

THE MEDIUM

AND DAYBREAK:

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

No. 3.]

LONDON, APRIL 22, 1870.

[PRICE ONE PENNY.]

J. M. PEEBLES.

AMIDST the rugged green mountains of Vermont was born, in the year 1822, our brother in the love of goodness and truth, J. M. Peebles. He is the representative of a highly respectable New England family, descended on his father's side from Scotch ancestors, but his mother was of English extraction. He received a strictly religious education, and was carefully indoctrinated with Calvinistic theology through the ministrations of the Baptist denomination. At an early age he was the subject of "religious influences." His intellectual and moral tendencies spontaneously sought congenial exercise in the study and contemplation of Spiritual themes, and he accordingly prepared himself for the ministry. The teachings of the universalists founded a ready soil in his deeply affectionate nature, and for a number of years he was a zealous preacher connected with that body. The position which he commanded in the church by reason of his acceptable talents and devotedness was such as to render it a matter of great self-sacrifice, to adopt the tenets of Spiritualism, which he did, after close and deliberate investigation.

Of his career and standing in the Spiritual movement in America, we avail ourselves of the testimony of Emma Hardinge, extracted from her great work, "The History of Modern Spiritualism in America." Recounting the agencies at work in the Great West, she says:—"Another of the 'Western Institutions,' and one which has wrought an incalculable amount of good and use in the community, is Mr. J. M. Peebles, the talented Western editor of the *Banner of Light*. By his scholarly writings and indefatigable labours as a lecturer, Mr. Peebles has been a gigantic lever in moving public opinion in favour of spiritual belief, and the repudiation of the effete superstition of old orthodoxy. Being a graceful and accomplished orator, Mr. Peebles' services are in eager demand throughout the whole

community; but, as the scene of his earliest and most widely diffused efforts, the West undoubtedly claims him for her own, and as such he is numbered amongst her jewels, and forms a distinguished part of her spiritual wealth."

As intimated above, Mr. Peebles has not been confined to one sphere of action. He has lectured in thirty-two states of the American Union, besides sojourning with Indian tribes, connected with a mission from the government at Washington. He has also travelled in Mexico, California, and certain islands of the Pacific. His services as a lecturer have been in great request in the polished cities of New England, and in the Capitol, where he has on many occasions proclaimed the truths and beauties of Spiritualism before Members of Congress, Senators, and the highest in the land. Thus, Mr. Peebles brings to bear in his great work no sectional spirit derived from the poor and uncultivated on the one hand, or the rich, educated, and powerful on the other. Educated as a scholar and a gentleman, his lot has been cast amidst all scenes of human life—the isolated savages of the Pacific, the brave Indian, the daring miner, the hardy settler, the scholarly author and thinker, the

polished citizen, the pious divine, and aristocratic ruler; nor has he been in any way vulgarised by the low, puffed up by the elevated in social position, or prejudiced by thinkers of different schools. At peace with all, and in love for all, our distinguished brother, from the fulness of his humanity and extendedness of his experience, has everywhere found in man a brother—an image of the Divine in one degree or other of development. Mr. Peebles' friends in the American Cabinet had heard him express a desire to visit Europe and the East, and with a view to promote his mission—that of Spiritualism, he was gazetted American Consul to Trebizond, and arrived in England *en route* in August last.

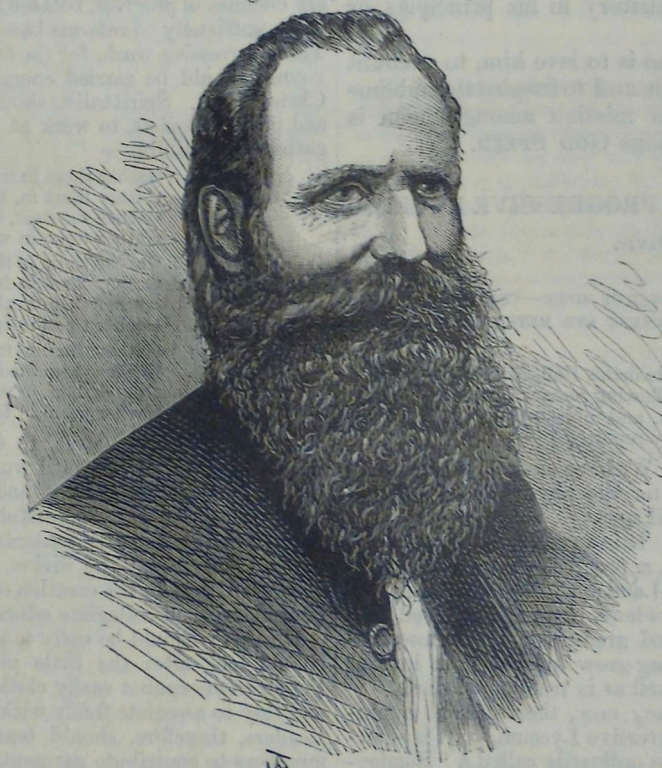
After visiting many places of interest in England and Scotland, and freely proffering his services on the platform wherever he went, he started for the East *via* Paris, Marseilles, Sicily, Athens, &c., to Constantinople, and thence to the seat of his consulate on the Black Sea, in the ancient scriptural province of Pontus, in Asia-Minor. While in Turkey, Mr. Peebles closely investigated the various forms of Spiritualism that were presented to his notice, and we understand that a

most interesting volume is in preparation on the Religion of the Musselmans and Eastern Spiritualism. Mr. Peebles tarried in Asia-Minor for some time, visiting places of interest in religious history. He is an ardent admirer of the character and devotedness of Jesus, the gentle Nazarene and his apostles, especially the "beloved John," as well as of the philosophers and inspired reformers of antiquity,—Pythagoras, Plato, Socrates, &c.; and the Isles of Patmos and Samos, the tomb of Polycarp, the remains of Ephesus, Smyrna, and other places, were objects of great interest to our traveller, who experienced in his own life-work the toils and rewards of those good men and true, who had trod these sacred spots centuries ago.

Returning to England by way of Italy, the mummeries of the Papal priesthood at Rome

fired the soul of Mr. Peebles with renewed ardour in his chosen work of liberating mankind from the thralls of intellectual babyism and spiritual blindness. In company with a friend, he found the Cavendish Rooms, Mortimer Street, a suitable place for Sunday evening services; and very little publicity filled the hall comfortably on the second evening. These services have gone on steadily for three months, and now seem to have attained a steadfast footing. This is the first effort that has been undertaken in London to hold a similar series of religious meetings, and the result has been in every way most profitable to Spiritualism. A free religious platform, founded on the spiritual nature of man, has been established in London without creed or dogma of any kind, upon which all men may advocate that which they conceive to be in elucidation of spiritual truth, or for the welfare of humanity. This is no mean achievement, and if we were asked to point out a case in which it had been before accomplished in this country, we would be obliged to confess that we had no knowledge of any such case.

Mr. Peebles has not confined his labour and influence to London or to the rostrum. He has visited the provinces



repeatedly, and great success has attended his efforts. Invitations pour in upon him faster than his literary labours will permit him to respond to. England demands at this time the uninterrupted labour of such an enlightening, convincing, and organising mind as that of Mr. Peebles; and we hope he has introduced a formative vitality into Spiritualism in this country which will not die out till it ushers in an era of higher needs.

