



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

SPIRITUALISM.

No. 73.—VOL. II.]

LONDON, AUGUST 25, 1871.

[PRICE ONE PENNY.]

SPIRITUALISM AND THE BRITISH ASSOCIATION.

(An extract from Mr. Gerald Massey's forthcoming work on Spiritualism now in course of publication.)

The public will have been led to imagine that Professor Allen Thomson, as mouthpiece of the British Association, has passed judgment on the claims of Spiritualism. I beg leave to say that he has done nothing of the kind. Not one single sign did he give in token that he knew anything whatever about the phenomena now commonly attributed to disembodied intelligences. What he did speak of was the phenomena known as "Mesmerism and Electro-Biology," mixed up with a little hysteria, and, as he seemed to think, a great deal of imposture. But what was the object of lumping diverse things together in such an unscientific manner? It was not Mesmerism his hearers thought his denunciations applied to. And so a side-wind of applause was raised on a false plea, to blow contempt into the face of Messrs. Crookes, Huggins, and Cox, as if that were such an answer to their experiments as should abolish their scientific pretensions, and annihilate "Spiritualism" at a breath.

Mr. Thomson must have known—if his hearers did not—that he was not discussing the claims of modern Spiritualism when he referred to the reports made by the French Academicians in the last century. Faraday's table-turning appeared to be the latest fact that he was acquainted with. What does he know of one living medium? Who—what—where has he tested?—what disproved? Messrs. Crookes and Varley are both eminent men of science—both Fellows of the Royal Society—both old workers in the domain of physics. They testify that certain inexplicable physical phenomena occurred in their presence. Mr. Crookes avouches that an accordion was floated round a café without human touch or material contact. Mr. Varley says:—

"I have in broad daylight seen a small table with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air the table has moved in the direction that I mentally requested it to take. In this experiment not only was the 'new force' well developed, but in addition it obeyed my *unspoken mental request*, to convince me that there was present an 'intelligence' that could, and did, read my thoughts."

Lord Lindsay asserts that in his presence Mr. Home was floated out of a window seventy feet from the ground, and carried in at the next window, the two being seven feet six inches apart, with not the slightest foothold between them.

"The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down."

I select these three statements and three witnesses out of a multitude, just for the pleasure of asking what answer to these can anybody find in Professor Thomson's wanderings on the subject of Mesmerism and Electro-Biology? What on earth, or in heaven, or under the table, has foolish dreaming or fervour of imagination to do with things so purely matter-of-fact or simple lying? They might be lies, only so many other persons know they have witnessed the same, or similar things—myself included. Mr. Thomson has not seen them, has not examined them, has not exposed them—has only tried to pooh-pooh them. His evidence has not the slightest value. There are a number of credible persons, backed by a cloud of witnesses, who affirm the existence of certain facts; and they are as intelligent observers as Professor Thomson—their testimony is unimpeachable, on the score of personal character; they are many, he is one; they have seen, and he has not; yet he as good—or as bad—as tells them they are self-deluded dupes and ignorant fools. And who is this infallible authority? What has he done? Has he any special knowledge of the spiritual world? Why, he dwells so far from it mentally, that the light of it would not reach his system of thought in

a lifetime. It is said he has discovered something with regard to the midriff. Surely it must be to tickle it. His manner of rebutting evidence irresistibly reminds me of that delicious Irishman who, when told that six witnesses would swear that they saw him commit the crime, offered to bring forward twelve friends of his own who would swear they did not see him do it. In like manner Mr. Thomson brought forward the weighty testimony of his friend Dr. Sharpey's presence to prove that Mr. Home cannot float in the air. What! shall there be no "levitation" for one man because another is of such weight? Funny Professor! And now, having had enough of the Professor, let us quote a few wise words thoughtfully written on this subject by Isaac Taylor. He observes:—

"An absolute scepticism on this subject, moreover, can be maintained only by the aid of Hume's often-repeated sophism—that no testimony can be held sufficient to establish an alleged fact which is at variance with common experience.

"There is, indeed, a species of disbelief, flattering indeed to intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy. Whether such and such alleged facts happen to come to us mingled with gross popular errors, or not, is a circumstance of little importance in determining the degree of attention they may deserve; one question only is to be considered, namely—Is the evidence that sustains them in any degree substantial?

"Nor in considering questions of this sort ought we to listen for a moment to those frequent but impertinent questions that are brought forward with the view of superseding the inquiry; such, for example, as these—What good end is answered by the alleged extranatural occurrences; or, is it worthy of the Supreme Wisdom to permit them? and so forth.

"Shall we allow an objector to put a check to our scientific curiosity on the subject—for instance, of somnambulism—by saying, 'Scores of these accounts have turned out to be exaggerated, or totally untrue'; or, 'This walking in sleep ought not to be thought possible, or as likely to be permitted by the Benevolent Guardian of human welfare.'

"Notwithstanding prejudices of whatever sort—vulgar and philosophic—facts, of whatever class and of whatever tendency, will at length receive the regard due to them as the materials of science; and the era may be predicted in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field than that which may be measured by the human hand and eye.

THE "LAYING-ON OF HANDS."—MORE CURES.

To the Editor of the Medium and Daybreak.

SIR,—Allow me to draw the special attention of the sceptical to a few more cases in which lasting cures have recently been effected, and in which the *modus operandi* has been the "laying-on of hands." I am so determined to force conviction upon all but the wilfully blind, the naturally stupid, or the professionally jealous, that I propose publishing, from time to time, and at short intervals, such unvarnished and undeniable particulars of the efficacy of spirit-agency in the cure of disease, as shall convince the doubtful and confound the bigot. Sir, foremost among our most persistent opponents are many of the gentlemen of the medical profession—the legally (but not often mentally) qualified practitioners—the well-paid disciples of exploded text-books, and the worshippers of unwarranted tradition. Medical science, as a system of curing disease, is a bog; and I, for one, decidedly object to respect the ability or the sincerity of any man who professes to remedy the ills of a body of many of the organs of which, as well as of their action and uses, he is profoundly ignorant. Pathology, or the method of defining and detecting disease, is, as at present understood and practised, an unsure and feeble light. Anatomy, a more positive branch of the doctor's art, and sometimes little understood by them, may exhibit the locality and character of disease, but it does not inform the investigator as to how such disease might have been cured, or how it is to be successfully dealt with when developed in the living organism. Physiology being useful to all we claim to possess a knowledge of it equal to many, and superior

to some whose special business it is, or ought to be, to know most about it. The character of the *materia medica* resembles nothing so much as the eccentricities of the weathercock. It would not be difficult to name some scores of superannuated drugs and compounds, which at one time were looked upon as antidotes to all curable and incurable diseases. These "have had their day and ceased to be," and, in our time, many of the most valuable and beneficial things in the boasted *materia medica* are either the result of accidental discovery, or the formerly despised but efficacious remedies of "old women." I charge the doctors with presumption, and accuse them of incompetency. What respect can I be supposed to have for the so-called healer of an obscure disease, when his greatest efforts are impotent to arrest a simple catarrh? The question is not so much what the medical man *cannot* cure, as what he *can*. The sounding statistics of the number of cures in our hospitals and other institutions would lead us to suppose that the whole blessing of recovery was entirely due to the doctor's skill. If the learned gentlemen will allow us to call the skillful physician Dr. Nature, we will admit the amount of good done. Are we to suppose that unless a patient swallows a certain quantity of physic of doubtful action, Nature could not have restored him of herself? If we could only ascertain precisely the work of nature and the work of the physician in the number of cures of which we hear so much, our faith in the importance of the latter agency would receive a rude shock. Nature does the work; the doctor claims and gets the credit; therefore I accuse him of presumption. He is helpless before the irritation of a simple nerve, and therefore I charge him with singular incompetency.

