



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

No. 51.—VOL. II.]

LONDON, OCTOBER 20, 1871.

[PRICE ONE PENNY.]

DIVINATION.—(Continued.)

The investigation of natural phenomena is of more importance than a contemplation of the marvels which diversify their character. It is not the faculty of being able to predict events, the power to move inert matter by the force of the will, or even to cure diseases, which renders the whole subject of what is termed Spiritualism so peculiarly interesting to the philosopher; but it is the desire to become acquainted with the causes of these wonderful effects—to know by what circumstances or combination of circumstances they are produced; in short, "what pulls the bobbin." It is scarcely necessary to say that human knowledge of all kinds is progressive, and, as might have been expected, the objects first made the subject of investigation were those most conspicuous to the senses. Hence, the study of natural history, which describes the external appearance of animals, preceded that of physiology, which treats of the internal organs and their functions. Chemistry followed next, to tell us that the endless variety of substances which constitute the material world are resolvable into a few elementary bodies. Lastly came under consideration what are called the physical forces—things of immense power, but imponderable and without substance. The properties of a common magnet afford to some extent an illustration of their nature, in which the effects of a force may be seen sustaining a weight equal to many tons, although the power itself is not palpable to either of the five human senses. Analogous to it, but far more general and extensive in action, is gravitation. Cohesion and heat are other examples, and so is chemical affinity, by which elementary parts of matter, so small that no adequate idea can be formed of their size, are made to unite and disunite with such force and rapidity as to appear appalling. Light is another illustration, but of the gentle or beautiful kind; and last of all there is electricity, completely under human control, uniting the properties of all the others, and rendering available their miraculous powers.

"Hark! the warning needles click,
 Hither, thither, clear and quick;
 He who guides their speaking play
 Stands a thousand miles away.
 Eloquent, though all unheard,
 Swiftly speaks the secret word.
 None can read it on the way,
 None its unseen transit stay.
 Now it comes in sentence brief,
 Now it tells of loss and grief,
 Now of sorrow, now of mirth,
 Now a wedding, now a birth,
 Now of cunning, now of crime,
 Now of trade in wane or prime,
 Now of safe or sunken ships,
 Now the murderer outstrips;
 Now it warns of failing breath,
 Stops or stays the hand of Death.

Sound who will the Orphean lyre,
 Ours the wonder-working Wire!

"Now what stirring news it brings—
 Plots of emperors and kings;
 Or of people grown to strength,
 Rising from their knees at length.
 Mark how bold invention's flight
 Makes the widest realms unite!
 Sydney speaks at twelve o'clock,
 London reads ere noon the shock,
 Over, under, land and seas,
 From the far Antipodes;
 Now o'er cities thronged with men,
 Forest now or lonely glen;
 Now where busy commerce broods,
 Now in wildest solitudes;
 Now where Christian temples stand,
 Now afar in Pagan land;

Here again as soon as gone,
 Making all the earth as one,
 Seems it not a feat sublime?
 Intellect has conquered Time.
 Sound who will the Orphean lyre,
 Ours the wonder-working Wire!"

As regards Mind, however, investigation can hardly be said to have commenced. Our only notions of it are associated with its connection with the brain, where it is supposed to exist, just as it was at one time thought that light emanated from the sun, or other luminary. But it has long been demonstrated that these have nothing more to do with light than to set it in motion, by which it becomes visible; the same as a stone when thrown into the water sets the water in motion by a succession of circular waves. Sound is caused by the same kind of waves or undulations in the air, and light is supposed to be produced by the vibrations of a most attenuated ether. The undulations of sound move at the rate of 1,125 feet in a second of time; those of light, 192,000 miles a second, so much more sensitive to motion is this luminiferous ether than atmospheric air. Now, with all the evidence we possess as to divinations, apparitions, second sight, catalepsy, somnambulism, witchcraft, mesmerism, clairvoyance, electro-biology, table-turning, and spirit-rapping, is it not a rational hypothesis that mind, like light, has a diffused, or at least an extended or separate, existence: that, although intensely concentrated by the brain, it may have other centres of existence, which, like invisible clouds or aerial currents, may occasionally, by acting in concert with the human mind, give rise to what are called supernatural events?

It has been observed that the same impulse or idea often strikes a number of persons at once. The Crusades and the Reformation are examples on a large scale, which can be explained by the nebulo-diffused theory of Mind; and so can those strange impressions we receive in sleep, so vivid, yet so foreign to our ideas when awake. Instances are stated to have occurred where both have been experienced at the same time, and people awake have mistaken what are called phantoms for realities. Ill-health either causes the illusion or enables the brain to perceive beings that it cannot do in its normal state. *Delirium tremens* is an illustration; and another, though altogether of a material kind, may be seen at dusk on looking out of the window, when the reflection of the fire or a candle in the room will be seen outside in the garden amongst the shrubs—the real and the unreal together, and the latter the most distinct. This is how Pepper's Ghost was produced. The reflection from glass in its transparent state enables the two kinds of objects to be seen at once, and so creates the illusion. Dreams are often ascribed to some particular food which has been taken, without thinking that such food may have only prepared the brain for receiving immaterial impressions from without, just as a photographic plate has been prepared, or as the Pythias were by inhaling a particular gas. In table-turning, it is said, the first symptom is generally a feeling of cold sweeping over the hands. By condensation the influence probably makes itself palpable to the senses, and again returns to a more ethereal state.

"Be cheerful, air;
 Our revels now are ended: these our actors,
 As I foretold you, were all spirits, and
 Are melted into air, into thin air:
 And like the baseless fabric of this vision,
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit, shall dissolve,
 And, like this unsubstantial pageant faded,
 Leave not a rack behind."

Shakespeare.

Or may not Mind have a reflex action, like light, on some unknown medium? Half the natural beauties presented to the eye are simply due to reflection.

"Colours are but phantoms of the day;
With it they're born, with it they fade away;
Like beauty's charms, they but amuse the sight,
Dark in themselves, till by reflection bright;
With the sun's aid, to rival him they boast,
But light withdrawn, in their own shades are lost."

Hughes.

When, however, reflection is multiplied, as done by the kaleidoscope, the effect is marvellous.

"Let us from its sparkling store
Draw a few reflections more;
In the magic circle rise
All things men so dearly prize:
Beauteous figures ever twining,
Gems with brilliant lustre shining.
Turn the tube; how quick they pass,
Stars and crowns from broken glass!
Emblem of the Mind Divine,
Closed within thy mortal shrine,
Who could from thy outward case
Half such endless beauties trace?
Who, from such exterior show,
Guess the gems within that glow?"

(To be continued.)

A HEARTY OCTOGENARIAN.

FRIEND BURNS.—I take advantage of the first day of the new postal arrangement to write you on matters and things in general. Spiritualism is almost a negation in this place, but I am endeavouring to sow the good seed, which I am in hopes will spring up at some future day, and bear good fruit for the healing of the nations. I am now in my 79th year, and not being engaged in any regular business I do not wish to be altogether a drone in the hive. You will perceive by the copy which I sent you yesterday that I have succeeded in introducing into our local paper a very exciting and romantic spiritual narrative, which I think may possibly arouse some of the dormant emotions of obtuse minds, and point them in the right direction, instead of spending so much of their time in reading police reports, murders, seductions, and lawsuits, which compose the principal part of the reading matter of the secular Press, whilst the grand and beautiful phenomena, philosophies, and panoramic exhibitions of the spiritual spheres are studiously concealed from the public. It is humiliating to reflect on the venality, cringing sycophancy, and abject conservatism of the public Press, not excepting the self-styled Liberal portion. I do not like to indulge in invective, only to point out that the Press, which ought to be the great lever-power for enlightening mankind, should prostitute its energies to the ignoble purpose of keeping it in utter darkness regarding the very highest aims of human aspiration.