Mr. Peebles is peculiarly facile with his pen. His earlier works are now out of print. His great work, "The Seers of the Ages,"—a review of Spiritualism in every age, and a substantial presentation of the modern movement—has now reached its fourth edition. "The Spiritual Harp," of words and music for the use of Spiritualists, in which Mr. Peebles shares the authorship with J. O. Barrett, has been equally successful, and is already supplying a want in this country as well as in America. At present Mr. Peebles is corresponding editor of the *Universe*, a weekly paper, devoted to Spiritualism and reform subjects, published in New York, in each issue of which graphic articles appear from Mr. Peebles' pen. "The Practical of Spiritualism" is another volume, in which the history of the artesian well at Chicago, discovered by spirits, is given. Also a sketch of the career of the medium, A. James, including his wonderful power in discovering oil springs. "Jesus; Myth, Man, or God?" is the title of a work of great research and importance now in the press, and which has been undertaken since Mr. Peebles' return to Europe from the East.

As a man, Mr. Peebles is specially marked by his entire unselfishness and firm devotion to the dictates of truth and the necessities of his fellowmen. With rare intellectual powers, spiritual intuitions, and deep scholarship, our brother unites the bearing of a gentleman and the spiritualising influences of true religion. Though enthusiastic to the full, he is firm as a rock; and though he has turned entirely from the errors taught him in his youth, yet no man can say that he has ever been fickle, dreamy, or transitory in his principles or promises.

To know our guest for the time is to love him, to recount his acquirements is to admire him, and to inspire the sublime purity and wholesouledness of his mission amongst men is to bid him with the holiest emotions GOD SPEED.

ORIGIN OF THE CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

EDUCATIONAL SPIRITUALISM—THE INFLUENCE OF MUSIC—CHILDREN'S GROUPS IN THE SUMMER-LAND—THE ARRANGEMENT AND METHOD OF THE CHILDREN'S LYCEUM.

[On the 25th of January, 1863, at Dodworth's Hall, No. 806, Broadway, New York, Mr. A. J. DAVIS made the following remarks and suggestions, explanatory of the origin, organisation, and objects of the Children's Progressive Lyceum. Phonographically reported.]

FRIENDS OF HUMAN PROGRESS: We have assembled this afternoon to inaugurate an association for the physical and spiritual improvement of both sexes, and of all ages.

The plan is not original with me. It is an attempt to unfold and actualise on earth, partially at least, a progressive juvenile assemblage like those in the Summer-Land; whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation. In those heavenly societies and spheres the young grow and bloom in love as well as in wisdom—in affection as well as in true knowledge.

This Sunday meeting of the young may, therefore, be appropriately styled the "Children's Progressive Lyceum." It is something truer and higher than what is ordinarily called a "Sunday-School." It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections, by harmonious and happy methods.

Here let me mention that in the Summer-Land these "Groups" are arranged, classified, and designated in accordance with the *immortal laws of music*. A Group at first simply represents a *note*: afterwards, when the members are more advanced, it represents an *octave*; and ultimately, when harmony is established, the whole assemblage constitutes, so to say, a musical instrument of twelve octaves, instead of six and a half or seven, as we have here in the popular piano or church-organ. It is beyond the power of earthly language to describe the celestial melody, "the fairy-like music," of this human musical instrument! Truly, by such a combination of angel-voices the "morning stars" may be taught to sing their part in the anthem of the spheres.

In these assemblages the children are always enthusiastic, mutually affectionate, and full of beautiful happiness. Those who never truly sung a note on earth, soon learn to sing harmoniously as well as to think intuitively and accurately. The little ones sing and think with as much spontaneous melody and healthful happiness, as do birds in the forest trees, or children in the glee and enjoyment of their common sports.

Music, therefore, is to be an invariable and prominent element

of our terrestrial Progressive Lyceums. The plan is to unfold the groups into a "Harmonial Choir" of the first magnitude and importance.

These Associations of the young on earth, to be in sympathetic harmony with corresponding bodies of youthful brothers and sisters in the Summer-Land, should have public re-unions and festivals twice a year, and semi-public rehearsals and soirees as frequently as may be found necessary for purposes of progress and discipline. The latter, if possible, as often as once in every twelve weeks, and a general pic-nic festival and a grand excursion punctually and uniformly once a year, on some bright and inspiring day in the spring or summer time. These public social entertainments and exhibitions will produce the happiest effects upon both participants and spectators.

Such progressive Sunday gatherings of our beloved children, will be, to some extent, a realisation of the age of harmony on earth. Let little children come freely into the Groups, for "of such is the kingdom of heaven." The harmony and melody of these youthful spiritualising associations will correspond to the harmony and melody of the eternal kingdom of love, wisdom, and peace.

There are many cogent reasons why friends of progress should everywhere establish and multiply these Children's Progressive Lyceums. One of them is, the conspicuous fact that young minds are being constantly *miseducated* by the supporters of the popular dismal theologies. Your little ones acquire lessons in orthodox Sunday Schools which require years of mental struggling to *unlearn*. They receive unhappy lessons and learn to believe in unhappy thoughts. Another reason is, large numbers of the children of liberal-minded parents are carelessly straying off on Sunday out into the fields and byways, and thus many of them waste the day, and their plays are many times not profitable either to themselves or to their companions. But the former reason is paramount, that thousands of the children of progressive friends, merely to have some social place regularly to go to on Sunday—for the simple attractions and pleasures of meeting playmates and acquaintances—join dismal orthodox assemblies, go to the popular churches, and thus acquire narrow and bigoted opinions which deeply embitter the fountain of affection, and oftentimes poison the cup of an entire life. It is not infrequent that the innocent victims of an orthodox "Catechism" grow up prejudiced, one sided, and narrow-minded members of community during all after-years. Such minds are enemies of progress, because they entertain conscientious convictions unfriendly to reforms based on the largest liberty of reason. This progressive work, for the true and harmonious education of the young, should be carried energetically forward in every part of Christendom. Spiritualists should now begin, like true philosophers and philanthropists, to work at the very *roots* of society. Let us gather the Children—

"Gather them in from the street and lane,
Gather them in, both halt and lame;
Gather the deaf, the poor, the blind—
Gather them in with a willing mind.

"Gather them in that seek for rest—
Gather them in from East and West;
Gather them in that roam about,
Gather them in from North and South.

"Gather them in from all the land—
Gather them into our noble band;
Gather them in with spiritual love,
Gather them in for the Sphere above."

The manifest object is, to develop a system of spirit-culture which must, in its practical workings, prove exceedingly valuable, if not a model, for parents and teachers, at home and in public institutions, for the successful development of the real genius, moral powers, and the reasoning faculties of the youth of both sexes. Here, from the divine fountain of heavenly life, is given the grand basis for the erection of newer and more effective systems of academic and collegiate education.

CHARITY should be early taught to the members. Each Group should look after the little physical necessities of its members. Poor parents cannot easily clothe their little ones sufficiently nice and tidy to associate freely with the children of the more fortunate. Leaders, therefore, should teach and induce the better clothed members to contribute garments, shoes, stockings, money, or whatever will add to the comfort and happiness of the unfortunate. All personal distinctions in the matter of social position, or of dress, must be carefully removed from the thoughts of each Group. Here all meet as immortal children of the infinite Father and Mother.