Ask the patient suffering under a rheumatic affection what medical skill can do for him. Gout laughs at doctors; bronchitis despises them. The fatal phthisis is unaffected by their best men; a liver disease goes on in spite of them. Cerebral diseases treat them with contempt. Diarrhoea, cholera, fever, small-pox, heart disease, kidney disease, and the whole train of nervous affections, are a few more of the calamities which popular medical skill is expected to arrest, but does not. Then, let not the doctors be scornful to us. All that they know, certainly, is "that they know nothing." In my conversations with some of the lights in the medical firmament, I have been surprised by the display of gross ignorance exhibited by some of them. When no two of them can agree whether a cause of ill-health is situated in the back, the heart, the stomach, the liver, or the spleen, I say that my admiration for the "legally qualified" judgment is very small indeed.

I maintain that some subtler power is needed than the one now in force for the detection and cure of disease, and I claim for spirit-agency (conveyed through the "laying-on of hands") a marvellous ability to meet such need. I say, distinctly, that a peculiar physical and mental organisation, in some men, is so capable of affecting the morbid condition of others, through spirit-agency, as to obviously influence their nerve-centres and forces. This development of spirit-power takes different forms in different men, and is of various degrees of intensity. In my case it assumes the healing form, and I call myself a "healing medium." I also claim to have done some good in my day and generation, and (the spirits aiding me) I hope to do more.

In proof of the possibility of powerfully influencing the human system through the mental processes, I would respectfully direct the attention of the scientific to the number of recorded cases of sudden illness from shock, fear, joy, or excitement. As such cases indisputably prove the dependence of physical existence and health on mental influence and emotion, may not such influence and emotion, acting beneficially instead of injuriously through the same media, be as potent for good as for ill? Spiritualism distinctly recognises this inherent power, whose outward manifestation, when too actively exercised, is shown as sudden illness; and, so recognising it, seeks to utilise it in another direction, namely, that of promoting health instead of sacrificing it.

The power to excite these phenomena is given, in some degree, to all men; and all may cultivate and improve it to a surprising extent. Some men, like true poets, are *born* to the work, and all their lives through, and wherever they may be, exercise a marked influence over their fellows. These facts lay bare the possibilities of a spiritual influence, through human agency, of unlimited extent; and it is not too much to declare that a "healing medium" may yet appear amongst us, whose strength and development will be such as to exercise over disease a control which, although to the uninitiated it may seem miraculous, will, to the believers, be but the extension of a spirit-power of which they themselves are the certain but less developed possessors.

In proof of the foregoing statements, I beg to submit the following cases:—

In Edgware Road I met a woman who was leading a boy by the hand. I found the child suffering from a severe blow on the eye. I placed my hand on the injured part, and the boy instantly declared that his sight was restored.

In Paddington, a man was suffering with a sore mouth. I at once took away the pain, and so enabled him to masticate, with ease, all kinds of food.

Speaking with a friend of the last-named cure, he expressed some doubt as to the accuracy of my statements. His wife, he told me, was suffering from bad legs, and if I could cure her, he must of necessity believe. I accompanied him to his home, and after a few passes, his wife admitted that an improvement had taken place. I called some time after, and the pain had not returned; and for three months she has had no symptom of it.

In Kilburn I saw a poor man afflicted with bad feet and hands. I succeeded in enabling him to walk, and he acknowledged a degree of comfort to which for more than three months he had been a stranger.

A man, who doubted my ability to cure disease, had his doubts removed when I relieved his own son of a nine months' illness, and his daughter of a long-standing affliction.

A police officer had an inflamed eye from a blow. I at once gave him ease. I also, on another occasion, cured him of a cold. He called at my house to express his gratitude shortly after.

A lady in Kilburn suffered acutely from internal pains, and could get no sleep. She was soon cured, and is a firm believer.

In St. John's Wood, a young lady was in a fit. I instantly restored her. She rose from the pavement at once, and declared herself free from pain.

In Maida Vale, two men complained of pain; one of lumbago, the other of stiff neck. I relieved both. Having seen me restore a lame man some six months before gave them confidence in my power.

A child, at Notting Hill, was suffering from the diseases incidental to teething, and had no suffered for two months. I gave it magnetised water to drink. I marked an immediate improvement. When I last called the child was walking about.—I am, Sir, yours respectfully,

JOSEPH ASHMAN.

7, Cambridge Road, The Junction, Kilburn, N.W.

A FUND FOR LECTURERS AND MEDIUMS.

To the Editor of the Medium and Daybreak.

SIR,—I was much pleased with a suggestion thrown out by Mr. Banks, in the MEDIUM for this week, for the formation of a fund for promoting the spread of Spiritualism in this country by sending forth Lecturers and Mediums. This, Sir, in my opinion, is just the very thing that is wanted, and I for one shall be glad to do something towards its promotion. There is no doubt there are many earnest souls who love Spiritualism for the glorious truths which it teaches, and who are desirous that others should know its blessings, yet who feel, like myself, that they have neither ability to stand up as it public advocates, nor the length of purse necessary to take the responsibility of inviting a public lecturer and paid medium to visit their town. I hope the Spiritualists of this country will come forward in a body and endeavour to carry out the suggestion—it is the one thing that is needed, you may depend upon it. There is also another thing I would suggest, and it is, the formation of a Tract Society in connection with Spiritualism. Look, Sir, what an engine it is in the hands of the orthodox churches. Let me urge this too on Spiritualists—you may depend upon it that by the distribution of cheap literature of this kind an immense impulse might be given to the cause. Let a fund be formed for this purpose also. I throw this out as an *additional suggestion*, and shall be glad to hear a response.—Yours truly,

HULL, August 19, 1871.