But I commenced this principally to express my sympathy with you in relation to your appeal, and that of Emma Harding, for sustaining the Progressive Library and the publication of the MEDIUM. This you may easily imagine, when I inform you that in 1840 I was conducting a public paper in the United States when the subject of human magnetism first caused a great excitement there. I immediately went into an investigation of the subject in earnest, obtaining excellent results for several years both in clairvoyance and its curative properties, so much so that I obtained the familiar title of "Doctor," which I retained as long as I remained in that locality. Next, about 1844 or 1845, A. J. Davis, the wonderful clairvoyant, known as the "Poughkeepsie Seer," was announced. I eagerly read all his works as they came out, and at that time owning a book-store, expatiated on the wanderings of an unlettered youth expounding the various sciences, and tracing back the history of the human family from the present to the time when the earth was a mass of liquid fire, and obtained its spheroidal shape from its diurnal revolutions, and its annual orbit by the positive and negative powers of magnetism and electricity. Profound subjects for a boy of obscure parentage—the son of a country shoemaker, and without education or book—being at that time a confirmed Materialist of the Owen school, these things were certainly astounding to me, and I turned the subject to good account, as, by my enthusiastic representations, I could sell one hundred and fifty copies of his works as they came out, when there would only be sale for three or four copies of other new works. At length, in 1848 or 1849, the Rochester knockings, through the mediumship of the Fox girls, were announced, and from their very commencement I became the apostle for diffusing the glad tidings of spiritual intercourse; so much so that I attracted one Aaron Burr, a clergyman, who lectured a whole week in the place in opposition to me, and explaining to the gaping multitude how he could make the knockings with his knees and ankles. I believe he understood the use of his joints much better than of his brains. I think it would have puzzled the reverend gentleman to have explained how Home, in after years, floated out of one window and in at another in Lord Lindsay's drawing-room, in open air, seventy feet above the pavement. That solution would have required the use of brains in addition to his tricks on his knee and ankle joints.

From the above hasty sketch, which I have made as brief as possible, you can easily imagine that I can sincerely sympathise with you in your arduous labours. But the question naturally arises, Where is your guinea for the support of the Progressive Library? I have now to confess that my circumstances are such as not to enable me to respond to what I consider a very reasonable appeal from one who has not only lavished his guineas, but his time, his labour, his mental energies, his vital forces, and perhaps health, as the bearer of the banner in the noble cause of human emancipation from the myths of barbarous ages, and in unfolding the aspirations of the spiritual faculties of man in the soul's spiral ascension to beauties and happiness inconceivable to the mere sensualist. May you be supported in your mission by men and ministering spirits.

Well, I have done a little to aid you. We take the MEDIUM at Mr. Fisher's periodical establishment, and I have directed him to get an extra copy to keep on his counter, and to pass it on occasionally to such of his customers as may take an interest in its contents, hoping by this

means that he may obtain some subscribers. I recommend the adoption of this easy method of extending the circulation and giving publicity to your valuable paper, which contains more important information for the true interests of humanity than the mammoth sheets of your great metropolis. I am making endeavours to form one circle for the investigation of the spiritual phenomena. If, in the future, we meet with any success here, I shall take much pleasure in sending you information of our operations, that we may not be quite a blank in the great county of Somerset.

I presume I have already extended this to a sufficient length, and conclude by wishing you may possess a supply of fortitude equal to your arduous labours.—From your friend of Progress,

The Willows, Bridgewater, Oct. 5th, 1871.

CLEMENTY PINK.

P.S.—Just as I sat down to write to you, I received a letter from Dr. Post, of St. Paul, Minnesota (U.S.A.)—far up into the cold regions of the Upper Mississippi river. He was a highly-renowned healing medium, before Dr. Newton had acquired his present notoriety. He is very modest when speaking of himself. He says, under date of Sept. 18th, "My health has been failing me rapidly for the last two or three years, caused by over-labour in my profession. I have had large interests outside of my practice for several months, which have roused my energies, and my health is rapidly improving. I feel quite my former self again, although in my seventy-second year. I work constantly, but am not able to satisfy the demands upon me. . . . The phase of Spiritualism has changed much in this vicinity. We have no special advance in this country of physical manifestations, but it is taking a deep hold of the best minds of our country. Our churches show visible signs of its effects. The philosophy is fast gaining ground in a calm, quiet way."

THE EXPERIENCES OF A BEGINNER.

[The fascination attending experiments in Spiritualism will be understood from the following letter. Hundreds of such cases are occurring weekly. If Spiritualists would circulate the literature a little more diligently the cause would make more progress. We never refuse the means of becoming acquainted with this science.—Ed. M.]

To the Editor of the Medium and Daybreak.

DEAR SIR,—You may remember receiving a private letter from me some months since, asking you to give me advice on Spiritualism, and you sent me an encouraging letter in answer to mine, with a paper giving directions how to proceed; and although I confess I should have acknowledged your kindness before this, yet I beg you to accept my sincere thanks for the kind act of writing that letter and enclosing that paper, which has already proved a blessing to myself and others, and I firmly believe will further result in great and lasting good.

I will now give you a brief sketch of the progress made up to the present; but before doing so, let me say that I am not at all satisfied with the little light I have attained to. First I began by myself, and tried to get intelligible answers from the rappings of the table. After many attempts I succeeded in understanding that some well-disposed spirit was near me, and learned, to my joy and surprise, that a child of mine who died a few years ago was communicating with me. I got the number of letters in her name, then her age, next how long she had been in the spirit-world, where she lived when she departed this life, and where her remains were deposited in the earth, and all proved to be true.

I may also add that I tried the plan laid down in your circular, and succeeded in spelling out names by going through the alphabet, the table rapping at every letter as I sounded it, which when put together, the name of a person, place, or thing was spelled out. I have by this means conversed with many of my departed friends.

I next tried the mode of writing. I placed my pencil on the paper, and after many trials my hand was moved, and many names of the departed whom I knew when in the flesh were written; and now, if I am not intruding on your time and space too much, I will come to the most important part of my narrative.

Three weeks past Sunday night, another friend, Mr. Lobley, joined me. We met in our house at seven o'clock in the evening. We read a chapter out of the New Testament, during which time our hands were gently placed on a small table, which soon showed signs of an invisible power: the table rapped, and the name of a young man was spell out very plainly, and, what seemed most remarkable, this young man went out to New South Wales some nine years ago. After he landed I had one or two letters from him, but for several years no one has ever heard from him. Before he left England he lodged with me, and it seemed strange that we should not hear from him. He communicated to my friend Lobley and myself, by raps, that he died three years ago, seven miles from Newcastle, New South Wales, with other information. Last night another friend joined us, Mr. J. Pattison. We met at seven o'clock, read the 7th chapter of the 2nd Corinthians, and then prayed, after which we had a grand communication. The young man was present again, and several other spirits. My friend Lobley had no less than four of his departed friends to visit him, viz., his wife and three of his children.

I must now draw to a close by asking you to send us any information you may think calculated to lead us on in this good and glorious cause. I have enclosed some stamps. Please send the MEDIUM weekly to my address.—Yours, &c.,

THOMAS BROWN.

Howden, near Crook, Durham.

A GHOST LAID.

Mr. Hawkes, Birmingham, furnishes us with the following remarkable account:—

We had, a short time since, an extraordinary manifestation in the ringing of all the bells in the house of a widow, in Bath Row, who lets off her house to respectable lodgers. One of them died after being there a short time, and his widowed wife took the corpse to Ireland. As soon as it had left the bells began to ring at intervals, night and day, so much so that all the lodgers were leaving, and no one would engage the empty apartments. The proprietor applied to the police, and even consulted the medical staff at the Queen's Hospital, then had a carpenter to repair the various parts which had been broken by the violent ringing. Mr.