GRADUATION, or the promotion of members, will be one of the finest effects of this Progressive Lyceum. The progressive ascension of children from primary to superior Groups, and the advancement of members to the position of leaders or officers, is a part of the system.

The members of our Groups will become the men and women of the future; they will, in a few years, be scattered through all the different paths of human life. They will be not only sisters and brothers; but wives, husbands, mothers, fathers, members of different social and political movements, always exerting an influence in society. Therefore, how important it is that we start with this new, this better, this diviner idea of education, in keeping with the harmonious and musical principles that regulate both matter and mind throughout the universe. We wish to be at one with the Father, and the way to commence is to ascertain and establish true relations with Mother Nature. Hence we commence with exercises of a *physical* character; because well-organised, well-disciplined physical organisation, is the firm and beautiful temple in which the spirit may live, and the basis on which it may be

erected as a sublime and bright superstructure for the eternal spheres.

The Lyceum is an inspiration—that is to say, it is an idea which was found to have expression in the Summer-Land—and we desire to realise on earth, as far as possible, the music and harmony of the heavens. The wise and gentle men and women who, as angels of purity and beauty, inhabit the Summer-Land, educate the little babes who go there every day, and not only those who are children in years, but also in matters of thought and principle. These educational processes in the heavens are independent of books—of the ordinary formal methods of instruction. They are based upon the identity between motion and life in body and spirit—the principles that regulate matter and mind. For instance, if children there were to be taught the principles of astronomy, they would not sit down to Mitchell's Astronomy, or Burritt's "Geography of the Heavens," or the text-books of whoever may have written on the subject; for the constellations themselves are astronomers, and every planet waltzes about its primary on the same principle that one human being will pass another in the street, or in the waltz, or in the mazes of the dance. The bright-eyed, golden-haired, and happy-hearted children in the heavenly Groups go through various marches, whereby they are taught to comprehend the operation of planets, showing how one star plays around another, how satellites move around planets, how planets and satellites move around the sun, how suns with planets and satellites move around greater suns, and how all constellations move around some still greater and more central controlling power. All this attractive knowledge is acquired by the beautiful marches of the little persons who go to the Zellabingen Association, or to some corresponding Lyceum. And thus they are taught, by these semi-waltzing exercises, the astronomy that the Father and Mother have expanded throughout the firmament.

So it is in other departments of knowledge. You can teach geography and the origin and the flowing of rivers—can represent a poem, or any conception that has ever been expressed in literature, or art, or sculpture, or in the epics of the world—by means of musical motions, either by the hands or feet, or the whole body, or by the study of signs and symbols.

These Groups of young people are representative of family circles and progressive communities. They are planets and satellites; and they also signify other bodies and higher degrees of nature. For example: the first Group is called "Fountain Group." Next, a "Stream," flowing from the fountain. Then, a "River," into which the stream widens. Next, a "Lake." Then from the lake, a "Sea." Then onward into the "Ocean." Now we safely gain the "Shore." Next we joyously behold a "Beacon" on the shore. Then a "Banner" of progress is waving in the free air. At this point we look above and discover a new "Star" in the heavens. Then an aspiring "Excelsior" spirit enters the heart. And lastly, having passed upward from the "Fountain," we begin to realise internally something of the "Liberty" of the sons of wisdom, truth, and righteousness.

Thus we have a complete Lyceum, composed of twelve Groups, each containing twelve members. When the applicants are more numerous than would be sufficient for any Group, a new Group is organised, and is called the duplicate of that group. When a sufficient number of new Groups come forth to form a new organisation—viz., twelve duplicates—then is established an independent Lyceum, having its officers, leaders, banners, colours, and everything necessary to constitute an individual movement.

Each Group has a badge for each of its members, of a significant and appropriate colour. Fountain Group is represented by red, which means the first form of love; it is ardent; is the primary, or basic love. Stream Group has the badge of pearl, which colour signifies the love that is fleeting—beginning and ending with the senses. River Group is represented by orange colour, which indicates organic love, or the love which pertains to the physical being; is, in fact, a part of the mere conscious life of the child. Lake Group is represented by lilac, which means objective love, or the momentary interest of the mind in whatever affects the senses. Sea Group is represented by yellow, which means filial love, or devotion to superiors. Ocean Group is represented by a badge of purple, which means fraternal or brotherly love. Shore Group is represented by green, which indicates the freshness of youth, the useful or first wisdom-affection. Beacon Group has the deep blue colour, signifying love of justice—a desire to gain true and correct ideas of things. Banner Group has a crimson badge, representing power—an earnest love for any congenial undertaking or pursuit. Star Group has azure colour, signifying love of the beautiful—especially the love of the distant and the truly sublime. Excelsior Group has pure violet, which signifies aspiring or progressive love. Liberty Group wears a white badge, which includes all the other colours, and signifies harmonious love.

These Lyceum children are not to be catechised according to a book with stereotyped questions and fixed answers, such as, "Who made you?" "Who redeemed you?" "Who sanctified you?" &c. With the orthodox system of religious training in the beginning, there comes, between the susceptible years of ten to twenty—a spiritual distemper called "getting religion." Many youthful persons have it as children have the mumps or measles; and they go into the churches, and all the little things that were said to them in their Sunday Schools come up and produce their impression. They usually remember what they have learned, and that is all. For themselves, as independent thinking immortal beings, they know nothing. Memory is the channel into which all their spiritual feelings rush and remain; and thus the miseducation, twisting the mind for years and years, as too many can testify,

consigns the soul to dungeons of doubt and despondency, and spreads a gloom over all the fair face of nature. You know how wrong and evil such teachings are, especially for the little and gentle ones in our homes. We wish to break all this theology asunder. It is the most outrageous imposition and falsehood.

[NOTE.—In accordance with plans and principles indicated in the foregoing, the Lyceum was duly organised in Dodworth's Hall, in the city of New York, on the 25th of January, 1863. Both officers and leaders were ready to embark in the noble cause, the children came from all parts of the city, and the succeeding page contain much that has been gathered by experience and inspiration during the first two years.]

(To be continued.)

THE DAY OF JUDGMENT.