T. THRELWALL.

[The suggestion of our friend Mr. Banks, and also that of Mr. Threlwall, are good, but far in advance of the age. They are already being acted upon to a certain extent in districts where the friends are uniting together to invite a lecturer occasionally to their neighbourhood; in this respect the friends in the Gawthorpe district are praiseworthy active, and we could name other places where the idea of holding public meetings is gaining ground. It may be asked if the Spiritualists of any one town can't raise funds to invite a lecturer to visit them, could they be induced by any plan to pay out money to get a lecturer to another town? No person could delight more in the promotion of such a fund than the writer of this note. The lecturers on Spiritualism of British growth are not many, and the few have pushed Spiritualism by the instrumentality of the platform, almost entirely at their own expense. We have in our mind one who has been particularly busy in this respect, and has unaided introduced Spiritualism into quite a number of important places within the last few years. Though he is most successful in the work, yet he can't find many opportunities for engaging in it, as in most instances the burden falls entirely on himself. Last autumn this speaker visited the North and held two most important meetings in Edinburgh. The gentleman who undertook the arrangements no doubt had a balance to pay which entitled him to honourable consideration, but we think if a fund such as is now suggested had been in existence, the poor parcelled lecturer would not have had to trend his way back to London, and pay his fare both ways out of his own pocket, entering the exclamation in his note-book, "John the Baptist must have been a very lean man." Yet such was the case. On his way South he addressed a large and influential meeting at Selby. The arrangements were made by working men, and as the admission was free, the collection taken did not pay expenses, and another "requisition" had to be made on the slender resources of the jaded lecturer to find him satisfaction with the Railway Companies. He has one grateful thought, however. In that Selby meeting was this same Mr. Banks, now so active in the cause, and who on that occasion had his attention directed to Spiritualism.

By all means form such a fund, and let old scores be promptly settled as an earnest of "good luck" to the undertaking. No one knows but those who have tried it, the hard lot and bitter recompense of a pioneer, and were the servants of Spiritualism not supported by something besides the kind words and temporal recompense of their fellow-mortals, it would fare badly for the working of the movement.

We may here state that for several months we have been the trustees of £5 towards a fund for lecturers and mediums. This nice donation was placed in our hands by a good gentleman of Manchester, who has befriended Spiritualism in a similar way more than once. This sum is already bestowed on a worthy missionary now passed from our shores, so that the new corporation cannot have it as a nucleus for their fund.

The committee now placing Mrs. Hardinge's "History of Spiritualism" in the public libraries is to all intents and purposes a "tract society," and it only requires enlarging in its operations to do a good work in that line. At the present moment, subscribers to the publication of any tract or work may have supplies of the same at *cost price*. We have plans enough if they were fitly taken advantage of, and we hope this agitation will bring them into prominence, and induce those who can pay, and those who can work, to do what lies in their power in their several fields of action.—ED. M.]

MRS. MARSHALL, SENIOR.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I was so sorry to read in last week's MEDIUM your correspondent's letter respecting Mrs. Marshall, senior. I think it a mistake that a man going once to a medium should be allowed to give an opinion in so public a manner. Mrs. Marshall may have lost her power; I can vouch she had great power at one time—but, whether or not, from the tone and spirit of your correspondent, I should say he is just the man who would drive all power out of her, taking her, as he did, by storm—book in hand, ready to catch all he could—very little they allowed him to catch, for the spirits were his masters, and hers too, and refused to work before him. I should advise, the next time he pays a visit to such a medium, that he go in a more prayerful and receptive

spirit, not laying down rules and regulations for himself—for this is always sure to be a failure.

For twelve months and more, I paid weekly visits to the Marshalls. I took with me very many friends during that time, and sometimes we had very little to be satisfied with; again, we had much to be thankful for. We knew we were in the company of honest people, and if we did not get all we desired, we were satisfied that no fault could be attributed to the mediums, knowing they are only the machines in the hands of the spirits, and that conditions were not always favourable. Since this time the nephew and niece have left. Mrs. Marshall, senior, is alone. I have heard her power is not great, but for what she has done I cannot feel too grateful.—Yours very faithfully,

CATHERINE BERRY.

[The above letter is just like Mrs. Berry's good nature and unfeeling friendship. She knew Mrs. Marshall of old, and she is not ashamed to stand up as her friend still. We would rejoice if there were more Spiritualists of a like mind, then Mrs. Marshall would be protected from enjoying her well-earned reputation now that her fastest friends are forced to acknowledge that her power has abated.

In respect to our conduct, and that of our correspondent, we have only to revert to the manner in which we have endeavoured to aid Mrs. Marshall, son, since she lived by herself. We first called attention to a state of destitution in which she was found by a clergyman, and at her request, as it purported to be, placed her announcements on our list of meetings. We repeatedly heard that the seances were scarcely in keeping with the announcement, and hence withdrew it. We must urge that our correspondent was not actuated by any improper motives in writing, nor did he indulge in any severe expressions, or his letter would have been suppressed. He simply stated facts, and with Mrs. Marshall's full cognisance. If she had desired him to consider the seance an exception, he would have desisted from offering his letter for publication. From other sources we have learned that a number of her visitors get no greater satisfaction, and if such is the case, surely it is time that Spiritualists knew it, and took some steps to protect the movement from such malpractice. Mrs. Marshall has done untold good to the cause of Spiritualism, and it is simply a shame that for the sake of bread she is allowed to struggle on when quite unable to work. Rather than keep her in this state of necessity, Spiritualists should have a care for their movement and an old and well-worn servant at the same time, and place Mrs. Marshall in a position where it would be unnecessary for her to seek for employment as a medium, and bring discredit upon herself and the cause. We will gladly take part in any such effort.—Ed. M.]

MR. PEEBLES AT MANCHESTER.

The following paragraph appeared in the *Manchester City News*, of Saturday:—"SPIRITUALISM.—A lecture on 'Modern Spiritualism: A Necessity of our Age,' was delivered last night in the Temperance Hall, Grosvenor Street, by the Rev. J. M. Peebles, of America. The Rev. W. Hume-Rothery, of Middleton, presided, and in his opening remarks said that notwithstanding the ridicule directed against it, and the opposition with which it had had to contend, Spiritualism had made itself heard in the world. Truly might they say of it that its sound had gone out into all lands. It was everywhere reported on, and had even penetrated the exclusive circles of the aristocracy. It was of a very mixed character, containing an immense amount of strength, whilst it involved marvellous weakness. Some of its votaries were amongst the purest and most advanced minds of the day, whilst others were positively ridiculous. He scarcely ever attended a spiritual circle as it was called, and he was no medium in the ordinary sense of the word, but he would nevertheless tender very kindly his advice to those who were professedly Spiritualists. As communications from the other world were both true and untrue, he thought they would see at a glance that it behoved them to preserve their own common sense and exercise their own judgment. (Hear, hear.) At the close of the chairman's remarks, Mr. Peebles delivered his lecture. Mr. Peebles's audience was large and respectable, and listened with undivided attention to his stirring and convincing lecture. Had it not been for the thunderstorm just before the hour of meeting, no doubt the attendance would have been much larger.

MR. PEEBLES AND ELDER EVANS.

The following report of the last meeting held by these visitors appeared in the *Liverpool Courier* of Wednesday. A much longer report of the Elder's meeting at Manchester appeared in the *Manchester Examiner* of Tuesday:—

THE SHAKERS.