Morris, the electro-galvanic machine manufacturer, examined the wires all through the house, but no one could trace the cause of such annoyance. While the carpenter, Mr. Evans, was looking at the crank at the doorpost of the wire and crank set in motion, which very much astonished him. This fact he has named to many, and some have been disposed to sit at the table in consequence.

Mr. Evans and sixty others have been proved to be mediums through this multiple instance. Mr. Lees, myself, and Mr. and Mrs. Franklin, were asked to form a circle at this "haunted house." The proper sort of expectations, we had a very miscellaneous assembly of sympathisers.

We thought it would be of no use sitting in that large, hot room; as one table began to move, inquiry was made as to whether we should retire into one of the rooms which deceased occupied. Reply, "Yes." Then who should go? The table in the usual way picked out the landlady, myself, Mr. and Mrs. Franklin, Mr. Lees, Mr. and Mrs. bedroom, in which he died; then about the drawing-room, in which we were sitting; then the table gave out a message concerning the departed, something about the will, &c. That was directed to the landlady, and with which we were not at all concerned. We left at 3 a.m., since which nothing has been done to annoy the neighbourhood. Of course I used to laugh at such ghost stories, little thinking I should ever be asked to help to charm away the ghosts.

SPIRITUALISM IN PORTSMOUTH.

To the Editor of the Medium and Daybreak.

DEAR SIR.—Knowing how deep an interest you take in Spiritualism in general, I feel assured that you will be pleased to know what progress it is making here. I will try to give you a brief sketch of its history in this town, so far as I have been able to observe it.

I had my first lesson in Spiritualism from the Rev. N. S. Godfrey, formerly of London, now of Portsmouth. While living in London some years ago, he published three pamphlets. His experience as a Spiritualist, as far as it goes, is like that of most Christians who become Spiritualists. He at first thought it a hoax, but when he found it to be a fact, he said it was of the Devil. Thus far master and pupil were both alike; but from this point we took different lines of reasoning.

Mr. Godfrey said he believed that all spiritual manifestations were produced by evil spirits; and when he met with a spirit who stated that he was in a very unhappy condition, he (Mr. Godfrey) said: "Ah! poor fellow, he tells the truth—he tells the truth;" but when he met with one (which was generally the case) who said that he was happy, he said, "it was a demon trying to appear as an angel of light." For some time I held the same opinion, but when I took to reading Spiritual literature I soon began to see the thing in a different light. I got the idea somewhere that it would be unjust, and therefore not in accordance with what I considered to be the character of God, that He should take all the good, kind, and loving spirits away to some place where they would not be able to influence us for good, and to some place where the bad spirits to tempt us, and to lead us on to destruction just as they pleased.

I began to be very anxious to become personally acquainted with some of the inhabitants of the spirit-world, but was sadly disappointed when I found by experiment that I had no mediumistic power, and it was a very long time before I could get a sufficient number of friends who would take interest enough in the matter to meet regularly for investigation. But I am very glad now to be able to report that we have held a very large number of meetings within the last two years. And it also gives me a great deal of pleasure to state that I can now count nearly forty Spiritualists in this town, and there are a great many more who are thinking very seriously about the matter.

We have just formed a society, which we have named "The Portsmouth Progressive Spiritualists' Association." The officers elected for the present are; Mr. George Poor, President; Mr. Maurice Smith, Treasurer; and myself as Secretary. The objects which we contemplate are:—First, to encourage people to hold meetings at their own houses, by sending one or two of our members (tipping mediums) to show them the way to conduct their meetings. Second, to form a fund for the purpose of getting lecturers to come here to deliver lectures on Spiritualism and other Progressive subjects. Third, to buy books to form a Progressive library. Fourth, to teach our members to sing; and to do whatever else our spirit-friends may suggest for the furtherance of the grand movement we all have at heart.

Nearly half the Spiritualists I know are mediums of some kind; but the best I know are Mrs. Summers, Mrs. Poor, Mr. Shaw, and Mrs. Fryar; these are all trance-mediums, and they are each possessed of other kinds of mediumship as well as the trance.

Although the manifestations which our spirit-friends have favoured us with have generally been very good, we have had but little that would be interesting to you, because you have seen so much of a similar nature. But there is just one thing which has happened here, which I think may be of interest to you; it is this:—One day our principal medium, Mrs. Summers, heard a spirit-voice speaking to her, requesting her to call the circle together that evening, but there were to be no strangers. She was alone in the room, and although it happened in the daytime, she (being a nervous woman) was very much frightened; she tried to run away, but felt herself grasped by the arm, and she could not leave the room. The voice said again, "Will you do it?" She answered, "Yes." She was then released. She ran into another room, and told her daughter what had happened; she was then exceedingly hot, except that part of the arm where she felt the grasp of the spirit, and that was very cold—almost like ice. We held the meeting, and our spirit-friend, John King, told us that he was very sorry he had frightened the medium so much; he would not have done so if he had not been intensely anxious to meet us.

I feel that it would not be right for me to conclude this letter without telling you how very grateful all of us are to John King, for had it not been for his great kindness to us in continuing to attend our meetings and developing our mediums, I am certain that we should not be in our present position.

Hoping that I have not trespassed too much on your space, I remain, yours fraternally,

JAMES FRY,

21, Somers Road, Fratton, Portsmouth.

HELP TO MR. POWELL.

We have received the following Post Card from an excellent lady who sympathises keenly with every good work. Who will be first to follow her example? If you raise a fund, as proposed, in order to procure a Mesmerist for Mr. Powell, I shall be happy to add my name for a pound, as I believe him to be an honest, truthful man.—JULIA BARRIETT.

Respecting Mr. Powell's case we have received the following note from him after the above was in type:—

DEAR MR. BURNS,—You were kind enough to notice my serious physical condition in last week's MEDIUM, and to suggest mesmerism, applied by an experienced operator, for a few weeks. Whilst thanking you for the suggestion and kindness, permit me to say that I believe no system of treatment save hydropathy will restore me. Some years ago, in Brighton, I was brought near death's door, and was, under the skilful treatment of Dr. Edward Johnson, author of "Life, Health, and Disease," and his son Horace, by the aid of hydropathy, in three short months completely restored to my normal health. I have consequently great faith in the water treatment, and should have gone under it at once on my return to England but for the lack of means.

My condition is not improved to any noticeable extent by all the systems I have been forced to adopt. For more than seven months I have not had a full night's sleep, owing to the intensity of the pains. I have applied in my extremity to Mr. Metcalfe; the result is conveyed in the annexed letter from him. If you could start a subscription, and secure means for me to try the hydropathic treatment, I shall be most grateful. If I were not prostrate with weakness and pain, I would see you personally; as it is, please believe me to remain as ever truly, &c.,

4, Crescent Place, Burton Crescent, W.C.,

J. H. POWELL.

October 18th, 1871.

(This is Mr. Metcalfe's letter to Mr. Powell.)

"11, Paddington Green, W., Oct. 12th, 1871.

DEAR SIR,—Humanly speaking, I see no reason why, with the aid of hydropathy, your case is incurable. There is undoubtedly serious derangement of the chest, though I believe there is no tubercular disease of the lungs. The only real difficulty I see in the way is the time you will be required to be in the establishment, viz., three months. Had it been possible to treat you as an out-patient, you should have had the treatment gratuitously; but it is absolutely necessary that you should become an in-patient. I will charge you at the reduced rate of six guineas per month, payable in advance. I sincerely trust you will be able to arrange to come under treatment at once, as your case demands immediate action.—I am, dear Sir, yours faithfully,

"R. METCALFE."