On Sunday evening, the 10th of April, "The Day of Judgment" was the subject discussed by Mr. Peebles at the Cavendish Rooms. In speaking of the orthodox theories of a "Day of Judgment" he said they were immoral, because they put the day of reckoning far into the distance, whereas men should feel that judgment follows immediately upon their actions, and that they are blessed in the very act of doing good for its own sake, and suffer in doing evil. Delays, he said, are dangerous; and evil, allowed to germinate under the influence of a distant and uncertain retribution, is likely to increase. Men, under such circumstances, would be like boys at a school, where the whole of their punishment was put off till the last day of attendance; and the boys would reason, and justly, that they might do as much mischief as they liked, so long as the master did not see them; whereas they should be taught to feel that the teacher's eye is constantly upon them; and, in like manner, men should be taught that God's eyes, that angels' eyes, that spirit eyes are ever upon them, each hour and each minute of their existence. He said that every law by which the universe is governed, either with respect to its physical, mental, moral, or spiritual forces, is a judge of good and evil, and by them, each day, we stand approved or condemned; and to him it sometimes seemed strange that men, with all their experience in, and observation of, the laws of nature, should persist in transgressing them, either physically, mentally, or morally. He said that in the distribution of justice by these laws there were no mistakes made, and no man or people could be saved from a self-inflicted punishment by a special act of Providence. In fact there was no special Providence. What we call special Providences are the missionary works and ministrations of angels and spirits. God cannot break or set aside his own laws. If a man transgresses a physical law, he must suffer the necessary punishment, and there is no possible way of escape; and Mr. Peebles said he thought that if men would really set to work in earnest to study their own nature and wants, they would soon learn that the only way to be happy is to be good. The uses of tribulation or suffering, Mr. Peebles illustrated in the following manner: At this moment a scene flashes across my eyes (my spirit friends frequently in this manner call to my mind some thought or idea I am nearly forgetting), and, as I looked, I thought I saw a landscape containing a field of wheat or corn, all ripening for the harvest; and I almost seemed to hear the corn exclaim, "Oh! that we could become loaves of bread to bless the tables of the poor,"—a most noble aspiration; and the farmer seems to have heard the voice of the field, and replied, "As ye will, it shall be—for what ye aspire to ye shall reach:" and with one fell swoop he lays the whole field low, and it lies there in the scorching, burning sun; and bye-and-by it is gathered up and borne to the threshing-floor, where it is threshed and trod upon. "Oh!" says the wheat, "we wish to be loaves of bread." "All in good time," the farmer replies. It is then taken to the mill, and ground to powder, the wheat all the while protesting against such harsh treatment; and so, like many more, it goes to glory grumbling. But after it is ground to powder it is taken by the baker, who mixes, and cuts, and kneads the poor wheat, and finally puts it into an oven of intense heat, where the wheat is finally baked and almost burned; and yet all these sufferings were indispensable processes which had to be passed through before the wheat could become bread, and feed the hungry. So, again, with flax. It is pulled up, and left to dry in the rays of the burning sun. The farmer then rakes it, and breaks it; it is split, and spun, and spooled, and passes the whole of the processes, till bye-and-by it becomes a beautiful bleached napkin. The same law exists in human life. Sufferings and trials are means to a higher development, and the "judgment" which commands them is one of love, and not of retaliation.

At Rushden, Mr. Denton has manifestations of a superior kind, his wife and brother being mediums. He complains that "Our dogmatical reverends are the stumbling-blocks to truth." Never mind the blocks, good people; obey the voice of God in your souls. Keep your feet like men: stumble over them as lightly as you can, and leave them behind. God speeds Spiritualism. We need not pray for that; but let us desire earnestly that men may open their eyes, and follow on in the path of light and duty.

LOVE AND TRUTH.

Let Love be your motto and Truth be your guide,
Then bright angels will ever walk by your side
Smoothing your pathway and cheering you on,
Yes, onwards for ever, for ever go on!

The conclusion of an address on Love and Truth by the Chinese philosopher, Tien Sien Tie, through the mediumship of Mr. Morse at Mr. Stephens' circle.

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:—

One Copy Weekly, post free,	-	-	-	-	2d.
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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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On Spirits—Dr. Newton—Children's Progressive Lyceum—A Queer Ghost—Swedenborgians and Spiritualism—Practical Suggestions—Cases of Levitation—Spirit Voices—The Philosophy of Magic—Spirit Lights—A Greeting from a Brother—THE MEDIUM—Help THE MEDIUM and Help Yourself—The Spiritual Sight—Unworthy of Spirits—Gone Before—A Curious Test of Identity, with fac-simile of Spirit-Writing—Planchette Messages—News from Nottingham—Spirits in Prison—Inspiration—The Sunday Conferences—&c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, APRIL 22, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance Medium, at 8 o'clock. Admission 1s.

SUNDAY, APRIL 24, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon: Subject: "The relations of Spiritualism to Social Life," introduced by Mr. Harper. Service at 7 p.m. conducted by Mr. Peebles. NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6. 30 HALIFAX, at 11 a.m. and 7 p.m.

TUESDAY, APRIL 26, Singing Choir at 15, Southampton Row, at 7 p.m.

WEDNESDAY, APRIL 27, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, APRIL 28, Social meeting at 15, Southampton Row, at 8 o'clock. Corporation Row, Clerkenwell, at 8 o'clock. Seance. Mr. Peebles, Mechanics' Hall, Bradford.

FRIDAY, APRIL 29, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium. Admission 1s.

Mr. Peebles, Bradford.

SATURDAY, APRIL 30, Mr. Peebles, Bradford.

SUNDAY, MAY 1, Mr. Peebles, Bradford.

* * 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, APRIL 22, 1870.

SOCIAL SPIRITUALISM.

THE social element in man is the basis of all organisation. It is not sufficient that a number of people live in the same city, think on the same subjects, and feel interested in the same principles; they must add to these commendable qualities an interest in each other, a love for their neighbour as well as themselves, and then organisation will be possible. A cold intellectual appreciation of facts or theories gratifies the selfish nature; but true development comes alone from a fullness of character which can only be attained by men merging their interests and efforts with each other. As Spiritualists, then, we have other work to do besides demonstrating facts and educating individual minds. We have also to cultivate the social part of our natures, through which alone combination may be effected—the trunk of the tree, from which the fruits of Spiritualism must draw sustenance. At present we are only at the roots of the question, the germs have not pushed their way into the open air in the form of a consolidated stem; but all is underground and isolated. There are a few exceptions, of course. Our friends at Clerkenwell have held several social meetings, which have been eminently successful; and though a strong coalition of Spiritualists may not yet exist as the result, no doubt some progress has been made in that direction through the influence of these gatherings. Our friends at Halifax have also held a very cheering social meeting, on the evening of Good Friday, and we observed much more of the friendly feeling manifested at the Cavendish Rooms, on Sunday evenings. The attenders there are becoming imbued with the genial and fraternal spirit of their speaker, Mr. Peebles; and the seed of moral purpose which he is now scattering broad cast will no doubt produce ample fruits, when his presence is no more amongst us.

But to cultivate the social element, how shall it be done? By exercising the social element. The congrega-

tion that meets in the Cavendish Rooms would do well to have a monthly social meeting, where all would meet as equals for social intercourse and recreation; some propose a tea-meeting, others object to such a proceeding; but be it tea, fruit, or fasting, we care not, if a step is taken to promote that oneness of feeling, and mutual confidence, without which there can be no organisation, no movement, and no general result, let the basic truths embraced be ever so divine.

THE PHENOMENON OF MUSIC.

A correspondent, occupying a superior social position, is a medium of a very peculiar kind. The narrative is as follows: "Since the loss of a beloved parent I have almost daily heard music not to be accounted for in any other way than through the agency of the unseen. Sometimes like wind instruments, sometimes like voices singing and the words distinctly heard, but only to myself. They are usually heard at sunset and through the evening, often in early morning. No instruments of music are in the room, and usually favourite airs of my father are heard. An original melody was heard more than once, and which I may possibly publish, having arranged it as a song. Two of the airs I attribute to my mother, who died when I was quite a child, but who taught them to me. One I attribute to an uncle, who had a beautiful high tenor voice; and the rest to my father, who was passionately fond of those airs. Some of them are very old and little known out of our own family, having descended from an ancestor who was very musical. Thought-reading is quite evident, the music being changed constantly, according to desire. This is one of the most beautiful phases of mediumship we have ever heard of, and there must be much musical genius on the part of the medium.