Last evening a meeting assembled in St. James's minor hall, Lime Street, for the purpose of hearing an address by the Rev. J. M. Peebles, late United States consul at Trebizonde, on the "Phenomena and Philosophy of Spiritualism," and an address on the Shakers by Elder F. W. Evans, a leading man in connection with the various communities of the body in America. The chair was taken by Mr. Wason, Registrar of the Birkenhead County Court. After Mr. Peebles had delivered a very interesting address on the subject chosen by him,

Elder Evans said it was true, as had been remarked by his friend Mr. Peebles, that the Shaker people were Spiritualists, and had always been so. After detailing how the order was founded nearly a hundred years ago by a woman from Manchester, he said that now seventy societies had been organised. About the year 1842 there came a new influx from the spirit-world down upon the whole body of Shakers, so that hundreds and hundreds of the younger people became mediums all at once, talking and playing with the spirits. After that visitation there came a time when the spirits took a complete farewell of the order. That time he remembered well, and how the people, who had become greatly attached to the spirits, were sorely grieved at their departure. Four years elapsed, and then the rapping commenced at Rochester, and afterwards at New York. He was one of a deputation who went to New York to ascertain whether the manifestations there were a reality or an imposition. He paid a dollar and went into the room, and so soon as he was within he was as satisfied of the presence of the spirits as of the persons he saw present. The deputation sat down at the table, and so

soon as they had done so, and put their hands on the table, the spirits gathered around them, and a shower of raps came, manifesting on the part of the spirits as much pleasure as ever was shown by people in the body. When asked questions, they gave answers which were opposed to the beliefs of the deputation querists. The eldest of the Fox girls (Margaret) said to the deputation that they had put the most intelligent questions to the spirits of any persons who had visited them, and told them that they should be welcome to come again to visit them without paying any admission fee. The deputation gave the Spiritualists of New York the advantage of their experience in many ways during the period of their stay, teaching them how to treat the spirits and manage the mediums. There needed some instruction of this kind now amongst the English Spiritualists. There needed system in dealing with spirits, as they were no more to be relied on with regard to what they might say than the same number of people in the body. When they came back, and people assumed that they were more religious or more moral than themselves, then a great mistake was made. Spiritualism of itself was simply a science—it was the geography of the spiritual world. The Elder then went on to say that the Shakers were peculiar in this respect, that they held all their property in common, and lived the lives of celibates. The latter fact used to be questioned during the first fifty years of the existence of the body, and ugly stories were told about them; but the Shakers went on, minding no more what was said about them than they did the wind which blew. They thus lived the feeling down, so that in America to-day there was no decent, respectable person who would say that the Shakers did not live a pure life and celibate too. The brothers and sisters lived in large families, and they ate together, although at separate tables. During the business of the week, the brothers and sisters were mixed just as amongst other communities. Having lived in the ordinary world, he was able to say that there was not on the earth so comfortable, contented, and happy a people as the Shakers.

At the close, a gentleman, in response to permission from the chairman, asked how the population was to be kept up in the Shaker communities.

The Elder replied that they depended entirely upon accessions from without. They had for a few years taken in a good many poor children, but they had found that these grew up as natural, a great many of them, as children were anywhere else. Those children, however, that came in with parents who had received conscientious convictions almost always remained with the society. The order depended, in fact, entirely upon those outside for support, so they asked people to give them as good material as possible, and if people did not join them, they asked them to be good natural men and women. In reply to further questions, the Elder said that they had no difficulty in making a good living, the only danger was of their making too much property. They thought that they had amongst them some of the noblest women on the earth, and they loved them very much—a great deal better than men loved their wives, and they treated them a great deal better. (Hear, hear.) The women had equal power with the men in the government of the communities, and they were greatly indebted to them for the success they enjoyed. Referring to the non-resistance principle of the order, he said that by persistence in this principle they obtained exemption from conscription during the civil war. He also said that they had learnt from the spirits that the North would win, and he had told that to the Government. They had also refused to pay a contribution of dollars, and he told Stanton that they might as well shoot people as hire others to do it. Stanton threatened what he would do if the refusal was persisted in, but he said to him, "There has not been a government on the earth that has been strong enough to do any good with these fanatics."

At the close, a cordial vote of thanks was given to the speakers and the chairman.

The *Liverpool Mercury*, in reporting the same meeting, thus speaks of Mr. Peebles's speech:—

The meeting was well attended, and the audience was most respectable. A good number of females were present.

The Rev. Mr. Peebles, in addressing the meeting, said it was true that he was once a Universalist minister. When he first heard of spirits coming back to earth, he wore a white cravat and preached in the church; and when he heard of the rapping of spirits, he laughed the whole thing to scorn, and said it was all humbug—that it was all collusion, and illusion, and delusion, and a device of the devil. In the face of prayers and sermons, and in spite of the press and public opinion, Spiritualism in America moved on; and although he did not at first believe in it, some six or seven years' evidence compelled him to believe, and he stood before them a believer that spiritual beings held converse with man. It might be asked how it was that spirits controlled mortals, but no person who understood electro-biology, or who had investigated mesmeric influence or psychology, would ask that question. He could psychologise and completely control one in every 17. It might be asked, allowing it was true, what was the use of it all? Why, it gave us an absolute proof of a future immortal life, and it also informed us of the condition in the life beyond this of those who had left us, and how they lived in the spheres beyond this. Just as we lived in this life, so should we commence with life beyond the grave. Judas went to his own place, and everyone when dead would go to the place to which his soul belonged. Many were out of place in this world, but when the death angel came they would go to the higher or lower spheres by a spiritual law, and in those lower spheres were regrets, and remorse, and sorrow, and repentance. It had been said there was but one heaven and one hell; but he had sometimes said that in America there were 70 heavens, and those were the 70 communities of Shakers. There they had no doctors, no lawyers, no gaols, and no penitentiaries; no tobacco chewing, and no whisky, brandy, and gin; but honest, meek, and industrious people, all living happy and contented, and with all things in common.

The report concludes with a respectful notice of the Elder's remarks.

ZUCHEL.—A correspondent asks a question as to whether this gentleman calculates nativities, but as he does not give his name and address, we cannot reply to his inquiry.

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,	- - - - -	13d.
Two Copies Weekly,	- - - - -	25d.
Five Copies Weekly,	- - - - -	5s.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C.; Curtis & Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

J. M. Peebles and his Visit to England—Ancient Magic, Witchcraft, and Modern Spiritualism—The Grove Meeting at Bradford—Three Days Among the Spiritualists—Priestley and the Bible—Spiritualism at the British Association—Mr. Gerald Massey's Essay—Works on Shakerism—Prayer and Natural Law—The "Laying-on of Hands"—Seance with Mr. Alsop and Family—The "John King" and "Katie" at Kingston-Thames—Mediumship in Yorkshire—The Liverpool Psychological Society—A Lecturers' and Mediums' Fund—Healing by Prayer—Elder Evans at Bishop Auckland—South London Discussion Society—Mr. Crookes and the Royal Society—Another Journalist on Spiritualism—Astrology, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

SUNDAY, AUGUST 27, Mr. Cogman's Seance, 22, New Road, E., at 7.

LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.
KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

COWES, at George Holdroyd's, at 8 p.m.

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

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

GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 7.30.

MONDAY, AUGUST 28, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, 6 till 8 o'clock p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
TUESDAY, AUGUST 29, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAUTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
WEDNESDAY, AUGUST 30, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

Mr. Cogman's Seance, 22, New Road, E., at 8.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

THURSDAY, AUGUST 31, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.
Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.

