

THE MEDIUM

AND DAYBREAK:

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

No. 4.]

LONDON, APRIL 29, 1870.

[PRICE ONE PENNY.]

A VISION OF TRANSITION.

(From *The American Spiritualist*.)

THE reader may find no new ideas in the following description of a death scene, but only corroborations of what so many clear seers have described. The author we first treated by mesmerism, for epileptic fits, and she soon became a good clairvoyant, and finally, a seer of spirits, and the witness of the death of her own mother. At our request, she wrote the details of her vision. We have not seen the author for several years, and have reason to believe she is in the spirit-world with her beloved mother.

JOSEPH BAKER.

MR. BAKER, DEAR FRIEND,—You inquire of me, how did the spirit of my mother leave the body? and this I will now try to answer as well as I can, although I cannot describe what was so beautiful, and also cheering to me as to take away my sorrow at being deprived of the presence of a watchful, kind, and faithful parent.

We had often talked of death and immortality. She frequently magnetised me when she was in health, and I was in the clairvoyant state by her assistance, when the spiritual sight was first given me. By your assistance, I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end for this life was near, but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. But I do not wish to give a history of her sufferings. Death itself had no terrors for her. When she felt its near approach, she sent for me (as I was absent, attending an invalid). I came, and remained constantly with her until she left us for a better home.

Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in the state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present, watching over her; their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation that I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They did not appear with the wings of fowls, as angels are commonly painted, but they were in the perfected human form. They seemed so pure, so full of love, that it was sweet to look at them as they watched the change now taking place in my mother.

I now turned my attention more directly to my parent, and saw the external senses leave her. First the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first, and the light that filled each part in every fibre, drew up towards the chest. As fast as this took place, the veil seemed to drop over the part from whence spiritual light was removed. A ball of light was now gathering just above her head, and this continued to increase as long as the spirit was connected with the body. The light left the brain last, and then "the silver cord was loosed." The luminous appearance soon began to assume the human form, and I could see my mother again. But, oh, how changed! She was light and glorious, arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to me or any earthly object, but joined her companions, and they seemed to go away through the air. I attempted to follow them in the spirit, for I felt

strongly attracted, and longed to go with my mother. I saw them ascend till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more. I returned, and soon awoke, but not to sorrow as those who "have no hope."

This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort to me, in my bereavement. Her death was a great loss to me, but I cannot lament it. Oh, it is a glorious change to her!

My mother departed this life on the 28th of January, 1852. I had no further knowledge of her condition till the 3rd of April following, when for the first time she manifested herself to me from the spirit-world. On that day I had put myself in a magnetic sleep, to examine and prescribe for an invalid. After the examination, a splendid light, seemingly over my head, suddenly drew my attention. Seven stars then appeared, on a ground of silver light: one large star in the centre, was surrounded by seven others. It was impressed on me that the large central star represented my mother, and that the seven stars were to represent her children, of whom I am the second. This central star gave light to the second of the seven, which seemed to grow brighter. This was to represent that she would assist me and instruct me. She spoke audibly to my mind, saying, "Now I will guide and direct you instead of Sarah Searle, if you will follow the light and attend to it whenever you hear the whispering." I may here remark that I have since often heard in a wakeful state, low whisperings, I cannot understand these till I put myself in a magnetic sleep, and then I am always favoured with her directions.

* * * * *

I have as far as possible followed her counsel. She seems to be constantly assisting me. Every time I am magnetised, I talk with her, and she directs me. I see her features, but the body seems clothed in a white robe, different from that she wore on earth. Her visits are no terror to me, but I receive strength from them, and she is still my mother, with whom I love to converse. Your friend,

MARY CARPENTER.

DR. NEWTON'S RECEPTION.

Mr. Coleman desires us to announce that the reception to Dr. Newton will take place at the Beethoven Rooms, Harley Street, on Thursday, May 12. Those who desire to be present should send in their subscriptions at once.

ANOTHER SERIES OF MUSICAL SEANCES.

Mr. Shepard commences his second series of Musical Seances, at the Spiritual Institution, 15, Southampton Row, on Wednesday evening at eight o'clock. Tickets for the course of six concerts are now ready, price 12s. 6d., single tickets 2s. 6d. The attendance steadily improves, and critics are more and more attracted by the wonderful performances of Mr. Shepard. All investigators of spiritualism and lovers of good music should hear him sing and play.

From Wales the whisper comes: "We had a beautiful meeting last Sunday evening at our circle. Both myself and wife are developing. I was made to dance and speak at intervals, by sudden impressions as quick as it is possible to conceive of, and then the influence passes off for a time. We had noises all the night after, and the sound as of a heavy box being dragged along the room. Now, I am just beginning to obtain what for a long time I have been anxious to see. THE MEDIUM is much liked; last number was all sold before I could supply the regular readers, so repeat the order." Our correspondent has been for years a student of Spiritual science, is a powerful mesmerist, and has developed clairvoyants. He was once a medium for physical movements, but the power left him. It now returns in a new form.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

CONSTITUTIONS AND BYE-LAWS.

[At a regular meeting of the Officers and Leaders of the New York Lyceums, on Saturday evening, March 18th, 1865, the Conductor presented the following Constitution and Bye-Laws, which were adopted, and are hereby recommended to the friends of Education as embodying the general plan and principles of a new school for the youth of both sexes.]

ARTICLE I.—*Announcement and Name.*

The Friends of Progress have long deeply felt the want of a natural system of education—physical, intellectual, and moral—adapted to the senses, the mind, and heart of the young; and providing, by its completeness, attractiveness, and thoroughness, for the progressive development of susceptible minds in the principles of justice and truth, humanity and universal benevolence, and those noble and ennobling virtues and attributes, upon which is based and erected symmetrical individual character and the progress of all mankind.

The liberal and spiritually-minded portion of every community take a vital interest in a new and more harmonious system of Education, and they have come to feel its demands more imperatively, because everywhere, under the influence of believers in the doctrines of past ages, children are drawn into the popular currents of false theology, and thus receive a religious bias in the direction of error and baseless superstitions, wholly at variance with the principles of Harmonial culture and growth in science, philosophy, truth, justice, liberty, and spirituality. In after years, when these erroneously-taught children are men and women, and become fathers and mothers, the opinions and prejudices they have acquired in the Sunday-Schools, Bible-Classes, and by attendance at the sectarian institutions of common education, cling to them and appear in their families in the form of bigotry, uncharitableness, assumed righteousness, and unprogressive conservatism.

And furthermore, we deem the popular systems of general and religious Education, for the most part, unnatural, unadapted to the young, and therefore unattractive and *injurious* to their confiding and impressible natures. The methods of the professional school-men are proverbially arbitrary, and constraining to the bodies and souls of the young. Their programme of instruction is external, and is valued chiefly for purposes of show and circumstance; while the routine of discipline is partial, unnatural, and frequently antagonistic to the established laws of life and health.