A SUCCESSFUL INVESTIGATOR.

A few months ago, a discussion on Spiritualism took place in a local paper in the east of London. Mr. John Collier felt interested, but was not in a position to approve of Spiritualism. He felt, however, that it would be very unreasonable for him to oppose it without investigation; and so he set to work, determined to accomplish in his own experience what had been reported of others. The results are seen in a report of his lecture in another part of this issue. Mr. Childs attended, and he informs us that the audience was full and appreciative. This gentleman has attended one of Mr. Collier's circles, at 7, Stracey Road, Forest Gate; and hopes on some future occasion to report on the nature of the phenomena. This, then, is one amongst many instances of good arising from opposition to Spiritualism in the public press.

A SPIRIT-MESSAGE VERIFIED.

The following facts, through the mediumship of Mr. J. J. Morse, occurred at the usual Friday evening seance, at 15, Southampton Row, W. C., on March 18, 1870; and their subsequent verification by Mrs. Main, of 321, Bethnal Green Road, N. E., being "One more proof of the return of disembodied spirits." It was some time before the medium was under control. He rubbed himself very much all over, stroking his face and thighs, and manifested considerable difficulty in speaking, as if his jaws were broken or dislocated. His hands trembled, and he seemed to be chewing something; his joints appeared to move very stiffly. After trying very hard to speak, he said, It was the first time he had controlled a medium; that he had been smashed once, and was now being smashed again; it was not many days since he was killed, an awful death, as some would say, but the pain was only for a moment, then it was all over. He regretted dying because of leaving his wife and children, but not on his own account. After the first moment or so he lost himself (during the transition), but he thought it must have been some time, as they had buried the body, but he did not know where. He had been to the spirit-world, where he had woke up; some friendly spirits had taken him there. At first he did not believe he was dead; he was weak, and would have fallen on attempting to stand had they not held him. But he soon got stronger, and was then told how it all happened. Spirits had foreseen the "accident." He did not expect to get such a good place in the next world, as he was not very religious, and did not go to chapel much. The people (i.e., spirits,) were very kind and gentle with him, and he soon felt at home with them. He was lying by a small stream when he woke

up in a sort of park; there was a kind of music continually heard. He felt almost overpowered by the delightful sensations in the new life. He then said that he had lived in the East End, and was reaching across some machinery, and slipped down, and so got killed at Hemsdale's, Samuel Street, Spitalfields; his name was Edward Moore.

The same spirit controlled Mr. Morse on Tuesday evening, 22nd March, at Mrs. Main's, and repeated his previous statement; and Mrs. Main being desirous of testing the truth of the manifestation, proceeded to the address given, a few days afterwards, and, from inquiries made, proved the communication to be correct.

The fact speaks for itself and requires no comment.

THE "SUPERNATURAL."

THERE never has, there does not, and there never will, exist any cause or effect to which the term "supernatural," in its literal sense can be applied. Nature, whether on the material or spiritual plane, is simply the manifestation of the thought of God. Now, as there can be nothing superior to God, or the thought of God as manifested in nature, there cannot exist any so-called "supernatural" cause or effect, the term "supernatural" implying something above nature, or, in other words, something superior to God, which is a perfect impossibility. The very term "supernatural" is an offence against reason. Especially with regard to Spiritualism should people divest their minds of any erroneous ideas regarding the "supernatural." They should accustom themselves to look upon spirits as simply men and women precisely in the same condition as when on earth, with the exception of their having cast off the earth-body, and, therefore, not being subject to material laws, as we at present are. Every effect, both on the material and spiritual planes, is the consequence of fixed and undeviating law. The phenomena of so-called miracles are not the effect of the violation of a pre-existing and eternal law, but of the discovery, often unconsciously, of a hitherto unknown, and, therefore, presumed non-existent law.

THEO. W. TAUNTON.

DR. F. L. H. WILLIS.

For a few hours on Good Friday we had the pleasure of the company of this gifted and good brother. He had come direct from Italy, where he spent the winter, on his way to Liverpool, *en route* for New York, where urgent business demanded his personal presence. He is much recruited in health, but fears he may not be able to stand the American climate. Many will share with us in the regret that Dr. Willis could not spend some time in London, and give some *seances*, as his mediumship includes nearly all phases of phenomena, from the most powerful physical to the highest intellectual manifestations.

B. COLEMAN.—Your communication is inadmissible. THE MEDIUM is not the sphere in which either to blacken or polish personal grievances. William Howitt's attack on Spiritualists in recent numbers of the *Spiritual Magazine* are sufficiently notorious to command the attention of both men and spirits without apology. It is significant that at a number of circles spirits have spoken in strong terms of disapprobation of this unwarrantable onslaught. It is high time for both William Howitt and our correspondent to know that Spiritualism must stand or fall on its own merits; and so must THE MEDIUM. Spiritualism has come from the heavens, and it will not only do its work in spite of all defamers, but see that its "mediums" and instruments are protected.

Mr. Shepard intends giving another course of musical seances at 15, Southampton Row. The tickets for the course of six will be 12s. 6d., single tickets 2s. 6d.; so that it will be to the interest of the Spiritualists to secure course tickets, which are now ready. A morning seance for ladies who cannot come out in the evening has been proposed.

MAN IS A FLOWER.

The flower bloometh and doth die,
By God's almighty power:
Who see to-day it blooming by,
Like it to-morrow low shall lie—
For man is as a flower.

And as the flower again shall bloom,
When Spring comes with her laughter,
To raise it from its wintry tomb
And spread it on the waving glume—
So man shall live hereafter.

(From the German of Gleim, by A. T. S.)

A LETTER TO MR. PEEBLES FROM NORWICH.

I must tell you first that Mrs. ——— and myself are succeeding admirably as physical mediums. We sit very often, generally once a day; and during the last few days we have sat a few moments in the middle of the day also, in consequence of a dear sister, who, we fear, is dangerously ill, a departed sister always comes and informs us how she is. We have had some very fine messages from various friends, and we feel it a sacred privilege to have communion with those who are so dear to us. Mrs. ——— will be able to get manifestations alone very soon; we have only to wait a very short time—about two minutes, and very often only one—before we have our friends communicating to us. Spiritualism does not go down in Norwich, you know; but your coming has done good, because it has induced some few to investigate, and has ended in convincing proof. However, it matters not to us what people say or think about us, we are ready and willing to stand out and testify to what we know, and all the influence brought to bear would have nothing to do with us; we care not for dogmatic creeds: our doctrine is summed up in *one word*—viz., JESUS. He is our creed, our doctrine, our all; and Spiritualism is bringing us nearer to Him and to God than we have ever been before; therefore we are thankful, and rejoice that it has been brought to us.

THE GROWTH OF SPIRITUALISM.

