers in electrical science, and not a highly educated electrician. Had he been one, the probability is that the present apparatus would never have been invented by him, for to obtain a continuous stream an electrician would have followed a course of experiment and inductive reasoning which would have landed him in an entirely opposite direction. Even M. Gramme's explanation of the reasons operating to produce the results he has achieved are at variance with several known facts in electrical science, and with the views entertained by electricians upon the subject. The production of the apparatus is therefore to be attributed more to intuition on the part of its inventor than to the study and practical application of the laws which govern the artificial production of electrical currents.

**MR. ASHMAN'S CLASSES FOR HEALING.**—Since the publication of Mr. Ashman's cases in the *MEDIUM*, he has been beset with inquiries from ladies and gentlemen desirous of being initiated into the art of healing by laying on of hands. To all such, information is hereby given that Mr. Ashman will gladly visit classes in the country if arrangements can be made to suit his other engagements. He is so much occupied with his patients, that it is impossible for him to leave London for a long time or in the middle of the week. He therefore suggests that if classes could arrange to receive him at the end of the week, his instructions might be thereby rendered available. His course hitherto has been to give three lessons, which might be accomplished by giving the first lesson on Saturday evening, and the other two lessons on Sunday, allowing Mr. Ashman to return to town on Monday morning. A class of twenty at 5s. each would induce him to make a visit, paying his own expenses. As soon as twenty tickets are taken, a class will be opened at the Spiritual Institution, to be instructed on three evenings in successive weeks. These tickets, 5s. each, are now ready to be taken up. Those who desire to receive instruction privately may have three lessons for one guinea by arrangement.

**THE MARYLEBONE ASSOCIATION** held a very successful social meeting at the Hall of Progress, 90, Church Street, Paddington, on Monday evening. About fifty sat down to tea, after which music, recitation, and song occupied the time till a late hour. Mr. Whitley presided, and a crowded audience testified repeatedly to the pleasure experienced at the efforts of those ladies and gentlemen who so kindly came forward to provide entertainment for the evening. This association has thriven immensely, and as an explanation it may be stated that the membership includes a number of talented ladies and gentlemen, who freely contribute to make the proceedings at all times lively and instructive. Mr. Charles White, hon. secretary, 11, Little Marylebone Street, says, in a letter reporting the above meeting: "As a Society we are still increasing in numbers, having received three additions on this occasion. I shall be glad to supply rules to any persons residing in our neighbourhood who desire to investigate the phenomena or join us in our onward march."

**BALL'S POND ROAD.**—Last Monday evening, in the absence of Mr. Cotter, who was to have delivered a lecture on "Ancient and Modern Spiritualism," Mr. Owen gave a narrative of some of his experiences as a Spiritualist of thirty-nine years' standing; and at the conclusion, in illustration of his power of healing through spirit-influence, he operated apparently successfully on a gentleman present who complained of having for some days suffered intensely from neuralgia and acute pain in the region of the liver.

**MR. AVERY, Rochdale**, who acts as corresponding secretary and local representative of the Spiritual Institution, says they have now four circles, with a prospect of having six. Each circle meets once a week for development at different members' houses, and on Sundays all meet together at the rooms in River Street. Madame Louise is about to hold seances in Rochdale.

**MRS. BUTTERFIELD** delivered an address in the trance state in the Mechanics' Hall, New Shildon, on Wednesday evening. This lady speaks at Liverpool on Sunday and Sunday week, and would be glad to occupy her time by giving addresses in the district. This is a good opportunity, as the expenses will be light. Address, Mrs. Butterfield, care of Mr. Chapman, 10, Dunkeld Street, Liverpool.

We are pleased to hear that Mr. Egerton's Thursday evening public seances at 6, Stafford Street, Liverpool, are attended with considerable success. We want a similar public class or school of Spiritualism in every town. However fractional and feeble the attempt, it should be entered upon in one form or another.

**SOWING SEED.**—Says a correspondent:—"I forgot to say I give my *MEDIUM*, &c., away when read to one or another. I have left them at the different hairdressers' shops, so that when people go in to get shaved or have their hair cut, they can read them, as they often have to wait some time there. It may do good.

## "THE SPIRITUALIST" NEWSPAPER.

"THE SPIRITUALIST" of May 15th, 1873, contains a full account of the

**PHOTOGRAPHING OF A SPIRIT BY THE MAGNESIUM LIGHT**, in the presence of responsible witnesses; illustrated by handsome engravings. The same number also contains all the latest news of Spiritualism, including a full report of the proceedings of the Psychological Society of Edinburgh. Price Fourpence.

London: E. W. ALLEN, 11, Ave Maria Lane, St. Paul's Churchyard, E.C.

## LIST OF LECTURERS ON SPIRITUALISM.

**BARLOW**, Miss (Trance), care of Mr. Robert Barlow, Rhodes, near Manchester.

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

**BUTTERFIELD**, Mrs. (Inspiration), 1, Ridsdale Street, Darlington.

**EVERETT**, Thomas, Holder's Hill, Hendon, Middlesex.

**HARPER**, R., 5, South Street, Finsbury, London, E.C.

**MORSE**, J. J. (Trance), 15, Southampton Row, London, W.C.

**MULFORD**, PRENTICE, 15, Southampton Row, London, W.C.

**SEXTON**, Dr., 17, Trafalgar Road, London, S.E.

**WALLACE**, W. (Missionary), 105, Islip Street, Kentish Town, London, N.W.

**WATSON**, AARON, 64, Regent Road, Salford, Manchester.

**WILSON**, A. D., 3, Horn Street, Pelton Lane, Halifax.

Other speakers and mediums may have their names in this list.

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

**ASHTON-UNDER-LYNE**—MISS E. TAYLOR, 45, Mill Lane.

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

SUNDAY, MAY 12, Service at Cavendish Rooms, at 7 o'clock. Dr. Sexton will speak on "The Claims of Spiritualism on Public Attention."

MONDAY, MAY 13, Seance by Mr. Herne, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, MAY 15, Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d.

Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sitzings, 6s.

Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

THURSDAY, MAY 16, Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

## SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MAY 17, South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

SATURDAY, MAY 18, Mr. Williams. See advt.

SUNDAY, MAY 19, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.

MONDAY, MAY 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8.

Brixton, at Mr. House's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, MAY 21, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

THURSDAY, MAY 23, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 14, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. To commence at 8.30 p.m. Free.

Mr. Williams. See advertisement.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 19, KEIGHLEY, 10.30 a.m. and 3.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BRISTOL, 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.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWES, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MOSLEY, Mr. E. Baines's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, "Three Horseshoes British Workman's Home," Derby Road. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fancett's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

MONDAY, MAY 19, HULL, 42, New King Street, at 7.30.

TUESDAY, MAY 20, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, MAY 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MOSLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. R. Hinde, Bright Street.

THURSDAY, MAY 23, BOWLING, Hall Lane, 7.30 p.m.

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

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

BISHOP AUCKLAND, at Mr. Fancett's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Bell's Court Newgate Street. Seance at 7.30.

LIVERPOOL, Seance for Physical Manifestations. Mr. Egerton, medium, at 6, Stafford Street, at 8 p.m. Admission by ticket only, which may be obtained at 6, Stafford Street.

FRIDAY, MAY 24, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 9 p.m. The Committee meet at 7 o'clock.

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