[We shall be glad to receive any aid which may be vouchsafed for Mr. Powell. We hope our friends will stir up, and not let the man die from sheer apathy and neglect.—Ed. M.]

AN AGED BROTHER AT WORK.

To the Editor of the Medium and Daybreak.

SIR,—Mr. George Ruby, the impressionable medium, lately informed me that a few Sundays ago, after standing to listen to an out-door discourse in his neighbourhood by an evangelical minister, he was made by spirit-power, at the conclusion, to address the people concerning Spiritualism.

This had the effect of increasing the number of hearers; of eliciting cries from some that his teaching was false, which were drowned by those of others agreeing with what he advanced, and some of whom commenced telling each other their experience in having seen the spirits of departed friends.

At the conclusion of his address, seeing a woman in much pain, upon inquiry he was informed she was suffering grievously from toothache. Without lifting his hand, he offered up a silent prayer to God that her pain might be removed, and in a minute she was heard to declare the pain had left her. Another person, having headache, was relieved in like manner. On this being buzzed about among the people, some of the sectarians present cried out, "It is magic, and all of the Devil!"

It was informed that on the following Sunday afternoon a number of persons collected at the same spot, in the hope that he would be there to address them again; but he was then in a state of suffering, and was not prompted by spirit-power to attend.

Mr. Ruby has lectured to a large and respectable audience in the neighbourhood of Bloomsbury Square, on Spiritualism, was in good circumstances, and is now an intelligent man reduced to penury, and in a state of health incapacitating him from obtaining a livelihood.

You would do him a worthy kindness by receiving any aid on his behalf from benevolent-minded Spiritualists, or he would be glad to receive such aid at his own address, which is at foot.

I am sorry to hear it said that Spiritualists are not noted for relieving suffering or unfortunate mediums. Above all people, methinks, they should set the example of benevolence and loving-kindness, for the *cui bono* of Spiritualism is to promote good and use.—Yours, &c., B. N. T.

October 10, 1871.

Address—Mr. George Ruby, 13, Arundel Road, Mildmay Road, near Kingsland.

[We gladly aid our aged brother, who, we understand, is a medium endowed with valuable gifts, which might be utilised if a Sunday or evening meeting were got up in his district. Can he not be brought to Clerkenwell occasionally? As far as our experience goes, Spiritualists are the most generous and benevolent persons in the community; in proof of which we may call attention to the constant occurrence of appeals in the MEDIUM, and the very hearty manner in which they are responded to. Why not get up the Home for Aged Mediums, as suggested by our generous friend, Mrs. Berry? Who will offer the next £25 towards its establishment?—Ed. M.]

THE SPIRITUALISTS OF BOSTON have commenced a series of Sunday afternoon meetings in the Music Hall, with free admission. The effort has been a great success, nearly 3,000 being seated, while many others were obliged to stand.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

A Letter from Emma Hardinge—The Return of a Traveller—A Visit to Miss Lottie Fowler—A Private Seance with Miss Lottie Fowler—Experiences at a Spirit-Circle—A Seance at Hull—The St. John's Association of Spiritualists—Recommencement of Mrs. Makkdougall Gregory's Seances—Mr. Morse's Anniversary—The "Psychic Force"—A General Seance with Miss Lottie Fowler—A Good Letter from Manchester—Concerts for Spiritualists—The Special Service at Mr. Cogman's—The Manchester Friends' Institute—The Spirit Messenger—To Lizzie—Mysterious Stone-throwing at Peckham—Spiritualism at St. John's Wood—Dalston Association of Inquirers into Spiritualism, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, OCTOBER 20, Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission is.
- LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
- SATURDAY, OCTOBER 21, 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.
- SUNDAY, OCTOBER 22, Mr. Cogman's Seance, 22, New Road, E., at 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.
- BEARLEY, 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, Grosvenor Street Temperance Hall, 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 7.30.
- HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
- NOTTINGHAM, at Mr. Gilpin's Rooms, opposite the Police Office, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
- MONDAY, OCTOBER 23, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
- Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
- SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
- NEW PELLOU, at Mr. Swain's, at 8 o'clock.
- TUESDAY, OCTOBER 24, 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.
- WEDNESDAY, OCTOBER 25, Seances at 15, Southampton Row, Midlle. Huet, Medium, at 8 o'clock. Admission is.
- Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- Mr. Cogman's Seance, 22, New Road, E., at 8.
- 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.
- THURSDAY, OCTOBER 26, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.
- Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
- Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.
- BOWLING, Hall Lane, 7.30 p.m.
- GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

* * * 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.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 20, 1871.

MUSICAL MEDIUMSHIP.

Strange tales have come down to us from time immemorial of the "flights of fancy," vagaries, and eccentricities of men of genius. Anecdote-books have been filled to repletion with curious and wondrous stories of the marvellous incidents that have attended the path of poets, painters, musicians, and the whole fraternity of those mysterious beings whose mission it has evidently been to reproduce the language of the immortals in the more intelligible dialect of the inhabitants of earth. The poet perceives the whole drama to the denouement before he commences the initial letter of his manuscript; the painter has before him the disposition of every figure in detail before ever his canvas

is placed upon the easel; likewise does the musician perceive the end from the beginning before even the title of his composition flows from his pen. Of all the various workers of miracles in the realms of art, the musician traditionally occupies the highest place in the realms of the supernatural. The works of artists in other departments may be made for a season lasting—may be handled and looked at again and again. The creations of the inspired former are

"Like the snowflake on the river,
A moment bright, then gone for ever,"

and cannot be caught, domesticated, and preserved for reference, as the works of the poet, painter, or sculptor can. To those who are familiar with the bulky volumes left us as a rich legacy by Beethoven, Mozart, Handel, &c., this statement may appear incorrect; a moment's consideration will, however, show to such observers that even these great magicians were, admittedly, unable, even with their vast powers of memory and capacities for labour, to reproduce in writing the heavenly experiences that were floated to them from another sphere. Mozart is reported to have said, in reply to some flattering encomiums, "Ah, but you should hear it!" meaning by these words, "You should, in order to form anything like a correct estimation of the music performed before you, have heard it as I heard it, when, as in a moment, it all passed before my mind, with all the orchestrations complete." So Mendelssohn, the greatest of this century, is described as announcing the birth of a new melody in such words as, "A song has arrived." In like manner it will be remembered that Beethoven, the universally-acknowledged king of all the music-creators, upon his death-bed was prophetic in declaring all the discords to be harmonies, but that the transcription was the only difficulty. Of course he was forgiven by his pedant contemporaries for his mad ravings. Yet there are those who know right well that he spoke truly—as one seeing the end from the beginning. Miriam, David, and others were undoubtedly musical mediums; and who shall deny the gift of clairaudience to the moderns above named? The subject is too deep for a transient notice; yet, may we not ponder when are presented to our notice, in these latter times, musical mediums of the kind represented by such names as Shepard, Rippon, and Lucci Sievers? The first two have repeatedly been heard in public; the last-named has announced a series of Friday Evening Concerts, in St. George's Hall, during the approaching winter. We do not pretend to explain the operation of this rare gift of successful improvisation in musical art. It is nearly allied to the orator's tongue of fire, and seems to gather force in proportion to the theme, the occasion on which it is presented, and also from the influence of the listeners who surround the performer. Without going further, we shall intimate our intention of watching carefully these musical inspirations, with the view of presenting the results in as clear and practical a light as we have been able to place other spiritual manifestations.

FURTHER PHENOMENA AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—One of the most remarkable seances at which I have assisted took place last night at Mrs. Berry's.