"To-day one can scarcely go into any society in town or country, in the thickly-populated and educated East or the more scattered and nomadic West, in the drawing-rooms of London, Paris or New York, or the homely farm-houses of the prairie, without hearing of 'manifestations,' and 'tests,' and 'seances,' and conversions. Hardly a newspaper but contains some narrative of wonders which may be laughed at—but are not explained.

"Almost every day we hear of people who scoffed at such things a short time ago, but have had some experience which leads them to admit 'there must be something in it.' It is worthy of special note, too, that whereas in the infancy of the movement belief in the supernatural or non-physical origin of the phenomena was chiefly confined to ignorant or imperfectly educated persons, it is now entertained by some of the most distinguished people of their time in politics, in literature, in art, and even in science. We must remember, likewise, that this growth of Spiritualism, this interest in, or acceptance of it, has gone on in the face of unremitting ridicule, of countless 'exposures,' of interminable explanations of the way in which the phenomena are produced, and so on. If Spiritualism be really and totally a humbug, it is truly amazing, despite Buckle's smart antithesis, that in this nineteenth century the world is so slow to explode it. Truly, there is something in this more than natural if philosophy could but find it out."—*New York Times*.

NEWS OF DR. NEWTON.

MY DEAR SIR,—By a letter received this morning from Dr. Newton, dated Boston, April 7, I find he will sail from New York, by the "Russia," which leaves there on the 27th inst. I send you this good news in the hope that it may be in time for this week's MEDIUM.—Yours very truly,

FREDERICK ROWLAND YOUNG.

Rose Cottage, Swindon, Wiltshire, April 20, 1870.

SPONTANEOUS MEDIUMSHIP.

SIR,—As I have not the advantage of being acquainted with any Spiritualists, will you kindly allow me to state to you a few particulars of my experience.

About two years ago, I discovered in myself, under somewhat singular circumstances, the power of what is called involuntary writing; I was at the time greatly surprised and astonished, as I was not then acquainted with the doctrines of the Spiritualists. This faculty shortly afterwards developed itself in another form, and I found that I could resign my lips to a strange impulse, which seemed to be that of another intelligence, and my own mind would remain passive and await with curiosity to find what words and sentences were formed. These were principally rhymes of all kinds and descriptions, and the actuating intelligence seemed frequently to change. At one time it would be a jovial, happy-go-lucky sort of influence; then that would vanish, and another would arrive, or at least manifest itself; sometimes a less power or influence, gentle in its character; then a great and overawing influence, like the diversities we perceive in

human character. I seemed at the time to be living in two worlds, one the outward and visible, the other inward and unseen. I said very little on the subject to anyone, because I knew I should be misunderstood, and regarded with suspicion; but I procured some spiritual books, and read them, and found to my surprise that other persons had passed through similar experiences; but the difference between us was this, that in my case, I was thinking of other things, and it there be such things as communicating spirits, it was they who came to me, not I who sought their acquaintance. At times the influences were of a painful and embarrassing character; but for the greater part they were pleasing, peculiarly fascinating, and gentle.

I have been cautioned to have nothing whatever to do with Spiritualism; but after my experience, I do not know that I ought altogether to follow such advice: but still it appears to me that a novice is in some danger of being misled, and that, I trust, will induce you to excuse my writing to you. I wish to know the truth. Is Spiritualism a good thing? What are the dangers that beset the study, and how are they to be avoided? Are the teachings of spirits, under any conditions, to be relied on, and what are those conditions? And may those teachings be turned to practical account in the business of life?

I have only heard of one Spiritualist in this neighbourhood, and he has been threatened with the most disagreeable consequences if he persists in the study.

Please again to accept my apologies for troubling you, and believe me to be, yours.

April 13, 1870.

REMARKS.—Your experience is corroborative of that of thousands in all ages of the world, who have been the subjects of similar developments. This shews that mediumship is a natural faculty, therefore, the gift of God, and to be received and used with gratitude and care. To suppose that such a thing is not "good," would be an irreverent reflection upon divine goodness. Things are "good" or "evil," in so far as they contribute to pleasant or unpleasant experiences. If conditions are favourable, all things are good; but if conditions are unfavourable, all things are bad. Thus parentage is good, yet a man's family may rob him, or take his life. But who would be dissuaded from participating in the sweets of domestic love, from the probability that his offspring might cause expense, trouble, and it may be, sorrow? The path of duty is plain; by living temperately, righteously, and intelligently, all may be blessed with such a measure of God's bounty as they are capable of receiving in mediumship, as well as in parentage; hence let no man flinch from his duty and hide his talent in obscurity from a fear of the austere master, who demands merely that we should do our best, and be blessed accordingly. It is a melancholy idiocyncrasy that so many are in constant dread of evil, and always look devilwards, if a dilemma presents itself. Have faith in God—goodness, and go on—if unpleasant results ensue, you will gain an experience from them that could not have been attained by other means.

Yes; Spiritualism is good; but it has its dangers like every other human enterprise. It is well to avoid sitting in the circle too long or too often. Maintain individuality of thought and action; do not succumb too freely to an influence unless from experience you know it to be a friendly one. We have relied on the teachings of spirits for many years, and have never been disappointed therein, yet we have at no time placed blind confidence in spirit guidance. If you are a reasoning, aspiring, investigating, and enlightened man, then spirits of a similar grade will court your company, and find in you an apt instrument for furthering their plans for the good of mankind. The motive and degree of spiritual development regulates the beneficence and certainty of spirit intercourse. Blind prejudiced bigots, who swallow everything they hear from one direction, and doubt whatever comes from another, are constantly being made the prey of "evil spirits." Enlightenment, honesty, and a humane love, are the true shields that protect the soul of man from dangers in all parts of God's universe. Such principles will turn everything to good account in the business of life, and realise the value of all experiences in the highest market.

CORRECTIONS.—I send the enclosed, written by Luos through the *Planchette*, pointing to certain errors in THE MEDIUM of the 8th, in reference to his communications at page 3. "Lord of the Free," should be "Land of the Free;" "a great charge," should be "a great change;" "deluded notaries," read "votaries."—A. K.

A MEDICAL SEANCE.

Four persons constituted the circle, Mr. and Mrs. Perrin, Mrs. Burns and myself. Mrs. Perrin was the medium; I was the patient. All through the winter I had been prostrated by exhaustion, consequent upon a life of hard work and anxiety. Mr. Perrin had mesmerised me for some time, and I was convalescent; but it was considered expedient that I should have a sitting with Mrs. Perrin, that I might have the benefit of the advice of Dr. Forbes, now in the spirit-world. We seated ourselves round a small card table, which commenced tipping as soon as our hands were placed on it. Loud raps were heard on the table, on the floor, and on contiguous objects. A number of questions were answered by raps, after which Mr. Perrin passed quietly in the trance, which was announced by a loud thump on the floor. The doctor, having obtained possession of the medium, heartily shook me by the hand, saluting me as a "Brother Scot," and forthwith commenced to give a diagnosis of my physical state. I need not fear dissolution from pulmonary disease; my lungs, he declared, were as "stout as a pair of bagpipes;" and I was destined to do a world of hard work yet. But I must have rest, and not do all the work myself; and use a simple prescription which he would give me for the rectification of the functions of the liver. The recipe was this: Take ground anniseed, nutmeg, and cloves, of each an equal quantity, sufficient when combined to fill a small tea-spoon; break a raw egg into a cup, and beat the spices well into it; then add some milk, or water, to make a drink; stir well, and swallow immediately on getting out of bed. "For nine mornings take this medicine, and you will be better." I faithfully followed the good doctor's advice, and must say that the benefit was apparent.