We believe, on the other hand, in a religion of justice, social unity, and physical progress—in the happy and complete cultivation and symmetrical development of body, soul, and spirit—to the accomplishment of which the whole life and the best talent of men and women should be consecrated. The body, mind, and spirit of the child should be drawn forth progressively, and educated in all the ways of love and wisdom. By pleasing and natural methods the young should be taught to understand and reverently love whatever is useful, and beautiful, and just, and wise, not only for immediate advantage in this world, but also for uninterrupted progress, and to secure higher happiness in the Summer-Land.

Therefore we have embarked in an educational system for truer and more perfect culture. And believing that an associative effort is far more effective than the individual action of the same persons, we do hereby form an organisation which shall be known as the "Children's Progressive Lyceum of the City of New York."

ARTICLE II.—*Plan of the Lyceum Organisation.*

A complete Children's Progressive Lyceum is composed of twelve Groups, each with a Leader. The highest number of members in each Group shall be twelve. Duplicate Groups may be organised, and Leaders for them appointed; but the Duplicate Groups shall not be considered as fully organised until they attain to the number of twelve, when they become entitled to new names for their Groups, and to all the privileges and benefits embraced in the plan of the original Association, of which, however, the new Lyceum shall be independent, unless, by a vote of a majority of its Officers and Leaders, it holds its public sessions and performs its legitimate functions on the same floor with the first organisation. In this case, where two or more complete Lyceums occupy the same apartment, the government of all the Groups and of the Institutions shall be vested in the principal Officers and their Assistants, who were duly elected to act in behalf of the original Lyceum.

ARTICLE III.—*Objects of the Children's Lyceum.*

The objects of the Association shall be the promotion of Truth, Justice, Fraternal Love, Purity, Beauty, Music, Art, Health, Science, Philosophy, and Spirituality.

These objects we propose to promote by establishing and maintaining a School on Sunday in the city of New York, for the benefit and instruction of the young of both sexes, and of all ages, in accordance with the plans and principles set forth in the following articles of our Constitution, whereby we hereby promise to be governed in our individual capacities as Officers and Leaders of Groups.

The primary object of this Association shall be the cultivation and harmonisation of the individual. We propose to cultivate and harmonise the *physical part*, (1.) by teaching and obeying the laws and conditions of life and health; (2.) by vocal exercises, and strengthening motions under the influence of instrumental music; (3.) by singing appropriate Songs, and by Marches, and by the practice of the most useful and graceful of those physical movements known as Light Gymnastics.

The object next in importance is the cultivation and just development of the *intellectual part*: by means of legitimate signs and the prime symbols of natural things, to teach, rightly and accurately, and attractively, the Alphabet, Reading, Writing, Geography, Natural History, Geometry, Algebra, Arithmetic, Grammar, the Speculative and Exact Sciences, Language, Music, Art, and all the approved branches of study and mental culture. (N.B.—We contemplate the introduction of these branches of education, with the natural methods of imparting instruction, the plan and principles of the Lyceum shall be incorporated on a scale sufficiently grand and comprehensive to call for sessions of the Groups every day.)

The next object contemplated is the cultivation of the *moral part*: (1.) by the study of the mind, its structure, life-powers, laws, and functions; (2.) by interesting mind in mind, inducing spirit to look into itself, through apt hints and suggestive interrogations, imparted in gentle conversations and in illustrations which charm and exalt the perceptions of the youthful mind; (3.) by helping the child to right names for thoughts and feelings; (4.) by assisting and strengthening the awakening intelligence to analyse and classify the essences of things physical and metaphysical; (5.) by encouraging the young mind to think accurately of *forms, qualities, uses, relations, and adaptations* in human nature and society, as well as in the outlying world of phenomena.

The most important object sought by the Association is the cultivation and harmonisation of the *spiritual part*: (1.) by addressing the intuitions and highest mental powers progressively, beginning with simplest truths, and advancing steadily toward the fixed central principles of the Divine Existence; (2.) by means of persuasive questionings, and memorable maxims, and precepts in poetic measure, teaching the young spirit to discern holy truths, and to love reverently the works and ways of Father-God and Mother-Nature; (3.) by conversations concerning charity and heavenly things, concerning life in the Summer-Land, where existence itself is at once a joy and a worship, and concerning the divine and perpetually good things that surround the good and the gifted in the supernal state; (4.) by the reading of books given by inspiration; (5.) by Silver-Chain Recitations of purely devotional prose or verse; (6.) by the signing of loving and sacred Songs and Hymns, portraying the beauty and value of life and the lessons of immortality; (7.) by inculcating, free from the constraints of dogmatic methods, the central truths and principles of whatsoever is heavenly, infinite, unlimited, and eternal.

ARTICLE IV.—*Officers for the Association.*

To insure and maintain unity of action in our methods and efforts, the Children's Progressive Lyceum shall have the following Officers and Leaders:

A Conductor, a Guardian of the Groups, a Librarian, a Musical Director, a Band of Guards, and a corps of Leaders. Each of the Chief Officers may have an Assistant, and also Special Deputies to serve on special public occasions. The Band of Guards shall be composed of not less than two nor more than five members, and they may be chosen from among the Assistant Officers. There shall be not more than one Leader assigned to each Group. Males and females are alike eligible to any of the offices of this Association.

ARTICLE V.—*Duties of Officers.*

SEC. 1.—It shall be the duty of the Conductor to preside at all the public sessions of the Lyceum, to call the Groups to order, to preserve harmony throughout the School, to announce the order of exercises, to lead in the Silver-Chain Recitations, and perform the functions and duties usually assigned to a presiding officer. The Conductor may, by and with the consent of the majority of Officers and Leaders, act in the capacity of Treasurer of the Association. He shall redeem with suitable bills the tickets of merit which have been issued to the members of the Groups.

DUTIES OF THE GUARDIAN.—SEC. 2.—It shall be the duty of the Guardian to superintend and guard the Groups during the entire session of the School. It is her duty, in connection with her Assistant, to keep a LYCEUM JOURNAL, in which shall be recorded the titles of the Groups, the names and addresses of their Leaders, and the full name of each member in the different Groups. The date of the admission of new members, and the time and the cause of the expulsion of those, who, after repeated trial, refuse to harmonise with the rules and methods of the institution, must be recorded in the Guardian's Journal. She shall distribute the badges to the several Groups when they are first called to order. It is also the duty of this Officer to issue (after the lessons of the day have been considered,) tickets of merit to each Leader, who shall name the number of tickets required to reward the deserving members of the Group. The Guardian is the bearer of the first and principle banner in all the Marches.

DUTIES OF THE LIBRARIAN.—SEC. 3.—It shall be the duty of Librarian to keep a record of the titles of all books which may be added, either by contribution or purchase, to the Library of the Lyceum. He shall allow the Leaders every opportunity to select books for members, and shall enter upon his Record the number of each book so selected, charging the *whole* number to the Group represented by the Leader. It is also the duty of this Officer to keep the books in repair, and report the titles of books not returned to the Library, and the Leader's name against whom they are charged. And he shall, aided by his Assistant, perform such other duties as belong to the office of Librarian.