There were present—the lady of the house, her niece, Mr. and Mrs. Perrin, Messrs. Herne and Williams, a lady friend, and myself—eight in all. What makes me style this seance remarkable is the variety of phenomena, such as in my extended experience I have never witnessed at one sitting. In the first place we had four distinct voices from the cabinet à la Davenport which Mrs. Berry has had constructed for these manifestations. There spoke one of the Kings (for, Mr. Editor, I feel convinced that there are many spirits assuming that name), Ambo the negro boy, Katie, and another cantankerous invisible, who would not allow anyone to speak but himself, stopping you short by making a pun on the first word of the sentence you wished to utter. Then came the appearance of the hands through the small windows of the cabinet. When we sat at supper, the heavy table and all upon it, including a massive lamp, repeatedly rose some inches from the ground, and moved horizontally in every direction, while spirit-hands showed their presence from under the cloth, and were touched by all present. Two still more impressive phenomena occurred during supper:—First, a tray-stand, more like a table, placed against the wall, at a distance of about two yards from us, twice approached the table and withdrew to its former position *proprio motu*, that is, without anybody touching it, or even wishing it to move. And secondly, the voice of the spirit King being repeatedly heard, in as clear a light as can be made by a profusion of petroleum and stearine; the spirit mingling in the conversation of the hostess and her guests.

On again returning to the cabinet seance, and the mediums being locked on their seats by a second inner door of the cabinet (a contrivance invented by Mrs. Berry to convince the investigators that the raps on the outer door and the appearance of the hands from its apertures could not proceed from any muscular action of the mediums), the key that had been used in locking that inner door mysteriously disappeared from Mrs. Berry's pocket, and immediately a clicking was heard, and the voices of the mediums declaring that the inner gate was open and they were set free in the cabinet.

Let Professor Huxley, and other great luminaries of modern science employ their valuable time in studying the habits of beetles, microscopic insects, and molluscs; we, the deluded Spiritualists, will persist in making use of ours in the study of man in all the stages of his existence. *De gustibus non est disputandum*—No accounting for taste.—Yours very truly,
G. DAMIANI.
London, October 18th, 1871.

THE ALPHA; A REVELATION, BUT NO MYSTERY. By EDWARD N. DENNY. 300 pp., with Spiritual Advt and Steel Portrait, 3s. 6d. London: J. BURNS, 15, Southampton Row, Holborn, W.C.

This very remarkable work, which has passed through four editions and received the highest commendations from a number of the leading journals of the day, treats of subjects the most important to the welfare of the human race. It is a philosophical treatise into the nature of Truth; and as a reliable knowledge of it, and of the essentials of religion, true social life and happiness, can only be ascertained through an accurate perception of the nature of man and Deity, their analyses in the "Alpha" are lucidly and simply made; and the most momentous of principles—because it is the exponent of all truth pertaining to the rights, duties, and requirements of humanity—is thus presented to the world. The author shows, by close and lucid reasoning, that Intelligence—finite in man, but infinite in Deity—is the first principle of all things, and the want of this (active) intelligence, or ignorance—ignorance of that which is best for our true welfare—to be the main cause of all the evils from which men suffer. We would strongly urge all who would know themselves—the needful light for progressive happiness—to carefully make the essence of this "book of books" their own. Apart from its main theme, there are few topics of deep interest that are not herein noticed in a clear, simple, and philosophic spirit.

AT THE CONVERSAZIONE, JULY 28.

(A MESSAGE COMMUNICATED FROM THE SEVENTH SPHERE.)

Their worlds of spirit-life great joy was given
By singing and by saying,
But that which sweetly pierced our Seventh Heaven
Was Madame SIEVERS' playing.
It is not often that we hear
From earth the music of our sphere.

THE SOIREE TO-NIGHT.—We anticipate a very pleasant time this evening, at the anniversary of Mr. Morse's seances. Mr. Cogman and Mr. Morse will speak; also Mr. Rippon. Mr. Morse's guides will have something to say, and Mr. Haase will give some account of his visit to the Shakers. Mr. Ashman will give his experience in healing. The speeches will be interspersed with music and singing. We expect to be favoured with the company of Mrs. Hicks, Madame Sievers, Mademoiselle Huot, Miss Lottie Fowler, Mr. Robson, and other mediums. Mr. Rippon will exhibit some of his beautiful paintings, and give a specimen of his music. Refreshments at six o'clock; proceedings to commence at eight. Tickets, one shilling each, at 15, Southampton Row, W.C.

MADMOISELLE HUOT'S weekly seances, held on Wednesday evenings, at the Spiritual Institution, are giving a fair degree of satisfaction. She possesses a form of test-mediumship which is very acceptable and trustworthy. Our readers should extend their patronage to this lady, seeing that she is a stranger among us, and her merits are not at present appreciated in such a degree as to render her the encouragement to which she is entitled.

Miss **LOTTIE FOWLER'S** seance will be repeated at 15, Southampton Row, on Tuesday next. Her truthful delineations and graceful manner captivated all beholders, and there was a loud call for another meeting, to which Miss Fowler has kindly agreed. The dramatic beauty of some of the personifications was an entertainment in itself which amply repaid those who attended. The admission on Tuesday night will be 2s. 6d.

Mrs. **GUPPY** has just recovered from a very severe illness, and was enabled to resume her seances on Sunday evening last, when the sitters were favoured with some very striking phenomena, more particularly of a physical description.

J. BURNS will speak on Spiritualism, at the South London Spiritualist meeting-room, opposite Surrey Theatre, on Sunday evening, at half-past seven o'clock.

A NEW PORTRAIT OF DR. NEWTON.—We have received per favour of Mr. Tebb a beautiful photograph of our good friend, Dr. Newton. It is a fine specimen of the art, is cabinet size, and is magnified by the Doctor. The appearance of the Doctor is a credit to Spiritualism, and it does the beholder good to look on a portrait displaying so much devotion and beneficence.

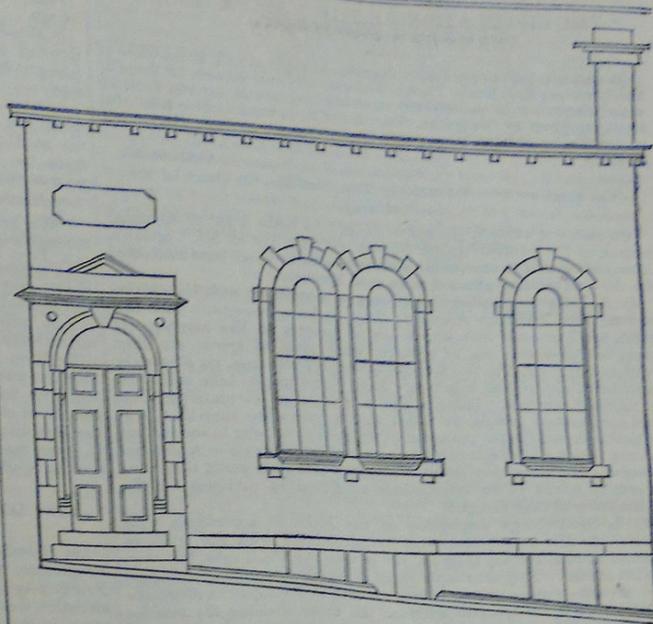
The Banner of Light has the following paragraph:—"Miss Lottie Fowler, the Test-Medium, has arrived in London, says the *Medium and Daybreak*, which paper also announces that Miss Kate Fox is expected there soon."

Mr. **WASON** has written to say that he expected Miss Fox to arrive in Liverpool this week, and after a short stay with him she would proceed to London, and be the guest of Mr. Coleman.

A Discussion on Spiritualism is at present going on in the *Church Review*. Several letters appear in the current number, provoked by a letter in last week's "A Spiritualist, though a Churchwoman."

The Bridgewater Mercury gives a long extract from the works of A. J. Davis, describing a series of interviews with the spirit of his first wife. The original may be found in the "Penetralia."