BOWLING, Hall Lane, 7.30 p.m.

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

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 25, 1871.

A FRIEND OF PROGRESS.

The readers of THE MEDIUM were informed some time ago that Mr. J. W. Jackson had a work in preparation on "Man; Considered Physically, Intellectually, Morally, and Spiritually," and that it is about to be issued in four parts, 1s. each. This task was assigned him by the spirits and he set to work, and has now the second part in progress. Subscriptions have not flowed in so numerous as to warrant going to press, though the encouragement given has been highly cheering. A gentleman who would not thank us to advertise his name has come to the rescue and offered to pay one third of the cost of publication. This gentleman did not know of the progress of the work just referred to. He had been reading *Human Nature*, and admired the able series of articles from the pen of Mr. Jackson, entitled "The Symbolism of Nature," and his desire was to take part in the issue of these papers as a separate work. When he heard of the proposals respecting the work on "Man," he at once transferred his affections to that, and we hope to see Part I. issue from Mr. Nisbet's printing press soon. A few more such patrons of Progressive literature would wonderfully promote the present movement, and in the end prove a good investment.

FREE COPIES OF THE "MEDIUM."

Our offer to send THE MEDIUM free for twelve weeks to inquirers on receipt of 6d. for postage is being eagerly accepted. We do not desire it to be understood that Spiritualists can avail themselves of this offer to obtain the paper for themselves. Our suggestion is intended for a class of investigators of the order of Nicodemus, who are known to take considerable interest in the movement privately, but are not sufficiently advanced to buy a paper for themselves. A copy of THE MEDIUM sent to such persons for twelve weeks would help them much in their studies and add many to our list of regular subscribers. If every one of our readers would send us 6d. and the name and address of one such person to whom we would send THE MEDIUM for twelve weeks, it would extend the cause immensely. Some of our friends could easily send us an extended list of such names, and the more the better. We are anxious to have THE MEDIUM pay its way, and there is no better means of helping us and the cause than by taking up the present suggestion.

THE HISTORY OF SPIRITUALISM, BY MR. HARDINGE.

No. X.

It has always been a matter of curiosity who the celebrated "John King" was who is now so well known as a spirit presiding over dark seances in England, on the Continent, and in America. The spirit attending the circles in London has repeatedly informed questioners that he was not known by the name of King in earth-life. Why such spirits bear the name of "King," and when it was first assumed by them, is fully explained in this very interesting number of the "History." The four chapters which it contains are illustrated by a diagram of the spirit-spheres, a subject which engrosses almost every inquirer into Spiritualism. The number contains accounts of remarkable experiments at seances, and the wonderful phenomena witnessed thereat. Also some very "learned" objections brought against Spiritualism, and the hateful and persistent persecutions of those who love to be styled "religious." We may ask, Where are these learned objectors and zealous persecutors now? They would be quite forgotten were it not for the record of the Spiritualists themselves, side by side with which is preserved the triumph of the truth over ignorance and bigotry, patent to every observer at this day in the onward march of Spiritualism.

AN AMERICAN OPINION OF ELDER EVANS.

The style in which our late visitor is spoken of by his countrymen may be gathered from the following note by the Editor of the *Golden Age*, printed in connection with a letter from the Elder's pen:—

" . . . In another column will be found a letter from London, addressed to the *Golden Age*, by the venerable and honoured P. W. Evans, a well-known Shaker of this country, who is now on a mission to England. Just before this apostolic old man left New York, he called at our office, and promised to communicate with this journal during his foreign trips. His first letter, which we print this week, brings before the mind of the serious reader a rather ludicrous picture of the cabin passengers, consisting of clergymen, lawyers, physicians, a Shaker, and George Francis Train. It seems that George—just like him!—stood by his broad-brimmed friend manfully throughout the entire voyage. Indeed, George is himself a Shaker—he is always shaking something—sometimes both continents at once. Our Friend Evans is evidently delighted with his reception on the other side of the sea. In addition to his printed letter, he writes to us privately that the people among whom he travels are lending him a hearing ear. Nobody ever looked into this good man's face without seeing on his very physiognomy God's plain handwriting of an honest and upright man. The various Shaker communities in the country will be glad to learn of their apostle's safe arrival on a foreign shore, and to see in the *Golden Age* of this week the first message from his much-revered pen."

MR. MORSE'S SEANCE.

To the Editor of the Medium and Daybreak.

SIR,—I regret to say that the week's retirement at the seance has not produced the beneficial effects expected, thus rendering further rest necessary; and I am happy to state that, owing to the kindness of Mr. J. H. Gledstanes, I am enabled to spend a few days at his country house at Le Pecq, Seine-et-Oise, France, from which I hope to return invigorated and refreshed.

In consequence of the above, I am obliged to suspend my Friday evening seance another week, apologising to all for any disappointment they may incur by my absence.—Yours fraternally,

August 22nd, 1871.

J. J. MORSE, Medium.

MR. WILSON'S ENTERTAINMENT.

To the Editor of the Medium and Daybreak.

SIR,—I think it right to tell you that I have taken advantage of the notice you put in your paper, THE MEDIUM, in which you stated that Mr. Wilson, of 34, Berners Street, Oxford Street, the talented inventor and artist of the diagrams showing the pictorial progress of the people, would be willing to take them to any house where he could command an audience of twelve persons. I wrote to Mr. Wilson, and the result of our correspondence was, that he brought his diagrams to my house, and for two hours delighted a number of friends and ourselves with a description of his very talented pictures. We enjoyed the evening very much, and as all the remuneration Mr. Wilson looks for is the enlightenment of his fellow-beings, I am sure that were the public to know of his liberal offer, such an entertainment would be very much sought after. I enclose my address for your own satisfaction only, and remain yours obediently,

AMERICA.

ACROSTIC.

By J. H. POWELL.

T rue to the light that breaks before the day,
H ow grand the glory of Truth's bright'ning ray!
E ach MEDIUM flies like bird with tireless wing,
M ighty to serve the peasant and the king,
E ach message borne from spirits in realms of glory,
D rops manna-like to feed the young and hoary.
I n vain are sermons preached by surpliced "saints,"
U nless the life of Soul from damning taints
M ade manifest is preached with zeal divine,
A nd Love, the Lord of life, is seen to shine.
N o priest, or book, or creed can hold Life's soul,
D eifying God and truth to part the Whole.
D ear is this winged messenger to Life—
A y, dear as husband to a faithful wife;
Y ea, dear to all who love the blessed Truth,
B right glowing to the eyes of age and youth.
R ich be the generous soul that gave thee birth.
E ver be bold for Truth, the light of earth.
A s seasons roll thy strength shall gain increase.
K eep for thy motto—PROGRESS, MANHOOD, PEACE.

4, Crescent Place, Burton Crescent, W.C.,
August 4, 1871.