DUTIES OF THE MUSICAL DIRECTOR.—SEC. 4.—It shall be the duty of the Musical Director to keep and preserve all the music

and take charge of the instruments belonging to the Lyceum, subject to the approval of the Executive Board hereinafter named. He shall select the Songs to be sung during the session, and lead in teaching and illustrating the science and harmonies of Music. The Leaders and Groups will be given into his control and discipline during the time allotted to musical and singing exercises. And he, and his or her Assistant, shall perform all other duties pertaining to the office of Musical Director.

DUTIES OF THE GUARDS.—SEC. 5.—It shall be the duty of the Guards to patrol the apartment or hall in which the Lyceum is in session, and preserve order among Groups and spectators, and converse with strangers kindly and instructively concerning the plan and import of the work going forward in behalf of the young. The Guards shall have charge and supervision of the ante-rooms, used by the children for their hats and other apparel, and shall keep order among the members on the adjournment of the School. It shall be their duty to prepare the flags for the March, to arrange the seats so that the procession can move properly through the room, and assist in such manner as may be indicated by the Conductor, or Guardian, or their Assistants.

DUTIES OF THE LEADERS.—SEC. 6.—It shall be the duty of the Leaders to attend punctually, and preside with gentleness, and loving kindness over the little ones assigned to their Groups. They shall each keep a "Group Journal," in which may be recorded the full name and address of each member, and also the number of the book selected for the member from the Library. Leaders will issue tickets of membership. They may, at their discretion, give members permission to invite their playmates and young acquaintances to enter the Group as guests, for one or more Sundays, subject to the approval of the Conductor or Guardian. Leaders will visit members whose prolonged absence from the Groups is unexplained. Also, they may deem it a part of their duty to the Lyceum to call socially upon the parents of members, and like missionaries of peace and good will, they may induce little wanderers to join their Groups.

ARTICLE VI.—Executive Functions of Officers and Leaders.

SEC. 1.—The Conductor, the Guardian, and the Librarian shall constitute an Executive Board. They shall have charge and custody of the personal and real property of the Association. They may transact business in the name of the "Children's Progressive Lyceum," and in behalf thereof, but subject to the investigation and approval of a majority of the Officers and Leaders of the Association.

SEC. 2.—The Executive and the Assistant Officers, the Band of Guards, and the Leaders of the Groups, shall constitute a Board of Managers, and a majority of them present at the regularly-called meetings shall be a quorum. They shall have power to nominate and fill vacancies, and may adopt rules and enact bye-laws for the government of the Groups, and for the regulation of the temporalities of the Association.

ARTICLE VII.—Conditions of Membership.

Any person may become an Officer or Leader in the Children's Progressive Lyceum by receiving the vote of a majority of the Officers and Leaders, and subscribing to this Constitution.

ARTICLE VIII.—On Suspensions and Expulsions.

No law shall ever be passed or amendment made permitting complaints to be proposed or entertained against the religious sentiments or social position of any Officer or Leader of the Children's Progressive Lyceum, nor shall any motion ever be made for the censure, or suspension, or expulsion of any Officer, or Leader, or member, except for such cause as negligence, non-attendance, inattention to duty, insubordination to the established methods of the School, disorderly conduct, or mental incapacity to fulfil the legitimate functions of office.

ARTICLE IX.—Amendments, Alterations, or Additions.

These Articles of our Constitution may be amended by a vote of two-thirds of the Officers and Leaders present, at a special meeting called for the purpose, and after public notice, of at least fifteen days, setting forth the proposed amendments, alterations, or additions.

(To be continued.)

CRYSTAL SEEING.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Seeing a request in your popular paper THE MEDIUM, I send you my own and wife's experiences on the subject, viz., magic crystals.

Round and oval glasses are made for the purpose of divination. I have one of the former in my possession; it is about the size and shape of a large orange; it is used by simply desiring the person to gaze earnestly at it. I have ascertained that when a person gazes very steadily, conscious clairvoyance is developed to a greater or less extent; but it is quite possible that besides the gazing, the magnetic or odyllic influence of the crystal may assist in producing the effect.

Many who have looked in the glass have described it as traversed in every direction by broad bands of light, each of the bands exhibiting all the rainbow colours in great beauty. I have tried many adults and children, and have known them to see visions in the crystal; many of the persons have not

only been trustworthy, but have been alarmed and agitated at what they saw. The visions have very often been such as are seen in ordinary clairvoyance: to some it was a wonderful moving panorama, rocks, ships, trees, buildings, fields, &c.; while to others it was a "world of wonder," consisting of male and female characters as large as life, with their different costumes and colours of dress: some persons could see these pictures in the glass the moment they placed it to their eye, irrespective of light or darkness, whilst the visions would only occur to others after gazing attentively for a few moments, during which time the inside of the glass would become obscured, as if a dark cloud were passing over it, gradually it would brighten up, and become so enlarged that thousands of people, also whole cities appeared as if inside the crystal. These visions appear so natural and so interesting, so changeable and wonderful, and the persons gazing at the glass are so willing to describe the minutest particulars of what they see, that I could write an entertaining book about them in a short time.

With more particular reference to seeing answers to questions on scrolls inside the glass, *spirits*, celestial scenery, &c., as my own wife has frequently done, for these, special directions are necessary, which I will send to any one on receipt of thirteen stamps to pay for trouble, time, and postage, from an ancient MS., entitled "Christallomancy, or the art of drawing spirits into the Crystal." The ball, I may also say, is free for the inspection of any who may wish to investigate the subject. Remaining for the diffusion of truth,

Yours very truly,

R. H. FRYAR.

4, Eldon Street, Southsea, Hants,
April 21st, 1870.

P.S.—If desirable and called for, I shall be very pleased to furnish more information on the subject than my space will now admit of.

BIRMINGHAM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Spiritualism is, I am glad to say, progressing here very unostentatiously, but surely. Every Thursday evening, at 125, Suffolk Street, meetings are held for physical phenomena to convince sceptics; on Sunday evenings for trance-speaking and development of mediums. Both meetings are well attended. At the private houses of believers in the science seances are held every week, and "Truth goes marching on."—Right faithfully yours for the truth,

AARON FRANKLIN.

P.S.—Recently the principal debating society of this town took up the subject, "Spiritualism is not a delusion;" and from the great interest taken, and the large and attentive audiences (they were two nights debating), we may safely say there is greater interest taken in the research than what we see on the surface; but, alas, there are many Nicodemians in these days.

April 22, 1870.

MR. J. J. MORSE.