Received with thanks—James P. A., Glasgow.
A NOVEL FILE of interesting communications stands over for want of space. Will our correspondents kindly exercise patience?



NEW LYCEUM BUILDING AT SOWERBY BRIDGE.

The above diagram represents the plan of the projected Lyceum building at Sowerby Bridge, which is intended to be forty feet long by thirty feet broad, and of appropriate height. The cost of the building is estimated to be from four to five hundred pounds. The friends of the movement have already £40 in hand, and they will gladly receive aid from those who have means and are disposed to devote a part to human progress. Subscriptions will be received by the Editor of the *MEDIUM*, or may be remitted to the Secretary, Mr. Thomas Chadwick, care of Mr. William Robinson, Causeway Head, Sowerby Bridge, Halifax.

WHAT IS A SPIRIT LIKE?

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—On reading your valuable paper, the *MEDIUM AND DAYBREAK*, of October 6, 1871, my special attention was drawn to the circumstance which lately occurred in the Cogman family. The circumstance to which I refer is this, that when her (Emily Cogman's) dissolution drew near, her father was at home, and an irresistible impression forced him to the hospital. He arrived there in time to see, with clairvoyant vision, her spirit depart. Since there has been a deal of speculation lately as to what a spirit out of the body is like, and as to what part of the body the spirit emanates from, I, as a Spiritualist and a seeker after truth, should feel obliged to Mr. Cogman if he would give me and the world, through your valuable paper, the *MEDIUM AND DAYBREAK*, a definition of what her spirit was like as to form or shape, and what part of the body it emanated from. Will you, please, publish the above, and oblige yours truly,
WILLIAM WEBBER.

10, Wilson Street, Drypool, Hull, October 16, 1871.

EXTRAORDINARY MANIFESTATIONS IN A CHAPEL.

In some of the colliery villages near Durham scenes are being enacted a description of which we copy from the *Nonconformist Chronicle*. Mrs. Thompson is preaching in Jubilee Chapel and other places amidst proceedings like the following:—

"Before evening service commenced the chapel was crowded to the doors. The service had scarcely begun before a shrieking and a stamping of feet made it evident that the 'manifestations' had commenced. Young men and women walked about the chapel with eyes closed and arms extended. Some nervous people at first were seriously alarmed, and evidently considered the outside of the chapel preferable to the interior, but egress was difficult owing to the crowd of persons. A perfect tumult ensued. One young man moved about the chapel at a rapid rate, and when seized by parties who wished to calm him, dashed them away from him as if they were so many children, upsetting several forms in his travels. Something like order was at length restored, when Mrs. Thompson told the congregation not to be alarmed, as 'it was the Lord's doing.' After the ordinary service a prayer-meeting was held, when the prostration and walking about were resumed on an unlimited scale. Two girls attempted to force their way to the rostrum, but were kept back by a worthy brother, who apparently had an objection to allowing them to occupy such an exalted position. One of the girls, finding her attempts fruitless, at last made a vigorous onslaught on the man, and dealt him a severe blow, in pugilistic fashion, on his nasal organ. The unfortunate brother put his hand to his face to see if there were any signs of blood. The girl had her eyes shut during the time, and appeared to be ignorant of what she had done. At times the noise was very loud, praying, singing, stamping, and falling being beautifully intermixed. Two girls sang a hymn very sweetly while stretched on the floor of the chapel."

The Spiritualists in the neighbourhood should visit Shindcliffe Colliery and show these disorderly mediums the proper method of forming the spirit-circle, and controlling the phenomena to useful purposes. We will send any quantity of "Rules for Spirit-circles" and other publications if some one will undertake to circulate them.

It is expected that the Dialectical Society's Report on Spiritualism will be ready for distribution to-morrow.

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.]

October 13.

(The questions were answered by Tien-Sien-Tie, the Guide of the Medium.)

On assuming control, the spirit desired to make a public statement respecting the proceedings on Sunday evening last at Mr. Cogman's. The spirit wished to express his sincere thanks to those then assembled for the kind aid they afforded to an aged brother.

Q. A. J. Davis describes the spheres as concentric with the universe; and Mrs. Hardinge represents them as being concentric with this earth, and I presume each planet has its spheres in like manner. If there are these two sets of spheres, what class of spirits are they inhabited by?—A. The two statements are perfectly true, yet separately considered, may mislead inquirers. Each planet has its belts and zones of spiritual existence. There is also a great zone surrounding these various planetary groups, to which spirits pass when they have progressed sufficiently in the probationary spheres pertaining to the various planets. Such exalted spirits have no connection whatever with material existence; and when they desire to communicate with earth, they have to employ spirits in an intermediate condition as mediums for the transmission of their thoughts.

Q. Is Swedenborg's description of the Hells in accordance with truth?—A. His descriptions were in accordance with the truth as received by him, but not as by us. It is true the Hells exist, but they are not eternal. They are simply states in which discord and unhappiness prevail—where memory, conscience, and underdevelopment constitute a state in the lower spiritual spheres. In these societies the falsities and fantasies of a perverted imagination constitute the phenomena of existence. These are Hell, as we understand the word. Souls pass out of this darkness gradually into light.

Q. How are spiritual bodies nourished? Are digestive and reproductive organs required?—A. One fact is overlooked in the spiritual life of earth's inhabitants, namely, that the spiritual body grows from the material body, and is its counterpart in every respect. Hence, all the functions are carried into spirit-life in a spiritualised condition. There are in the spirit-world various stages of development. The more gross cannot think of existence apart from the forms and circumstances that appeal to the senses, and with them all the conditions of earth-life are reproduced. We must also remember that the spirit-world is a counterpart of this world, where all the products are repeated in a higher form of development; hence, fruits are grown and become the food of those who are on the plane of development to require them. Those who are more elevated absorb the aromas and the divine life that surround them.

Q. Are those fruits grown spontaneously, or are they the result of cultivation?—A. They are spontaneous productions; yet there are spirits who love horticultural operations, and they engage therein, as it brings them nearer to their Father, God, and is a means of progress to them. By such operations they gain information of a scientific character, and hence are led to know more of God and his laws.

Q. Can spirits from other planets communicate with the inhabitants of earth?—A. Yes, if they are on a similar plane of development.

THE STROLLING PLAYER

In a long address, showed that science exploded all the religious evidences of immortality, and that the spiritual phenomena were a necessity of man's present stage of intellectual progress.

WILLIAM PAWLEY.

The medium was quietly controlled, and sat erect, slightly leaning forward. His body seemed longer than usual. He spoke in a quiet self-controlled voice:—"Mr. Chairman: It is with great pleasure that I take this opportunity of communicating with those on the mortal plane. The cause of my gratitude is that I was a Spiritualist before my departure from earth-life. The principles I gleaned from Spiritualism were of great assistance to me in unravelling the tangled questions of life and clearing away theological obstacles. Spiritualism was a blessing to me in many respects. It took away sorrow at the death of friends. I do not chide the exhibition of sorrow, as I now have a continuation of the love I received when on earth. I come back to say that my principles were true. I have long tried to find an opportunity of coming back, but was unsuccessful till now. My name is William Pawley; died in January, 1871, at Dalston."

Mr. Pawley was one of our most valued friends, and his communication and the manner in which he gave it are highly characteristic of him. The blessings of Spiritualism may be seen not only in our deceased friend's experience, but also in the loved ones he has left behind on the earth-plane. It is one of our prayers for humanity that every family may have such a comforter as Spiritualism supplies.

EXTRAORDINARY COINCIDENCE.

(From the "Surrey Comet.")