J. BURNS.

THE ORIGIN AND INFLUENCES OF SPIRITUALISM.

ON Sunday evening last, a highly intelligent audience filled the Cavendish Rooms, to hear the discourse by Mr. Peebles, who spoke from the text, "Who shall roll us away the stone from the door of the sepulchre?" Humanity, said Mr. Peebles, in its ignorance and vice, is symbolised by the tomb, against which lies the stone of spiritual blindness, preventing the entrance of Divine Truth. He referred to the evils which afflict mankind, and asked who would, or what would, roll away the stone and introduce a better system of social life, or a higher form of existence amongst men? The past ages had produced leaders and deliverers at various times: Luther, Calvin, Arminius, Channing, Hosea Ballow, Parker, and others. These men shed light and hope upon human destiny by their genius, inspiration, and earnestness; but their followers did not come up to their standard, but formed creeds which chained and cramped their minds, and inspiration left them. The Sectarists always fall below the level of the inspired men whom they pretend to follow, and thus the masses are filled with spiritual darkness and doubt. And he said, in his heart,—"Who shall bring light to these people? Who shall roll away the stone?" God never left the world without a witness of himself; at all times there have been individuals of all classes who represent the relations which exist between the spiritual and natural worlds,—sybils, gymnosophists, prophets, seers, &c., whose mission it is to elevate and perfect the race, and in the course of time Spiritualism becomes a power, succeeding and perfecting kindred influences that had gone before. In 1848, the celebrated rappings at Rochester were first heard, and some were of opinion that it was the first form of Spiritualism; but twenty-seven years before that time, the Shakers' Community in America, consisting of eighteen societies, the neatest, most kind-hearted, and most spiritual-minded people upon the face of the earth, who imitated Christ as their Ideal, were the first to be favoured with open communication with the spiritual world. At that time the spiritual spheres descended upon these communities with great power, producing various forms of mediumship: the trance, speaking with tongues, writing, &c., a record of which manifestations was faithfully kept, and now forms the sacred roll or Bible of the Shaker Communities. This roll is an accurate report of the trance communications, and moral instructions of all kinds, which commenced twenty-seven years before the rapping mediumship of the Fox Girls appeared. It is recorded, that in the visions of the Shakers, a prophecy was given, declaring that the spirit would descend upon the Gentiles also, that is, upon those outside the Shaker Community. And just before the era of Spiritualism came, Andrew Jackson Davis, the celebrated clairvoyant, who, in vision, saw and foretold what has since taken place, through the influence of Spiritualism. Others, in trance and ecstasy, had foretold the advent and career of Spiritualism, which, during these last twenty years, has extended from the frozen north to the burning south, in the face of the press, popular ignorance, and prejudice, and the organised opposition of a sectarian priesthood.

Spiritualism had filled the speaker with indisputable evidence, that there is communication between the inhabitants of the earth and those gone before into the immortal life. While he was in the orthodox church he used to rejoice in the gospel promises, but when he knew experimentally that the bending zones around this earth were filled with the souls of departed loved ones, he shouted for joy, and hastened to the old reverend clergyman who ordained him to inform him of the good news. The aged father received the message rather coldly, and said the speaker was crazy, and, following the example of the great body of preachers, flatly objected to the very principles which were the highest objects of their religious belief. Mr. Peebles contended that Spiritualism was just what the Christian world wanted, and prayed for. Spiritualism has come unsought for, and unexpected, and its greatest triumphs are amongst

those who are open and liberal in their love of truth. Mr. Peebles hoped that Spiritualists would never crystallise into a sect; if they did, inspiration would leave them. Freedom, he said, is the watchword of nature in all her operations, and confinement universally breeds weakness and decay.

Mr. Peebles then glanced at the uses of Spiritualism. He said, it gives man a positive knowledge of an immortal life. It teaches mankind the true philosophy of prayer. God, he said, is not affected by our prayers, but prayer influences ourselves, our companions, and our spirit-friends. He illustrated this important subject by supposing the case of a poor widow with her children starving for bread; she prays earnestly to God to send her relief. Her spirit-guides are influenced by her earnest entreaties, and immediately set themselves to work to relieve her position. They find some susceptible minds amongst those blessed with the world's possessions. The merchant's mind thus impressed, he thinks of the poor during the day, and upon arriving home he says to his wife, "I wonder how those poor people in the cottage are getting on; they look very wretched." The lady replies, "I have just been thinking the same thing myself. Suppose we pack a few things into the basket, and go over and see what we can do for them?" Accordingly they visit the family, and give the widow relief, who returns thanks to God for this interposition in her behalf, and all are elevated and blessed in the act. Spiritualism, Mr. Peebles continued, is a comfort to the mourner and to the afflicted. A poor woman in California, who had first lost her husband, and then several children, was heard to declare that her knowledge of the continued existence and communion with those beloved ones, was the only thing which kept her reason from losing its seat and leaving her in a state of derangement and mental despair.

Such is a brief outline of one of the most interesting and powerful of the discourses which Mr. Peebles has delivered in these rooms. We are glad to notice that the interest at these meetings is increasing.

HALIFAX.

The Halifax Psychological Society of Spiritualists had a tea-meeting and entertainment on Good Friday last, in their meeting-room, when about sixty sat down to tea. Afterwards a very pleasant evening was spent; Mr. Ambler (the president) in the chair. The secretary read the Report of the Society, which is in a very flourishing condition. Songs, glees, and recitations were given by members of the society in a first-class manner; and the spirit of Lord Bacon gave a very good address through our medium (Mr. Wood), subject: "There shall be greater rejoicings." The address was very appropriate for the occasion. The meeting broke up a little after ten, and every one present exclaimed, with one accord, that the bill-of-fare provided for their enjoyment gave universal satisfaction. These social gatherings create harmony and love, and elevate the mind to better and higher thoughts. On Sunday last we had one of the best communications that has been given for some time by Lord Bacon, to a crowded audience, subject: "He shall go in the spirit and power of Elias," which was explained in such a good and simple manner that a child might understand its meaning. It was surprising to see with what attention the audience listened. He fervently desired that Elias might come into the houses of the people of the present day. This spirit brings such a kind and loving feeling with him, that it harmonises with the highest love of the human soul. Oh that it could be appreciated by our fellowmen! We then could have light, love, and liberty ever flowing onward. Mr. Lord, the secretary, adds, "We have now begun to sing the hymns and tunes from the 'Spiritual Harp,' by Mr. Peebles, at our Sunday meetings, and find that it contains first-rate music and words."

SPIRITUALISM IN STRATFORD.

On Monday evening, April 11th, in the Working Men's Hall, Stratford, Mr. John Collier delivered a lecture on Spiritualism—a subject which is just now attracting considerable attention.

Thomas Crow, Esq., occupied the chair. In opening the proceedings, the chairman alluded to the antiquity of Spiritualism, as shewn by history—sacred and profane.