DEAR SIR,—Permit me to compliment you on the general satisfaction which your neat and useful little paper has evoked from its numerous readers, and at the same time to request your insertion of the following message to myself from my beloved guide, Tien Sien Tie—viz., "It is our request that you abstain from holding any private circles during the summer months until you hear to the contrary. Attendance to the above will be productive of benefit to yourself and your friends, otherwise we shall be compelled to withdraw ourselves from you.—Tien." The above caution has, I feel, not come too soon, as I have so exhausted my vitality that of late I have suffered in health very much. I take this means of letting my friends know, as being the best, and also to thank them for past kindnesses; and I trust they will not be offended at my declining any private invitations they may favour me with.—Wishing you every success, I am, &c.,

April 21, 1870.

J. J. MORSE.

CHILDREN'S PROGRESSIVE LYCEUM.

This week we give the Articles of Constitution of this important organisation. In a few weeks we hope to place in the hands of our readers complete instructions for conducting these beautiful schools for the young, from the manual prepared by the founder, A. J. Davis. Our readers will get more than the value of THE MEDIUM in this one article alone.

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.
Two Copies Weekly, „	3d.
Five Copies Weekly, „	5d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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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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J. M. Peebles, with Portrait—Constitution of the Children's Progressive Lyceum—The Day of Judgment—Love and Truth—Social Spiritualism—The Phenomenon of Music—A Successful Investigator—A Spirit-Message Verified—The "Supernatural"—Dr. F. L. H. Willis—Man is a Flower—The Growth of Spiritualism—Letter from Norwich—News of Dr. Newton—Spontaneous Mediumship—A Medical Seance—The Origin and Influences of Spiritualism—Halifax—Spiritualism in Stratford—The Sunday Conferences—&c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, APRIL 29, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 o'clock. Admission 1s.

Mr. Peebles, Mechanics' Hall, Bradford.

SATURDAY, APRIL 30, Mr. Peebles, Bradford.

SUNDAY, MAY 1, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject: "Spiritualism in Reference to Social Distinctions," introduced by Mr. Bertram. Service at 7 p.m., conducted by Mr. Rogers. Mr. Peebles, Bradford.

REIGHELY, 10, 30, a.m., and 5.30. p.m. Messrs. Shackleton and Wright, Trance-Mediums.

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, MAY 3, Singing Choir at 15, Southampton Row, at 7 p.m.

REIGHELY, at 7.30. p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, MAY 4, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 5, Social meeting at 15, Southampton Row, at 8 o'clock. Corporation Row, Clerkenwell, at 8 o'clock. Seance.

FRIDAY, MAY 6, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium. Admission 1s.

. 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 29, 1870.

THE STATE OF ACCOUNTS.

SOME minds deeply versed in the world's wisdom would ask, Had you cash in hand to sink in the establishment of a weekly newspaper before you embarked in the enterprise? It does not matter whether we answer "Yes," or "No;" but the fact remains that many Spiritualists had the necessary cash, a weekly paper was wanted; and yet no one took up the burden of producing it. It appears, then, that other requisites are needed besides cash and the call for a paper,—experience, training, acquaintance with the subject, position, talents, zeal, and a love of hard work for the truth are equally necessary; but these are rare acquirements, and without them the wants of the million and the cash of the millionaire may stare at each other for ages with an impassable gulph rolling between. Well, the connecting link has been found, and a creditable and useful weekly organ has been produced, which has given a great impetus to the cause of Spiritualism, and excited universal satisfaction from all shades of Spiritualists. The essential ingredients in a newspaper devoted to Spiritualism are to be found in this office, as the results shew; but would it be due either to ourselves or our rich Spiritual brothers and sisters, if we found the money also? Even if the PROGRESSIVE LIBRARY were a bank, with packed chests of bright coins, it would not be justice for our brothers in the holy principles of Spiritualism to expect services from one source, the fruits of which are enjoyed by all in common. What, then, is the state of accounts? Spiritualism demanded a weekly newspaper, and made an indisputable claim upon us to supply it. What could we do but obey? We have obeyed, and THE MEDIUM is indebted to us upwards of £10 for its existence thus far. This is our side of the account. The other is with those who love the cause

of Spiritualism as much as we possibly can do, but whose vocation it is not to sit down and get up a paper weekly. But these have money, and the account can be amply balanced, by the many who sympathize with the teachings of Spiritualism putting their hands into their purses and subscribing a moderate amount to help to sustain means for shedding the light of Spiritualism abroad amongst the people. We do not complain of the treatment we have received in publishing THE MEDIUM. We have much to be thankful for. The sales are much larger than we could have anticipated. Literary matter of the most encouraging and instructive nature comes pouring in. Dozens of the paper are being circulated in districts where no literature of the kind was used before; and much spirit has been infused into the active forces of Spiritualism. No, we are not complaining: but in view of the work before us, we feel it to be our duty to point out a matter which might be overlooked by many who would as willingly help this movement as ourselves. What do you want us to do, then? We would be glad to receive 100 letters containing sums of £5 or so. We set no limits either to the number of contributors or the amounts donated: we simply desire our good friends to know that to push THE MEDIUM along, and enable it to do the work which it is possible to accomplish, cash is wanted, and the more that is at command, the faster will the good work go on.

BABOO KESHUB CHUNDER SEN.

Our readers will have heard of the arrival and cordial reception in London of this gentleman, who is a native of the East Indies, and an enthusiastic religious reformer. His object is to establish the primitive religion of a belief in the one Spiritual God, and a practical duty of education, and works of progress and philanthropy. Already a number of churches are in existence in Hindostan, and the movement is being carried on with great enthusiasm, renouncing idolatry in every form, breaking down caste, and promoting knowledge and mental freedom. On Tuesday afternoon, Mr. Peebles and Mr. Burns had an interview with this distinguished visitor, and gave him to understand, in the name of the Spiritualists of Britain and America, that they deeply sympathised with his mission, which was in most points identical with the objects sought by Spiritualists. They informed Mr. Sen that Spiritualism had the same monotheistic basis as the "Brahmo Somaj" of which he is the distinguished leader, and that Spiritualists laboured to disenthral mankind from sectarian caste, social caste, property caste, and from the galling bands of ignorance and superstition, forged for society for many ages by an ignorant, bigotted, and self-interested priesthood, and the slough of misery and vice entailed on the people by the unwarrantable dominance of rulers and aristocrats over property and personal liberty. Our friends found in Mr. Sen an intelligent man, and a brother, whose social and theological views are far in advance of the popular theology of this country. Mr. Sen gave some information respecting the supernatural beliefs of his countrymen, which are superstitious and require to be educated and directed. He is well acquainted with Spiritualism, knew our departed friend, the late Mr. Nelson, of Calcutta, also Peary Chand Mittra, of Calcutta, the leading Spiritualist of India. We wish India could afford to send over a good supply of such missionaries, to teach the true religion which thousands of years ago originated on the banks of the Ganges, but which Pagan emperors, licentious kings, popes, bishops, priests, and parsons have degraded into a mercenary trade to suit their selfish interests.