ARTICLES INSTANTANEOUSLY CARRIED BY SPIRITS
FROM KINGSTON TO OSTEND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In reference to the notice of a seance held at Mr. Champernowne's, on Sunday week, which you kindly inserted in No. 72 of the *Medium and Daybreak*, Mr. Guppy has favoured me with a corroboration of the statement made by one of our spirit-friends, as to the transition of the sea-shells from Mr. Champernowne's house to Mrs. Guppy at Ostend, on that evening.

Mr. Guppy writes as follows:—"I have read your letter in the *Medium and Daybreak* of August 18. Mrs. Guppy returned from Ostend on Saturday evening, and yesterday I showed her your letter respecting the shells the spirit (Katie) says she took to her in Ostend. Mrs. Guppy's statement is, that on Sunday evening, the 13th, she went home from the Kursaal at Ostend to dress for a ball. On her table she found a piece of red ribbon-velvet laid as a frame for four shells, two of which are a very peculiar limpet with a little limpet inside; one a sort of cowrie, and one a white shell. Besides the foregoing articles there was a piece of pudding and two fruits."

This is an exact description of the shells, and there is great reason to believe that the other articles mentioned as being received by Mrs. Guppy were brought from Kingston. There are many little incidents which take place at a seance, important in themselves when considered separately, but which cannot be crowded into a paragraph for publication. Such was the incident of the red-ribbon velvet. John took this from the head-dress of one of the ladies from London then present, and he asked her consent to his keeping it, as he wanted it particularly. The comb taken with the velvet was dropped before us in the road, as I and Mr. Champernowne, with Mr. Herne, were going to the railway station later in the evening. I do not ask you to insert this letter in your paper, because it may be thought that I have taken, perhaps, undue notice of a comparative trifle in spirit-phenomena; but I shall be glad if you will notice Mrs. Guppy's statement, as it will establish in many minds the fact of spirits conveying articles irrespective of distance and time.

Let our scientific professors of everything notice this phase in their investigations, and decide to what unknown force it is due.—Yours, very faithfully,
HENRY E. RUSSELL.

Kingston-on-Thames, August 23, 1871.

[This is a very remarkable corroboration as respects the ribbon velvet. As no mention was made of it in the account read by Mr. Guppy, it is placed beyond doubt that the velvet, and presumably the shells and other articles, were thus conveyed by the spirits.—Ed. M.]

THE SEAT OF THE SOUL.

A remarkable book has just been published.* It is entitled "The Seat of the Soul," and is written by Mr. Gillingham, a surgical machinist at Chard, near Somerset. The author is a self-taught man. He enjoyed none of the advantages of early education. Having a mechanical turn, he devoted himself to the construction of artificial limbs, in which useful art he has attained so great a proficiency and introduced so many ingenious improvements, that his services are largely in request throughout the whole of England, as they would be everywhere were his singular genius for this mechanism better known. But he is not only a practical man, making the best arms, legs, hands, feet, fingers, and eyes for those who suffer from the loss of their natural limbs; he is also a thinking man. In the course of his extensive experience he has noticed the facts often before observed, that persons who have lost a limb, even in very early life, continually feel sensations as if having their seat in that limb. The toes will seem to itch, to move, to suffer sharp pains, although the leg has been amputated for years. Mr. Gillingham observed that this was not an accidental condition, but attended all losses of limb by accident, and that time had no effect in diminishing the sensations which continued, even though, from the early period of life when the operation had been performed, it could not be, as commonly supposed, the mere memory of former sensations. Induced by these observations to reflect upon the cause, the question occurred to him, "How is it with the soul?" If the body is dismembered, what becomes of the soul? There is no ascertained hole or vacuum in the body in which the soul can reside; it must interpenetrate the whole body. If the body loses a limb, the soul cannot be dismembered also. What, then, becomes of that part of the soul? May not the sensations

invariably felt when a limb has been lost be those of the soul still occupying the same space, though the natural body has been severed from it? He tried many experiments to test the probability of his conjecture, one of which is very remarkable and suggestive. He says that when the point of amputation of a limb, say a leg or an arm, is placed against a wall or other solid body, the patient feels as if the limb were passing through the wall and coming out on the other side—a condition that would certainly occur if we can conceive of the soul as immaterial, for to soul what we call matter would present no greater obstruction than does a piece of muslin to hydrogen gas—it simply passes through the pores. This led Mr. Gillingham to work out the suggestion; and in his interesting and profoundly thoughtful little book, he branches the theory, based upon the facts he has collected, that the soul occupies the whole body, and is not enclosed in any one part of it—like the heart or the lungs; that it is interfused through all its atoms; that the body grows with it; that it is consequently shaped like the body; and when the body perishes, leaves it in the like shape for another state of existence. The book is novel alike in respect of its facts and its arguments.

DISCOVERY OF MEDICINAL SPRINGS BY A
SPIRITUAL MEDIUM.

The charge so often brought against "spiritual manifestations," that they are usually devoid of all practical interest (says the *Manchester Examiner*) is in a fair way of being removed in the United States. The *Ballston News* directs attention to the discovery of some boiling springs in that locality, and the circumstances as related are undoubtedly remarkable. Some years ago, remarks the *News*, the "spirit of the departed Benjamin Franklin announced through a spiritual medium" that a vein of mineral water could be found by boring at a particular spot. The experiment was successfully made, and as a mark of gratitude the spring was named the Benjamin Franklin. But this is not all. "Soon after the Franklin was finished," says the circumstantial journal, "Benjamin announced that by boring to the depth of 656ft. on a spot a little to the north-east of the first well, another vein of water might be developed." The experiment in this instance also succeeded. It might, however, have had a tragical termination. One of the borers was an unbeliever in the efficacy of spiritual manifestations, and went drilling on, whistling at his work, though the end was nearly reached. "Just as the last fraction of the 656th foot was drilled away," observes our authority, "there came a roar and rush of mighty waters, carrying everything before it—stool, man, whistle and all went up, and came down with a torrent of water and gas." The second spring has since been formally opened amidst demonstrations of popular rejoicing, and what must add to the interest felt in the subject by the inhabitants of this favoured locality is that "Franklin's spirit has announced the location of two more springs." One of these is a white sulphur spring, and it is to be developed before another season.

THE PROGRESS OF ELDER EVANS.—Our venerable friend addressed a meeting at Birmingham on Saturday night, and another in Manchester on Monday evening, and again in Liverpool on Tuesday. He left Liverpool on the "Atlantic" yesterday, accompanied by a goodly party of recruits for his settlement. Inquiries respecting the Shakers are as numerous as ever, and demands come in from many places for the Elder to visit and lecture. We hope to see him back again soon.

J. M. PEEBLES.—This highly-esteemed brother left for New York, by the new steamship "Atlantic," yesterday, in company with Elder Frederick and his party. Previous to his departure he addressed a meeting in Liverpool, and altogether our visitor has come in contact with a goodly number of English Spiritualists during his sojourn amongst us. Our readers may expect some account of the voyage on his arrival on the other side, which we hope he will reach in safety.

WE understand our friend Mr. Alsop and family left Liverpool for America yesterday. The state of Mrs. Alsop's health accelerated the departure of the family. We give them a hearty introduction to our friends abroad, and we hope Spiritualists wherever they go will give them a warm welcome.