"In the MEDIUM AND DAYBREAK (one of the organs of the Spiritualists) of September 22, appeared a notice of proceedings at the office of J. J. Morse, a 'trance-medium.' While 'under control' a spirit spoke through him as follows:—

"I have but a few words to say, and they are to my father. First, let me thank him for his kind attention to me during my illness, and tell him that, in the happy land of which I have so often spoken, I have found all that he in his goodness told me of; and humble as were my labours amongst those who sadly wanted them, yet these labours have been blessed with a hundredfold. To all those kind and dear friends who are ever willing and ready to receive me, I shall cherish kind regards. I left the earth the end of last year, in the beginning of the last month. My name is Margaret Ann Potter; my father's name is

William Potter. I lived at Howbridge Hall, Witham. I was 49 years of age."

"Mr. J. G. Pilborough, of this town, who has for some time been a devoted investigator into 'spiritual' communications, on seeing the paragraph, wrote to the address given, and received the following reply:—

"Sir,—Agreeable to your request, in answer to yours, I beg to inform you I had a dear, beloved daughter, Margaret Ann, living with me at Howbridge Hall, Witham, whom it pleased the Lord to take from me November 14th, 1869, aged 49 years. An explanation for your writing me will oblige yours truly,

"Howbridge Hall, Witham, October 4, 1871."

"We have seen the original of the reply that was sent to Mr. Pilborough's inquiry."

[We again give the original communication, that the letter from Mr. Potter may be read in connection with it, showing the likeness of style and mutual affection running through them both. Spirit-communication is not only a great truth, but a good gift from God our Father; notwithstanding which, it has at present to be pursued under great difficulties. It will be observed that the spirit makes an error of thirteen months in the date of decease. This is not to be wondered at, when we take into account that spirits oftentimes labour under conscientious objections and feelings of sensitiveness in communicating for the first time. These disturbing emotions and the novelty of the act in many cases, so perturb their equanimity that unpremeditated errors are the result.—[Ed. M.]

MISS LOTTIE FOWLER'S SEANCE AT THE SPIRITUAL INSTITUTION.

On Tuesday evening Miss Fowler gave a general seance at the Progressive Library, which was numerous and respectfully attended. Nearly fifty ladies and gentlemen were present, and great interest and attention were manifested. A double circle was formed in the drawing-room, in the central one of which Miss Fowler sat, and, hands having been joined all round, she soon became entranced, and began to describe a spirit, at the same time rising to her feet, and moving about in search of some one known to the deceased. She described the name as "Judith" or "Judge," and said there was some person present who knew him; he was a young man, and perished in the Indian seas. The spirit was not recognised.

The next spirit, announced by the name of "Thurston Johnson Cochrane," of Sheffield, died suddenly a year ago, leaving a family of five—two daughters and three sons; and said there was some dispute as to the property which his wife ought to receive. No person present could recognise this spirit, but he said he hoped his message would reach his relations.

Miss Fowler then took hold of the hand of a gentleman present, and described minutely many circumstances respecting his business, his wife, family, and relatives abroad. This delineation gave great satisfaction.

Two children were then announced as having died from scarlet fever. Mr. Fusedale, though he stood at the greatest distance from the medium, and did not at all come in contact with her, at once recognised the descriptions, after which he had several beautiful tests.

The medium then took hold of Mr. Ham's hand, and, after some difficulty, enabled him to recognise statements respecting a sister who had been for many years abroad.

During the evening the medium turned round to Mrs. Makdougall Gregory and said—"Here is a gentleman, and a youth who gives the name of William. The young man has a beautiful brain; the gentleman's brain is disturbed—so excited." The medium then made passes, saying—"He moves his hands, so. Did he mesmerise? He is now looking for something on the ground." The medium stooped down, imitating the act. "He is now looking through something," holding her thumb and finger in a circle before her eyes. "Now he is poring over books, but his mind is very confused and his nervous system very much excited. He is such a very courageous man, he stands up for truth so," stamping her foot on the ground and erecting her head. This was perhaps the most satisfactory description given, as it was in every respect a minute delineation of the characteristics of the late Professor Gregory, of Edinburgh. He was a mesmerist, and dared to stand up for the truth as he found it, unlike the scientists of this day. He was a chemist, hence the looking for things on the earth. He translated and wrote several books, and lastly overwrought his brain very much by the study of the microscope.

A number of other persons were described, which we have not space to record, and the seance closed by a description of spirits whose names were written on slips of paper. Miss Fowler was successful in every case, and a highly interesting seance was the result.

At the close Mr. Daw proposed a vote of thanks to Miss Fowler, which was seconded by Mr. Maltby, and carried unanimously.

On behalf of Mr. Cogman, Mr. Burns thanked Miss Fowler for her generous act. During the whole course of his acquaintance with the movement, he had not met with a medium who had acted so unselfishly and freely as Miss Fowler had done in the present instance.

It was unanimously voted that Miss Fowler should give another seance for her own benefit on an early day, and we understand she will appear again at the Progressive Library on Tuesday evening next, at eight o'clock. Admission 2s. 6d.

A SEANCE AT LEEDS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Sitting in my consulting room one evening last week, and thinking intently on Spiritualism and spiritual matters, a stranger was ushered in, who introduced himself as being recommended by my worthy friend Mr. Culpan, of Halifax, to call upon me and have a chat on Spiritualism. His name is Bottomley, from Huddersfield, and as I had heard my friend Mr. Etchells speak of him some time ago, I was very glad to meet him. In the course of our conversation, I inquired if he could give me a well-authenticated case of spirit-influence in mundane affairs. He said, "I can, for I am a living testimony of that same influence. I was left an orphan at an early age, and had to go to the

well as early as possible to earn my bread, and passed through various vicissitudes of fortune until I was twenty-two years of age, when I was influenced by spirits. At that time I could neither read nor write, for I had not had any schooling; nay, at the age of twenty-two years I could not spell my own name. The spirits who influenced me said they would teach me both to read and write; and now, at the present day, I am thirty-three years of age, and holding a responsible position as traveller for a respectable firm. I can both read and write, and conduct my business with credit to myself and profit to my employers. I mention this as an instance of spirit-teaching, as I have had no other."

Well, Sir, this was the very thing I had been in search of for several years. I am now able to meet the cavaliers who ask, What is the good of Spiritualism? But to make this letter as short as possible: I arranged a seance with him for the following evening, at eight o'clock. Accordingly we met at my house last Thursday—myself, my wife, Mr. Parisotter (from Australia), Mrs. W., your old friend Mr. Lingford, and the medium. After sitting a short time with our hands upon the table, Mr. Parisotter was influenced by a spirit calling himself "Zeud," who had been in the spirit-world many centuries. He at once greeted us, and shook hands with Mr. P., who sat at the left hand of the medium. He said before he left us that evening they would give us a test of the power of spirits to move matter. Some one of the circle was to maintain the room, and notice the position of every article. The spirit then spoke for some time on "Mind and Matter," after which he desired the lights to be put out, and to keep very still, which we did. In a moment we heard something fall upon the table. We were then told to get a light, when, to our astonishment, we found an old Church hymn-book (taken from the top of my bookcase, eight feet high), which belonged to my wife's mother, who has been some time in the spirit-world. The book was opened at the verse beginning "Come, Holy Spirit, come."

The spirit answered us many questions. We then put out the light again, and on putting out my hand to feel for the book, it was gone. We were then told to be very, very still, as they (the spirits) intended to try and take it back again, when in a moment or two we heard the book fall upon the floor about seven or eight feet from where we were sitting. All this time the medium's hands were held by Mr. P. and Mrs. W. The top of the bookcase is beyond the reach of an ordinary man. The spirit promised at the next seance to show us even more than this.—Yours, &c., J. B. COCKER, M.D.

Leeds, October 15, 1871.