A LECTURE UNDER SPIRIT INFLUENCE

Was delivered by the spirit "Tien Sien Tie" through the mediumship of Mr. Morse, at Clerkenwell, on Thursday evening, the 21st inst. Mr. C. W. Pearse occupied the chair, and briefly introduced the medium who was quickly entranced. The subject announced was, "Spiritualism: its uses and tendencies." We give a few of the leading thoughts offered in elucidation. The human mind is active, and delights to explore new fields of thought and investigation; to pluck some fragrant flower of truth from the plains beyond. The true secret of greatness is the untrammelled expression of thought. Spiritualism has many uses: to the thinking man it reveals certain phenomena of which he had hitherto been

ignorant; to the religionist, support in his cherished opinions; to the bereaved, comfort in their affliction; to the student of mental science, the hidden and higher laws of life; and to the student of nature, facts, not fallacies. Through clairvoyance disease could be traced to its origin, past acts reviewed and their effects pointed out and a remedy prescribed. By a knowledge of Spiritualism we gain a deeper insight into ourselves, which leads to progress and elevation. The doubts and fears attendant on death are removed; the disconsolate religionist may find confusion at first, but at last he finds a truth he is capable of appreciating; and, saved thereby from the slough of despond, he proclaims the glad news that there is a life beyond the grave. Spiritualism was a solace to the toiling millions, and through mediums inventions of labour-saving machinery were given, ameliorating the condition of all. It shews us that we are self-dependent, and have, by working, to acquire that which is of lasting benefit to us. Some say a future life is beyond our comprehension, but this opinion is founded on a fallacy; for whatever is in existence is knowable by the mind of man. The spiritual state, being in existence, can be known; but certain conditions are necessary to effect that purpose. Many say that this form of knowledge is impossible, as we are now physical. Not so; for we carry within us a spirit, and by subduing the physical the spirit becomes liberated and can enter the spiritual state. We have no need to go away from our bodies to get to the spiritual world. It is all around us. Man has a double consciousness; and when the spirit can impress the outer mind, then is a knowledge of the spiritual world possible.

Spiritualism shewed the natural scientist how the elements progressed and ministered to the development of higher forms of life. It taught the healer how to relieve pain, and great marvels had been wrought in this department, all of which were good and of great use to mankind. Men are taught by Spiritualism to exercise self-government. It shews us what we are and why we are; also the action of mind upon mind, whereby the susceptible may be influenced to evil acts through the pressure of surroundings. Men overlook this; they condemn the effect, but do not investigate the cause. But Spiritualism, by the light which it throws on human actions, inculcates the principle of charity. It also reveals the relations of man to man, and to the world he inhabits—to food, climate, communities, and likewise to the invisible world; and is alike valuable to the materialist, the scientist, and religionist. Even to the lazy and indolent Spiritualism had presents; it enlisted their attention, and stirred up the dormant energies of their nature, and taught them that lost opportunities and a want of development must be atoned for. Light is thrown on the most profound mysteries of man's being by this sublime science. It shews that religion is a natural principle within man, but that religion alone is a poor rope to trust to. The other strand is knowledge. Religion without knowledge is bigotry; knowledge without religion is dogmatism. By Spiritualism the veil is rent asunder that hides the mysteries which wrap around in darkness the religions of the world. Its study embues the mind with the highest sentiments of reverence, noble thoughts, and kindly feelings. It anticipated the coming man, who will probe earth's evils and man's miseries and bring an efficient remedy.

The tendency of these uses was to improve and expand the mind of man, clear away the fogs that enshrouded it, impart love and reverence for the Creator, give a desire to follow law, encourage earnestness and conscientiousness in the fulfilment of life's duties, and increase the power of true religion.

The room was very hot, and the atmosphere foul, so that the conditions for a successful control were not good. The lecture was solid and practical; yet the style was not so brisk and interesting, or the matter so illustrative of spirit communion, as when Mr. Morse is controlled at his weekly seances, held at the Spiritual Institution, 15, Southampton Row.

A CASE OF DIRECT WRITING.

The seance took place at the house of Mr. Everitt, 26, Penton Street, on the evening of Monday, April 11. There was a full circle. Mr. Peebles, Mr. Maurice, Mr. and Mrs. Taylor, Mr. Mylne (from India), Mr. Scott, &c., were present. Mediums: Mrs. Everitt, Mrs. Burns, and Mr. Shepard. The sitters having been arranged, the circle harmonised, and the room darkened, the spirit "John Watt" spoke in the audible voice, telling several members of the circle to laugh and talk, but cautioning the medium for the voice manifestation (Mrs. Everitt) to "keep quiet," as her speaking

interfered with the spirit's power of producing the audible voice.

The phenomena were powerful and highly satisfactory. The perfumes given by the spirits were in rich profusion; and the seeing mediums, Mrs. Burns and Mr. Shepard, saw the spirits scattering the spirit-flowers from which the perfume was derived. The female spirit was again seen near to Mr. Taylor (see MEDIUM No. 1), and Mr. Peebles was startled by a gentle female voice close to his ear. At the same time the seers perceived an exquisite female figure standing by him. This spirit has been seen several times in the vicinity of Mr. Peebles, and she was at once recognised as the spirit "Josephine" (see MEDIUM No. 2). While these various manifestations were in full operation, a curious ticking sound, as with a pencil, was heard on the paper which lay on the table, and the remark passed round that the spirits were engaged in making a drawing. When the sounds stopped, the light was struck, and the sitters were astonished to find the following paragraph closely written with pencil on one side of a sheet of paper. The time occupied in giving this writing was estimated at twenty seconds, or less. We give the matter thus written, hazarding no opinion as to its merits, of which our readers must judge for themselves, but simply to shew how many words could be produced by direct spirit agency (as no one held the pencil) in such an incredible short space of time:

THE identity of the Salem of Melchisedek with the Jerusalem of Sacred History has been demonstrated by a close, critical analysis of the passages in which the circumstances are alluded to; and it has been further shewn to be highly probable that this patriarch was identical—not with Shem, as has been sometimes supposed, but—with Heber, the son of Peleg, from whom the land of Canaan obtained the name of the land of the Hebrews, or Heberites. The elucidation which the early history of Jerusalem receives from the monuments of Egypt is extremely important and valuable as relating to a period which is passed over in silence by the sacred historians. We meet first with it as a fortress of the Amorites. Sethos II. is engaged in besieging it. It is situated on a hill, and strengthened with two tiers of ramparts. The name in hieroglyphics, translated into Coptic, and thence into Hebrew, is Cadash. The real nation of Cadash belongs to the reign of Sesostrius, and connects it with the Jebusite nation. Cadash is further stated to be in the land of Heth, or the Hethites; it was thus likely to have been the metropolis of those in favour of the most powerful Canaanitish nation before the time of the Hebrews. You need not hesitate in identifying the Cadash of the hieroglyphics with the Rodotis Cadytis of Herodotus, the Radotha of the Syrians, and El Rado of the Arabs of the Holy City. It was not until David's time that the Jebusites were finally expelled; and how the names were altered I have already given you.*

Do not touch this paper more than necessary to read it. I will try and give you some more, if the influence is not disturbed.