WHENCE CAME LIFE.—Mr. Peter Bayne, in a letter to the *Spectator*, directs attention to the fact that Sir Wm. Thomson is not the original author of the startling theory that life on this globe may have come from the shattered fragments of other worlds. He cites a passage from his life of Hugh Miller asserting the same idea in still more emphatic language. "Germs of life," he says, "Professor Tyndall has taught us, are of what may be called infinitesimal smallness, and what proof have we that, if aërolites can traverse space, life-germs cannot traverse space likewise?" Is there anything new?

AN OMISSION.—We deeply regret that in the hurry of preparing our observations on Spiritualism at Gawthorpe, last week, we quite unintentionally omitted to record a very beautiful control by a spirit giving the name of Charles Wesley, through the mediumship of Mr. Crane. This medium is so very retiring that his presence might well be overlooked; but now, when we recall the evening's proceedings, the very sensible and well-expressed speech through Mr. Crane makes a very distinct impression upon our memory.

A LADY who wishes to attend some of the seances occasionally, would like to meet with another lady willing to join her. She should have a taste for, and some knowledge of music, and should reside near the Regent's Park (south side). References exchanged.—Address, "Veritas" care of Editor of the MEDIUM, 15, Southampton Row, W.C.

THE GOLDEN AGE, edited by Theodore Tilton, in speaking on Mr. Crookes's experiment with Mr. Home, says:—"It must be a remarkable force indeed that possesses so many of the attributes of intelligence as the phenomena of Spiritualism present." Mr. Tilton knows too much of Spiritualism to swallow the "Psychic Force" theory.

Every post brings us in letters from Spiritualists from fresh localities. The MEDIUM is introducing the cause to multitudes weekly. We hope our readers lose no opportunity to hand it about.

* May be obtained at the office of the MEDIUM, price 1s.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

August 4.

(The first control was by Tien-Sien-Tie, the guide of Medium.)

In reply to a question on the condition of the soul after death, the spirit stated that it was an earthly theory that the position of the soul after death was determined by the belief of the person when in the body. Immediately after death such a believer was astonished to find that the strong prop is but a broken reed.

Referring to the doctrine of rewards and punishments, the spirit remarked:—"If punishment is a necessary act of God, then propitiation is expedient, and such a system of belief saps true merit out of men's lives, making their destiny hang upon the thread of God's favour rather than upon the good in their lives. If rewards and punishments exist, then God is partial to certain of his creatures, allowing secondary causes to intervene and rob thousands of their chance of obtaining a reward hereafter. This partiality is more manifest when we view God through the doctrine of propitiation, by which God is made to stoop to a lower moral plane than man. The truth in regard to the matter is, that as we obey the laws of the body so is the spirit hereafter in its degree of perfection. If we have lived lives of sensual ease, and risen to our earthly position on the blood and sweat of our brothers, then we are dark within, and find ourselves in spirit-life in company congenial with our state. Then comes misery in the spirit, and from this proceeds the idea of original sin and a lost heaven. Such theories are of the earth earthy, and so are those who entertain them. As you endeavour to make others happy in this life, these good deeds are reflected back upon yourself, and your soul is bathed in the glorious works of well-doing, and you naturally seek the society of those who labour to do good.

"Men want to be stimulated to self-effort to expand the power within them. This is the basis of all spiritual elevation. No title or reward conferred can benefit the soul one iota, unless it has been earned by earnest hard work in throwing out ignorance and misery from ourselves and others. Every state and condition is finite, but subject to infinite expansion. This does not strictly apply to evil, for no one can for ever recede, but all must mend when the infinite law exerts itself for the soul's return. Conditions in spirit-life are not therefore fixed or determined, nor are they the result of a judicial decision on the part of God. Individual effort is still possible in the spirit-world. All have the option of being good or vicious as they please. A good deed is readily conducted upwards, and those who endeavour to help themselves soon get assistance. Mock goodness is of no avail in the spirit-world—the higher the soul goes, the further from the world, the more self-sacrificing and noble does it become—there is no limit to the possibilities of even the lowest. The most degraded criminal has hope, and the one we condemn may reach a height from which he may govern worlds.

THE "STROLLING PLAYER."

controlled, and made a speech on "The Precious Metals as Objects of Human Worship." At the close he made a correction of the name of the spirit published in No. 69 of the MEDIUM. It should have been recorded Ann Bellamy, not Bramley.

HENRY JOHN BICKLEY.

The medium assumed the posture of a person excited by curiosity at the circumstances in which he was placed. The spirit said, "This is very strange, this coming back again. I left the world as it is called in the summer of 1869. I was hale and hearty through all my life, scarcely anything ever the matter with me. Much lamented as I have been by my family and friends, I have a little cause of regret—a discontent manifested over the adjustment of my affairs, which it would be well for them to settle amicably. My name was Henry John Bickley, of Mount Pleasant, Melton Mowbray, Leicestershire, 60 years of age."

MESSES. HERNE AND WILLIAMS AT ULVERSTON.

Ulverston is a small market town in North Lancashire, situate near the shore of Morecambe Bay.

Some weeks ago Mrs. Hardinge, under the auspices of its local "Lecture Association," visited the place, and the subject of Spiritualism in consequence became a matter of general conversation. Long previous to this the truths of Spiritualism had been quietly advocated by the leading solicitor in the town (now deceased); and as he was a man of undoubted intellect and of great shrewdness, those who heard the strange stories he had to relate could not but accept them with some amount of credence. If it had been anyone else but Mr. — who had stated such things, he might have been set down as fit for a strait-jacket; but it would have been too daring a theory for anyone to venture a hint that Mr. — did not know what he was about.

However, when Messrs. Herne and Williams came from Manchester to Ulverston, they found quite a large company interested in the subject; some thorough believers, the majority, however, honest doubters, and one or two so bigoted as to come with the full determination that whatever took place they should declare that they were the victims of a clever imposture. The public seance was arranged for Monday evening. In the afternoon, however, a short seance was held at a gentleman's residence, when only two or three were present, one of the number a stubborn sceptic, the remainder only so far believers as they accepted the written testimony of others. The company had not sat five minutes before the chairs began to move in the apartment. A skull was removed from the mantelpiece, and a chair bottom was taken from the chair and brought on to the table. As it was utterly impossible for either Mr. Herne or Mr. Williams to have touched the chair or the skull, the tests were satisfactory.

The Intelligences present were asked whether there would be a good seance in the evening, and the raps came immediately, very loud and distinct—"Doubtful."

At the appointed time the mediums found their way to the Temperance Hall, where they met some fifteen or sixteen gentlemen assembled.