[We would be glad to have some particulars as to the means whereby the spirits educated Mr. Bottomley. We have heard of the doings of the spirit "Zeud" years ago. Glad our Leeds friends are moving.]

A SEANCE AT HAGG'S LANE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I send you an account of a seance at our house on Wednesday night. The first spirit that came was my son, who departed this life on October 5th. He came with all the symptoms of pain that he had before death. When he went to Batley to hear you that rainy day, he caught cold, and it turned to a fever of a violent nature, and destroyed him in twelve days. He was twelve years and four months old; a fine, strong boy. The next spirit that came was a brother of mine, who departed this life some years ago in America, and he told us not to fret for our boy, for he was taken into the regions of light, where happiness will have no end. He told us to prepare ourselves, and pray to God that He might take us to that glorious place above, so that we might see him again, for he said that he had only changed his state of existence from this world for that which will have no end. Friends, these words from a departed brother are a great comfort to me and my wife; therefore, our loss is his eternal gain.

"For he lives in the light of God,
His glory shines on his brow,
Through the Valley of Death his feet have trod,
But he reigns in glory now.

Parents dear, don't fret for me,
But dry up every tear;
Though dead to you and to the world,
I live in a higher sphere.

Dear mother, don't fret for me,
For I am happy and blest;
There came two angels at my death,
And they took me to my rest."

JOSEPH WILDE.

[We sympathise deeply with our aged friend, who has lost a fine lad who was about to be of use to him in his old age. We hope Providence will prepare for him some other consolation.—Ed. M.]

A VISIT TO THE SHAKERS.

ESTEEMED FRIEND BURNS,—Just a week has passed since I returned from my visit to the Shakers. I should have written you before this, only I have had a good many business matters to see to, which prevented my so doing. I am exceedingly pleased with my visit. I am not at all disappointed with what I have seen or realised amongst the Shaker people. It might well be called a "heaven upon earth," to see a community of people enjoying all things in common, each and all working for each other's welfare and for the community at large. Certainly their lives are very beautiful, practical, and good. Everything so orderly, neat, and spiritual, and so industrious. They rise every morning during summer at half-past four, breakfast at six, dinner at twelve, and supper at six in the evening. I thought of you many times while taking meals. The principal of them are vegetarians, and their food is of the most nutritious and wholesome kind. I spent the greater part of my time in attending meetings and visiting various families, and ascertaining the Shaker principles, which, for the most part, I am delighted with. I had the privilege of attending one of their yearly social gatherings, which is a very unusual thing for them to allow. It took place in a beautiful wood, about three miles from Lebanon. I enjoyed myself immensely. It was indeed a treat to see so many happy, smiling faces assembled together, greeting each other

with such soul-felt love. Oh, how different to this poor, miserable, selfish state of existence! The day was spent in singing a great many very beautiful spiritual songs, together with greetings from families at a distance, welcoming Elder Frederick back again, and congratulating him on his successful mission in England. Altogether it was a most delightful time. I was particularly interested in a conversation that took place between four sisters. It will perhaps be interesting to the readers of the MEDIUM to peruse. [The necessities of space preclude our giving this dialogue at present.—Ed. M.]

I shall be very pleased to communicate my experience to any earnest inquirer. I may also add that it is my intention to return next spring, with a view of remaining. If there should be any true soul desirous of leading a higher and more spiritual life, he will find the proper and necessary condition in a Shaker community.—Yours most truly,

12, Cross Street, Islington, October 11, 1871.

JAMES HAASE.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This useful organisation has issued the following prospectus for the coming year:—President—Mr. Thomas Wilks; committee—Mrs. M. Newcombe, Mr. E. Newton, Mr. P. Porter, Mr. Job Sparey, Mrs. M. A. Sparey; secretary and treasurer—Mr. T. Blyton; recorder—Mr. G. R. Tapp. A desire for investigation being felt by many, on reading or hearing of the phenomena of Spiritualism, certain individuals residing in Dalston thought that if a district association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary meeting was called and the above Association formed on the 15th of September, 1870. Its purposes are the collection of facts through its own circle or circles, so as to form a basis for honest opinion, and by various means to induce others to give the matter careful inquiry before judging of the manifestations of modern Spiritualism. All inquiries to be addressed to the Secretary, 74, Navarino Road, Dalston, E.

Rules.—1. This Association is designated "The Dalston Association of Inquirers into Spiritualism." 2. The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism. 3. The subscription to the Association to be 1s. per month, which must be paid in advance. 4. Any person wishing to become an Honorary Member shall be admitted on paying not less than 5s. per quarter in advance. 5. The Officers of the Association shall consist of a President, Five Members of Committee, Secretary and Treasurer, and a Recorder. The Officers shall retire from office half-yearly, but shall be eligible for re-election. Vacancies during the half-year shall be filled up by the Committee. 6. Half-yearly General Meetings shall be held on the second Monday in the months of January and July. The financial condition and progress of the Association shall be reported, and other business of a general character transacted. 7. Any Member desirous of tendering his resignation must give one month's notice, in writing, of such intention to the Secretary. 8. Members to have the privilege of introducing a friend as a visitor to a Seance, on giving to the Secretary one week's notice in writing. Persons not friends of Members can only be admitted to the Seance held on the first Thursday in each month. Members of similar Associations are admitted to the ordinary Seances on producing their cards of membership. 9. Applications for membership (which should contain a reference) and all inquiries to be addressed to the Secretary. 10. Any proposed revision of these Rules to be considered at a General Meeting. Notice of any proposed alteration to be sent to the Secretary, in writing, one week prior to date of meeting.

The Committee of this Association announce a Special Seance with Mr. Jas. J. Morse, the celebrated Trance-Medium, to be held at the rooms of the Association, 74, Navarino Road, Dalston, E., on Thursday evening next, the 26th instant; doors open at half-past seven, and the seance to commence at eight o'clock precisely. We are requested to state that, as the rooms will only accommodate a limited number of persons besides the members, it is advisable that applications for tickets of admission (price 1s. each—members, 6d.) should be addressed to the Secretary, Mr. Thos. Blyton, a few days previous to the evening in question. Applications for membership will be entertained at the close of the seance. A copy of the prospectus and rules of the Association can be obtained previously, on application.

W. WHITE & Co., Boston, have just issued a new volume by Lizzie Doten, entitled "Poems of Progress."

ERRATUM.—The Lecture on Spiritualism, at the Friends' Institute, Manchester, is to be on the 10th of November, and not on the 13th, as stated by mistake in our last.

EMMA HARDING will lecture in New York during November, and in Salem during January, 1872.

Mr. HOME's marriage takes place in Paris this week. A new edition of his interesting "Incidents in My Life" is in preparation.

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

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WILL BE PUBLISHED IN OCTOBER.—The Report of the London Dialectical Society's Committee on Spiritualism, together with a full account of the proceedings of the committee, the reports and minutes of the experimental sub-committees, and the evidence, *pro and contra*, of the following eminent persons:—Lord Lytton, Lord Lindsay, Lord Borthwick; the Countess de Pomar; Professor Huxley, Professor Tyndall; Drs. W. B. Carpenter, Chambers, Davey, Dixon, Edmunds, Kidd, Robertson, Garth Wilkinson; Mr. Serjeant Cox; Messrs. Edwin Arnold, Henry G. Atkinson, Laman Blanchard, Chevalier, Damiani, Léon Favre, Camille Flammarion, Hain Friswell, D. D. Home, William Howitt, H. D. Jencken, George Henry Lewes, Hawkins Simpson, J. Murray Spear, T. Adolphus Trollope, Cromwell Varley, A. R. Wallace, W. M. Wilkinson; Mesmes, Anna Blackwell, Hardinge, Houghton, &c., &c., &c. Price 15s.
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