The paper was but slightly handled, so that the conditions might not be broken; and again the light was put out to receive the continuation of the message. After a short time the peculiar ticking sounds were again heard, and their continuance was timed as accurately as possible, and it was estimated that the whole time occupied in giving both messages was about forty seconds. Here we give the second piece of spirit-writing:

I WILL give you a little history. You can ascertain the truth of it if you like to take the trouble. Queen Melisinda was the eldest daughter of Baldwin II., King of Jerusalem, who was nephew to Balwin Duborg, Count of Odessa, the brother of Godfrey of Boulogne, first King of Jerusalem, and himself the second. On the death of Baldwin II., his only child and heirress, Melisinda, married Foulkes d'Anjou, and conveyed her kingdom into her husband's family about 1130. Now you have the date to go from. She having no male heir, the kingdom went to Queen Sybilla, who gave it to her second husband, Guy de Lusignan, whom Saladin took prisoner, so that the crown that required much fighting for passed to another,—the Queen Isabella, who handed it over successively to four husbands, and at last to Queen Mary, a daughter by the first Conrad, Marquis of Montferrat. This queen's daughter, Isabella, conveyed the crown to the Emperor, Frederick II.; from her the empty title of King of Jerusalem was transferred to the House of Sicily by Charles, Count of Provence and Anjou, brother to St. Louis, who united in his person the rights to King of Cyprus and of the Princess Mary, daughter of Fredricka, Prince of Antioch. There were many side claimants to the throne of Jerusalem; but the right one by lineal inheritance is Victor Emmanuel, the present King of Sardinia, who is also the indisputable representative of the Stuart Kings of England. If Garibaldi would turn his attention to a new crusade he might restore to Victor Emmanuel his kingdom of Jerusalem with even greater ease than he has made what seemed much more unlikely three years since, King of United Italy.

This writing was said by the spirits to be for Mr. Peebles, to aid him in some historical research on which his mind was

* At a seance at Mr. Pearce's.

engaged, and he had been specially invited to be present at that sitting.

After supper, the circle was again constituted. "John Watt" again spoke in the audible voice, and held a very interesting conversation on a variety of topics with Mr. Mylne, and others of the circle. The seeing mediums, Mrs. Burns and Mr. Shepard, saw an Indian spirit magnetising Mr. Peebles for his health. One curious fact should not be omitted. Before "John Watt" manifested, a motto was seen by Mrs. Burns on the wall, "I am coming," and she exclaimed, "John Watt is coming;" and immediately powerful vibrations were experienced, as of a locomotive engine in action, which were followed by the spirit's voice announcing his presence.

We have not space to give all the interesting facts witnessed at this remarkable sitting. The spirit-writing came quite unexpectedly, as no such instance of it had been before experienced at that circle; yet Mrs. Everitt has often had short sentences in direct writing, some fac-similes of which we intend giving next week. It was stated that the spirit who gave the writing was Arculph, a monk of the fifth century.

On the following Monday evening, the sitting was resumed, when direct writing was done in much less time. One message was carefully lithographed, and will appear in *Human Nature* for May, with full particulars, including a description of how the writing is done, given by the spirits. These wonderful phenomena impress the spectator with a profound conviction of the genuineness of the manifestations, and the great power which advanced spirits exercise over material conditions. In this case deception was impossible. The paper and pencil lay on the table in a dark room; the table was surrounded by sitters, the medium, Mrs. Everitt, occupying the end, with some one close to each hand. After the first writing was given it was keenly scrutinised. The second message was written on the other side of the sheet of paper, and on examination it was identified as the same sheet, and containing on one side the writing which was produced in the first instance.

The originals lie at our office for the inspection of the public.

A SEANCE WITH MR. MORSE.

On Friday evening last, the weekly seance, held at the Spiritual Institution, 15, Southampton Row was well attended, the room being comfortably filled. Many strangers were present, and a spirit of investigation was perceptible. The medium was a long time in getting under influence, and when in the trance could not speak for some time. He was uneasy and fidgety, as if placed in a new and unpleasant situation. At last, in a voice scarcely louder than a whisper he said, "This is such a wonderful thing, one that I approached with a great deal of doubt on my mind at first, but find that it can be done."

President: "Is this the first time you have controlled a medium?"—"Yes."

"Do you find it difficult?"—"Yes; I don't find it difficult to overpower the medium; but I cannot make him speak what I want. I often asked myself what the next life would be? I could scarcely reconcile myself to the usual idea of the second life, but I was doubtful of my right to strive to find out what it would be, and thought it was my duty to do all the good I could, and not be too anxious about the beyond the grave, trusting upon our Father, through His Son, that it would be known to me at a fitting time. But when death made me an inhabitant of heaven, you can imagine my surprise at the scene around me. To say that I was surprised is scarcely the word; I was bewildered. Friends and relations that had gone were ready to welcome me, but it seemed like a dream. I did not feel that I was dead; but at last it became too real to doubt that I was an inhabitant of what is known as heaven. All my earthly faculties remained, not dulled or dimmed by the change, but keener and brighter than ever. Thoughts, new and strange, started through my mind, and I felt a desire to question all things—yet feared to do so. I strove to be calm, but the inward desire was too strong, and I was shewn that many of my earth-acquired ideas were false and erroneous; that though there was a deal of truth in the spirit of things I had believed, yet in the letter they were false in many respects. Then I regretted what I had been taught, and the state of the many who are unenlightened, and wander on without knowledge. I did not believe in this communion, and shrunk from it, but I succumbed at last, and now I am availing myself of my first lesson. It is more difficult than I imagined, which is the cause of the

many faults I make." The spirit was asked who he was on earth—answer, "a minister of the Established Church, name Edmund Bingley or Pringle, Malvern, nearly seventy years of age." The name was so imperfectly pronounced that we are not sure of the above being correct. The spirit was asked if he would pronounce it again, he tried very hard, but could not. He was asked if he could write his name through the hand of the medium, a shake of the medium's head came in reply. The above communication was given with great difficulty in a low, gentle voice.

The second control was soon obtained; and the spirit proved to be that of the play-actor who has several times visited the seance. He complained of the difficulty which he experienced in getting the brain of the medium to convey his thoughts. Mr. Morse had been much injured by speaking in the hot room at Clerkenwell on the night previous, and was not in a proper condition to enable spirits to control him. The spirit got into discussion with a gentleman in the room as to the relation between food, &c., and the spirit body. The spirit stated that the ethereal elements of food could be absorbed and appropriated by spirits. Hence low spirits attached themselves to mediumistic persons, and absorbed part of the food they ate. "Even a rock has spirit in it," said the spirit. "You know what a rock is?" "Yes," replied the querist; "I have knocked my head against it a few times." "And which of them split?" retorted the spirit. Adopting a philosophic mood, the spirit stated that the atoms of the hardest stone and of all substances were in constant movement, and the finer parts were continually passing off, which was the cause of decay in all physical substances. The control concluded after a speech of power, embodying much thought and sound philosophy.