Mr. Collier, said—at the bidding of my conscience, and in the interests of truth, I stand here to-night fearless of consequences, and at all risks, publicly to declare the things which I have seen, heard, and felt during my investigation into Spiritual phenomena. I am quite content to rest for proof of spirit communion on the remarkable facts which have been presented to me, under the home roof, even at my own fireside. There are huge volumes of reliable testimony in favour of Spiritualism, which are in themselves priceless—still I have preferred waiting for personal manifestations. My experiences are, then, simply the result of a close, earnest home-study of Spiritualism; its phenomena and its philosophy. From the commencement of my investigations I have carefully shunned professional mediums—not because I felt they must necessarily be dishonest, but that I had an intense wish to decide whether the phenomena could not be obtained without their aid or intervention. And further, I felt that if the manifestations, said to happen in their presence, occurred in my own room with myself and one or two private friends sitting, that the idea of trickery, conjuring, or collusion might at once be obtained. I have sat regularly, always twice, sometimes three and four times a week, either by myself or with others, chiefly at home, and the result is that I stand here to-night boldly to proclaim my belief in Spiritualism as a great truth, supported by phenomena of a striking and wonderful character, and that the new revelation is calculated, in the highest degree, to facilitate the universal progress of mankind. Here

let me quote Professor de Morgan:—"The Spiritualists began in doubt, but they are now in the track which has led men to all advancement in physical science—their opponents are the representatives of those who have ever striven against progress." And Professor Challis says that "testimony—in favour of Spiritualism—has been so abundant and consentaneous, that either the facts must be as reported or the possibility of certifying facts by human testimony must be given up." The manifestations are many and various, and differ exactly in accordance with the special gift exercised by the medium. In my own room, with myself and a friend or two sitting, and no one present developed as mediums, we have had constant manifestations of a physical description—tables are moved, slowly and violently—raps are heard in various parts of the room, on the furniture, on the walls, the floor, the ceiling, and the door. These raps are sometimes loud, and at others soft, both raps and tiltings being intelligently made in answer to verbal, and often mental questions, from the sitters. Messages are given by writing, rapping, or spelling, heavy furniture is suspended in the air, without visible support—musical instruments are played—the violin, even when locked in its case—tables and chairs move without contact, and the house is often shaken violently, as with convulsions, when the rappings are more than usually emphatic—spirit hands grasp ours—smooth our faces, touch us gently, and, by the way, sometimes roughly, tap us in a familiar manner, bring to us articles in the room at our request, join in the singing of favourite hymns, by beating exact time to the tunes—attending even to the loud and soft parts most correctly—throw flowers about the room, and hand them round to individual sitters. Spirits also answer questions on subjects known only to themselves and the persons questioning—showing their forms, emitting bright, seemly phosphorescent lights in the dark room, opening and shutting doors when they come or go. These prominent phenomena occur without any active measures on our part; indeed, the more passive the sitters, the more vigorous and striking are the evidences of some occult power working apparently independent of those present. All this, you will say, is very strange, and so it appeared to me, and so it appears to any who have patiently tested the facts for themselves. In order to get at the truth I gave my eyes and my ears full scope, and, as far as possible, restrained my tongue. I acted, but I thought at every step, and I allowed leisure and retirement to ripen my purposes, taking counsel of my conscience. I did not apply the idle and unmeaning jest, the callous sneer, the threat of evil, and the cold, smooth smile of contempt. I did not take the usual course of stigmatising Spiritualism as a delusion, and Spiritualists as humbugs, and I am now convinced by the evidence of my own senses, that, however strange it may appear, I can and do, in common with the tens of thousands who sit, converse with disembodied spirits—some of them intelligences of a high order, who have often given information most interesting and valuable.

Mr. Collier then gave a *résumé* of the Davenport's manifestations; he also met many of the common objections to Spiritualism, and combatted some of the prevalent theories.

Mr. Collier will deliver another lecture on the subject of "Spiritualism, with special reference to its theological teachings," in the Working Men's Hall, on Sunday, 24th inst., at 3 o'clock in the afternoon; and on the following Sunday the subject will be open to public discussion, commencing at the same hour.

THE SUNDAY CONFERENCES.

THE audiences on Sunday afternoons at the Cavendish Rooms, steadily increase. Mr. Swinburne again presided, and as Mr. Harper had been unexpectedly called away to Birmingham, Mr. Peebles was solicited to resume the subject discussed last week. Mr. Peebles thought some Spiritualists placed too much importance on the continued observation of mere physical phenomena. Having been once convinced that spirits could move objects and produce other manifestations, he was satisfied, and did not care to attend seances repeatedly, to observe the same results. It was of more importance to systematise the facts, and build up a philosophy which would be of use in directing men's lives, and prove a great redemptive power, to elevate, enlighten, and spiritualise the world. Referring to a question put respecting Christ, the speaker said, that mankind had to save themselves by the observance of the Christ Life. If I was to make a creed, Mr. Peebles concluded, it would be in these words, "Be good and do good."

Mr. Bush, from Chicago, made a few observations. He had noticed that religionists were opposed to Spiritualism, and yet all religionists were essentially Spiritualists. He could not understand why the exercise of reason in matters pertaining to religion was denied to men by the religious world, seeing that it was a subject of such high importance. Mr. Bush pointed out what he considered to be the duty of those who would promote the welfare of society: To give the young a good physical training, to promote health and harmony of organisation, upon which their future endurance and happiness in life would so largely depend; to refrain from inculcating such religious dogmas as were calculated to pervert the judgment and endanger their liberty of mind; but to give them such freedom of mental action as would teach them the method of acquiring truth for themselves.

J. Burns could not see that Spiritualism opposed existing religions, or had to do with them in any way. Spiritualism was not a negative principle, and so did not deny anything. It was positive and assertive, and held on its mission independent prevailing religions. The difficulty was that the various religions opposed Spiritualism, because it pointed out in what true religion consisted, and thus exposed the futility of priestly doctrines. He claimed that every one had a right to form their own ideas as to what was the truth in Spiritualism, for it was impossible for any two men to think exactly alike in a matter that so nearly involved individual experience. Every man ought to give his conception of truth freely, and not degrade discussion into a personal dispute.

Mr. Chant said he had lived four years out of the world, and was sorry to come back into it again. It emptied his pocket, but filled his head. He referred to the fact that he had once lived in a community called White Quakers, near Dublin, where 150 persons did all they could for the common weal, where the more they worked the more they had, and where each shared alike in the blessings of the whole. He regretted there was so much isolation and selfishness in the world, but he loved

his liberty too well to conform to a community, though its advantages were many.

Some anti-Spiritualists offered remarks which were so objectionable that

A stranger said he came to inquire into the principles of Spiritualism, and he had been so much shocked at these remarks that he felt as if he would not enter the door again.

Mr. Peebles was pleased to hear the last speaker, as he had no sympathy with that which would be objectionable to any gentleman; and, with a few conciliatory and well-timed observations, closed a very interesting meeting.

Mr. Harper is expected to open the Conference next Sunday, on "Spiritualism in Relation to Social Life."

At our last sitting at Nettlehurst we elicited a statement which I see in the first number of *THE MEDIUM*—viz., that we in our sleep are sometimes taken to see our future habitations in the spirit spheres, and that after death we shall recognise them as having been there before.—D. BURNS, C.E.

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