The guide of the medium next spoke in answer to a question as to whether a person who held another in ill-will could affect him injuriously by psychological influences, especially if food eaten was cooked or handled by the malevolent person. Answer: "There is a subtle fluid emanating from all things, which can be directed by the mind. If a piece of paper is handled by a person, another, who is sensitive, on receiving it will be able to tell who had handled it. Thus a line of psychological communication is formed between the cook and the eater. This brings these two individuals *en rapport*, to a certain extent, and gives the one so much power to affect the other."

After answering a number of questions, the spirit was asked what his name was. Answer: "The name I give you is the designation of a class of spirits to which I belong, but we can use it individually:—TRANFLEMAN, one who teaches but who may be taught."

A QUAIN MANIFESTATION.

An interesting instance of spirit control occurred as Mr. Morse sat at tea with us on the evening of Thursday week. He had occasion to rise from the table in answer to a call, leaving some bread and butter, and some jam, which he had just placed on his plate. When he returned, he sat down to finish his meal, but found it impossible to lift his hand to the table; the hand and fingers were quite cataleptic, so that he had no control over them. He tried for some time to take hold of his food, but without success: at last he said, "they don't want me to eat that jam," when immediately the stiffness left his arm and he had free use of his hand, which he stretched out to take up the bit of bread, but before he could do so, his arm was again paralysed, which gave him to understand that he had eaten sufficient on that occasion, as he had to deliver an address under spirit influence the same evening at Clerkenwell. Mr. Morse says he has been repeatedly affected in this way when the spirits see that it is not well for him to do any act.

THE SECULARISTS TEACHING SPIRITUALISM AT LEEDS.

Dr. Sexton lately gave a lecture before the Secularist Society of this town on "Spirit-seers and spiritual manifestations." He found that men of mind and position were now taking up the delusions which were formerly confined to the ignorant. Prof. de Morgan, Robert Chambers, and Robert Dale Owen were instances. The last-named gentleman had given the lecturer a number of books on the subject, and said he would yet become a great speaker in favour of Spiritualism. Dr. Sexton read a number of messages which ridiculed Spiritualism; said that writing mediums were partly actuated by fancy, and that trance-mediumship was identical with mesmerism, and at other times the result of a diseased condition. These statements were evidently a sop to stop the mouth of the ardent secularist, for other parts of the lecture did

not at all square with these theories. Dr. Sexton instanced a case which had lately occurred at Glasgow: a Mr. Clark was entranced by a wicked and boisterous spirit, and though the medium was a firm teetotaler, yet the spirit through him demanded some whiskey, which they gave him; the spirit then said he was in the dark, and was continually stumbling against the stumps of trees. The spirit then demanded more whiskey, when part of a glass was offered, but he would not have it; some water was added, and the spirit threw it all out, and would have some more of the pure liquor. The spirit accounted for being there by stating that he saw a light coming from the medium. Mr. Harper of Birmingham had corroborated this statement. The lecturer then said that the seeing of spirit lights was imaginative. He did not give the spirits credit for the physical phenomena, which he considered were the result of some law or force, which scientific men ought to investigate. He had seen Mrs. Marshall put the tips of her fingers on a table and it rose straight up. He had a seance at his own house with a friend, and he was certain that these remarkable phenomena did take place; he had had the Davenportes at his own house, and had tested them in every possible way, and he was convinced of the genuineness of their manifestations. Mr. Fay and the coat manifestation was a physical impossibility, he could not account for it.

The lecture, though full of contradictions and misapprehensions, was in reality in favour of Spiritualism, as it contained facts, though mixed with a good share of nonsense to make it slide down the secularist throat. The chairman was inclined to ridicule spiritualism in his opening speech, but in his closing remarks he affirmed that the point at issue was not whether messages were good or bad, but whether spirits did communicate at all; and he bore testimony to the fact that many of the spirit-messages were good and lofty in opposition to the statement made by the lecturer. The lecture has done much good, as it clearly shewed in spite of all sophistry, that Spiritualism is a reality—an important truth for all men, be they secularists or Christians.

THE SUNDAY CONFERENCES.

Last Sunday the Conference at the Cavendish Rooms was opened by Mr. Harper; subject, "Spiritualism in relation to social life." It was a very wide subject, but he devoted himself to one section of it: the elevation of woman, who holds such an important position in relation to the progress of society, especially in the matter of morals. Mr. Harper said the genuine method of courtship has yet to be discovered. As it is carried on to-day it is impossible for lovers to get at the true nature of each other. By the application of psychometry people can take stock of the phrenological peculiarities, and future developments and tendencies can be portrayed. The ladies are profound psychometrists—can read character at sight, and know what people are at the first introduction. This art of psychometry will yet become a useful institution in aiding men and women to choose suitable companions for life. Marriage is a soul-union, and the nearer that the various elements of the souls of the two approximate, the more firm and happy will the marriage be.

Mr. Harper then referred to the great and important question of maternity, and considered the effect on the offspring, of psychological influences on the mind of the mother. It is through the mentality of the mother that the future destiny of the child is moulded. The psychologic impressions of the mother make indelible characteristics in the child which no amount of reasoning or training can obliterate. The speaker narrated a case which occurred at Halifax. A child was born deficient of muscle on the arms and legs, the hands deformed, and the mouth locked wide open: a pitiable and helpless object. This unhappy result was occasioned by the mother having seen a drunken man, who had dislocated his jaws, with his mouth wide open, who made horrid noises, and was unable to walk. The mother should be in all cases carefully protected from influences which would affect the mind injuriously, as these were reflected on the mind of the unborn child. Two brothers of the speaker's acquaintance were very different in character. The elder one was a tall, handsome, good-natured man; while his brother was diminutive, ill-favoured, and cantankerous in disposition. They were born and brought up in every respect similar, except that the father lived on good terms with his wife at the birth of the first boy, but ultimately became intemperate and made his wife's life miserable, which characteristics were faithfully represented in her younger son. The education of woman was referred to. She had all the faculties possessed by man, and by education could attain to the same results. Woman might not be so capable of protracted mental labour as man, but she came to her conclusions by a much quicker route, as she had clearer perceptions and deeper intuitions than man. He recommended an education for woman less ornamental and more useful. This favourable training would be reproduced in the succeeding generation. Great men uniformly had noble mothers.

J. Burns said that Spiritualism was not simply the production of certain phenomena, and the reception of communications from spirit friends, but it was the science of man's spiritual nature, and pointed out the best means for spiritual development and human perfection. Hence all subjects which affected the growth and manifestation of the human spirit were legitimately a part of Spiritualism.

Mr. Chant did not agree with those social usages that place the bulk of property in the hands of a few and left others helpless. Spiritualists had not sufficient unity of belief to keep them together. It would be better to choose a competent leader and follow him, rather than have every one blundering along on his own account.

Mr. Bush said that women got into the colleges in America, and prepared themselves as lawyers, doctors, or ministers, equal with man. Spiritualism, by shewing the relations between mind and matter, could confer many practical benefits on individuals and society.

Mr. Peebles said our platform is as wide as human wants and deep as human needs. The spiritual man is the real man, and is made up from the etherialised parts of the physical body. Whatever affects the physical body affects the spiritual body, whether taken as food or imbibed in any physical or mental form. The marks and experiences of life are carried into the spirit-world at death, and form the basis of individual existence—happiness or the opposite. All men are born and all men die equally rich as regards property, and whatever a man accumulates beyond what he can use is a weight to drag him down. The miser takes with him into the spiritual world his grasping disposition, but none of his property. Spiritualism inculcated the sentiment of human brotherhood, and asked the question, "What shall I do to help my brother?" If society was so regulated, that all would have a means of supplying their wants, then crime, as affecting property, would cease, and men would use their energies in other directions than the scramble for existence which now held many down so close to earth.

Next Sunday, Mr. Bertram will introduce the subject, "Spiritualism in reference to social destructions." These useful gatherings increase in interest and numbers.

BISHOP AUCKLAND.

On Sunday afternoon, the 17th, an interesting seance was held at a friend's house, the mediums being two gentlemen from Hartlepool, one of whom was entranced, and, being taken possession of by an old Scotchman, who gave his name as John Macdougall, proceeded to give us some very interesting and elevating information. He chiefly warned us against too great a thirst for wealth and pomp. On his leaving, the medium was again possessed by a spirit whose first exhibition was that of inflated self-esteem, with a most pompous and ridiculous strut. This was so very apparent, and the simper on his face so vanity struck, that on his beginning to assure us, in a most affected tone of voice, that he was a fop when on earth, of the footman type, and rather proud of his condition, we were so tickled as to be quite unable to restrain our laughter; when suddenly, his manner changing, he assumed what proved his real character, and told us that having been an actor on earth, he had on taking possession of the medium perceived that we were in all too serious a vein, and had acted a part to excite our risible faculties. He then proceeded to assure us of the reality of spirit-life, and gave encouragement to proceed in the good work.

The other medium was afterwards entranced, and wrote out some facts also of an encouraging nature in answer to various questions put by those present.

John Macdougall was particularly energetic in his denunciation of the spirit of jealousy which he had observed crept into circles, and warned us against that "demon."

Bishop Auckland, April 19, 1870.

THE DIFFICULTIES OF AN INQUIRER.—"Oh, could I feel truly that our friends still live, love us, and are happy! I think not anything again should have power to ruffle me. Happy are they who believe. But this horrible doctrine of re-incarnation invades the ground on which I would build my fondest hopes; and I am in a mist. Never mind; the narrow ideas I had before, thank goodness, are shaken; and, I suppose, I must wait in patience for the rest." Doubt is a confession of ignorance, and is the first step towards knowledge. To doubt, and follow it up by patient inquiry, is to be saved. Let no doctrines of re-incarnation or anything else disturb the inquirer. Doubt them all till you have proved them to be facts or falsities, and by that time you will be quite reconciled to them, or to whatever God may have appointed in their stead.

KEIGHLEY.—The honorary secretary, Mr. Joseph Tillotson, informs us that the Spiritualists hold two meetings on Sundays; one in the morning at 10.30, and another in the evening at 5.30, conducted by Messrs. Shackleton and Wright, trance-mediums. On Tuesday evenings at 7.30, a seance is held at Mrs. Laycock's, Paper Mill Bridge. Trance-mediums, Mrs. Laycock and Lucas, and Mr. Abraham Shackleton. These ladies are seeing, as well as trance-mediums; and Mr. Shackleton, in addition to being a trance-medium, is also a healing-medium, and much good has been done through their instrumentality.

Mr. D. D. Home's readings in the Queen's Concert Rooms, Hanover Square, commenced on Wednesday evening, and will be continued on Wednesdays, May 4 and 11, at 8.30. Admission 1s. The following artistes take part in the entertainment: Mdle. de Bono, violin [We have heard this artist; and her performance is wonderful]; with Mr. Blagrove on the concertina, and Mr. Prout, pianoforte. Mr. Home certainly offers an abundant repast for the sum charged.

GO AND DO LIKEWISE.—I now enclose you a post-office order for 15s., as a subscription for five MEDIUMS weekly to the end of the year. These I shall have no difficulty in distributing amongst my friends in the hope of awakening an interest that may lead to further orders for your admirable little paper.

As Mr. Peebles will lecture at Bradford on Sunday evening, the service at the Cavendish Rooms will be conducted by Mr. E. D. Rogers, a literary gentleman, of Norwich, who will discourse upon "How far the case of the penitent thief justifies the popular doctrine of death-bed repentance." The interest of the subject, and Mr. Roger's ability and experience, warrant a full attendance, which we heartily hope will be the case; and give a stranger, who comes to oblige, an encouraging and warm welcome.

DEATH IS WELCOME.

Oh, Death, I cannot call thee dread or stern,
Nor would I paint thee hideous and grim,
Or drape with black the melancholy urn,
And sing appalled a sad funereal hymn,
Turning God's mercy to a shuddering fear.

To shew thee as an angel, sweet and mild,
With rainbow tints around thy sickle gleaming,
A pitying smile for those thou leavest behind,
But glorious, happy light from thy eyes beaming,
While pointing upwards the freed spirit's path.

With such bright hopes as ours,
We conquer death's cold shade,
Knowing we leave earth's dim, dark hours
To find a sunnier, happier glade:
So Death, kind Death, we welcome thee.

M. M.

SPIRITUALISM AT THE ANTIPODES.

A fierce newspaper war has been raging for some time at Otago on the subject of Spiritualism. The editor of the *Otago Daily Times*—no small fry in his way, no doubt—admitted a discussion on Spiritualism, but latterly refused to allow the Spiritualists to be heard, while he had the unfairness to publish everything he could find disparaging to the Science. "Fair Play" accordingly wrote to the editor of *The Echo* of that colony, giving an *exposé* of the true position of the Spiritualists, owing to the one-sided policy of the *Times*, and let in some light on the famous "dead-sea apes" of Mr. Carlyle and the "eminent philosophical instrument maker," who was falsely said to manufacture apparatus to aid mediums in performing manifestations. An Otago Spiritualist has also issued an excellent eight-page tract; and large parcels of Spiritualistic literature occasionally find their way to this rising colony.

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