Persons in whom the company had thorough confidence were appointed to hold the hands of the media. The circle was formed, and for some time nothing took place. Once or twice chairs were heard to move, but there was no test sufficiently satisfactory to convince anyone. After sitting for nearly an hour in the room, which had become intensely close from its crowded state, there was a sudden rushing sound, and one of the gentlemen who had been holding Mr. Herne said: "His gown!" For a few seconds nothing was heard. One gentleman in the room said he saw Mr. Herne's profile against the window. Whilst discussing what had become of the medium, some one, it is thought, rose up to feel for him. Just then there was an immense crash, and down came Mr. Herne on the table. A medical gentleman present felt his pulse, and said he seemed to him to be coming out of a trance. Mr. Herne, as soon as he could speak, stated that some one had touched him, which they ought not to have done. On the gas being lighted, it was found that the mahogany table had been split across like a matchbox, the wonder being that the medium had not been hurt. Mr. Herne told the company that he had been strongly wishing to be carried out of the room, and that that would have proved a good test. As to the mode of levitation there was divided opinion about it—the gentleman who held the medium's right hand declared that he leaped on the table; the other, who held the medium's left hand, affirms that it was nothing of the kind—that Mr. Herne never moved a muscle—that he shot out of the chair like a rocket, and did not touch the table till he fell. As nothing else transpired, it was suggested that there should be fewer persons in the room, and accordingly the party went into another apartment. One or two chairs were then heard to move about, but nothing of importance occurred. In fact, all were getting thoroughly tired when it was proposed that there should be a general wish for a particular chair to be lifted on the table. The chair was placed, with another, back against the window, and the company sat in silent expectation. But there was not a sound, and after sitting for a quarter of an hour longer it was proposed to break up the circle. Accordingly the gas was turned up, when, lo! the chair that had been wished for was on the table in the centre of the circle, and not a soul had heard it move. This was inexplicable. Those who had been outside the room were called to see what had taken place, and they then in turn had a sitting, but nothing more occurred that night.

A general feeling of disappointment pervaded all. The seance, if not a failure entirely, was by no means so satisfactory as a believer in the phenomena could have wished. Next day, however, there was a new trial, and the results were so startling as to almost blot out the remembrance of what had taken place on the previous evening. We must hold over the account till our next issue.

A REPLY TO ZURIEL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have just read "Zuriel's" remarks in this day's MEDIUM on Mr. Woolfitt's natus. Permit me to state, in reply, that although I only mentioned three directions as operating to cause death, yet from April, 1866, to December of that year, no less than nine evil directions to the Sun, Moon, and Ascendant came up without a saving ray from either Jupiter or Venus. The last revolution was a very evil one, and on the day of death the Moon was in square to Saturn transiting the place of Moon at birth. In Napoleon's natus the directions that came up in 1869 were internixed as follows:—

Jupiter sextile Moon, zod. con.	60.51
Moon opposition Saturn M.	61.10
Asc. square Saturn, zod. con.	61.28
Asc. sextile Moon, zod. con.	61.34

In Albert Edward's they are as follows:—

Saturn trine Moon	27.49
Jnc. square Saturn, zod. con.	27.51
Sun semi-square Saturn M.	27.51
Sun square Mars zod. con.	27.54
Sun parl. Venus, zod. con.	27.50

Thus your readers will observe that although some very evil directions came up in that year, there were also good ones to counteract the evil; but in Mr. Woolfitt's there were none to save, and so therefore he passed away.

I have forwarded the natus to "Zuriel" for his inspection, and hope to have the pleasure of reading his remarks upon it in the MEDIUM AND DAYBREAK.—Believe me, yours truly, A. W. G. WALSHAW.
48, Cardigan Road, Old Ford.

A SICK SOUL.

The Editor of the Recipient must possess a most unenviable frame of mind—ready without provocation to insinuate the most abominable things, respecting even those who have not done him the least injury in any way—in fact, those who are ignorant of his existence. When Dr. Newton arrived in Liverpool, he operated on a very infirm gentleman, Mr. Ashley, and benefited him in the most signal manner. The gentleman's constitution was evidently exhausted, and he has since died of an affection of the knee. The marked influence which Dr. Newton's power exercised over this case offers most positive evidence of the value of the healing power. The Editor of the Recipient has in his last number had the brutality to outrage the feelings of the deceased gentleman's survivors in the most indecent manner; at the same time unwarrantably attacking Dr. Newton's character as well as his claims as a healer. Sectarian spleen must surely be the sad reality fabled forth as the quenchless pit.

A FUTURE STATE.—The late Professor Grote left in his bureau an unfinished paper on "A Future State," which appears in the last number of the Contemporary Review. It is but a fragment, but it opens a field of controversy which has long been banished from periodical literature, but which the appearance of a paper from so distinguished a man is likely to revive. The subject seems to have been lately remitted to theology as if it was one quite out of the range of science, which does not recognise the existence of anything but the material body, and looks upon the soul as more a myth than a reality. If the effect of this fragment should be to recall the public mind to the consideration of a question of such infinite importance to every one of us as "Whence came I, whither do I go?" the deceased Professor will have done an incalculable service to science as well as to religion.—Exchange and Mart.

THE BEST AND MOST COMPREHENSIVE BOOK ON SPIRITUALISM. A WORK FOR SPIRITUALISTS AND NON-SPIRITUALISTS.

THE BOOK TO LEND TO INQUIRERS.

THE YEAR-BOOK OF SPIRITUALISM FOR 1871.

Presenting the status of Spiritualism for the current year throughout the World; Philosophical, Scientific, and Religious Essays; Review of its Literature; History of American Associations; State and Local Societies; Progressive Lyceums; Lecturers; Mediums; and other matter relating to the momentous subject.

BY HUDSON TUTTLE AND J. M. PEEBLES.

Spiritualists are often desirous of meeting with an agreeable, readable work, giving an epitome of Spiritualism in its various aspects, in the most satisfactory manner answering the question of inquirers—What is Spiritualism? The publishers believe such a want is supplied in this work.

SYNOPSIS OF CLASSIFIED CONTENTS.

ON THE PRINCIPLES OF SPIRITUALISM: ITS TEACHINGS AND OBJECTS.

Introductory Review—a Definition of Spiritualism.
Asiatic and European Spiritualism.
The Great Battle.
Parallelism of Christianity and Spiritualism shown in Contemporary Accusations. By W. Howitt.
The Children's Progressive Lyceum. By J. O. Barrett.
The Law of Re-incarnation. By Anna Blackwell.
Significance of Spiritualism. By E. S. Wheeler.
The Spiritual Movement—Emancipation. Chips. By Cephas B. Lynn.
Culture. By J. H. Powell.
The Life of Faith. By J. M. Spear.
A Fragment. By George A. Bacon.
Extracts from Minutes of Circles.
Brave Words from a Clergyman. Dr. Burns.
Reality of Spirit Life. By Mrs. De Morgan.
Summary. By H. Doherty, M.D.
The Good Time Coming. By A. Cross.
Spiritualism a Welcome Fact.
Editorial Notes and Clippings.

ON SPIRITUALISM AS A SCIENCE.

Science and Spiritualism.
On the Attitude of Men of Science towards the Investigators of Spiritualism. By A. R. Wallace, F.R.G.S., &c. &c.

Besides the valuable information indicated by the above copious list of contents, the work contains many pieces of poetry and interesting fragments. It is a work of 246 pages, cloth, price 5s.; or as a supplement to *Human Nature* for April, 3s. Both *Human Nature* and the *YEAR-BOOK* may be had for 3s. 10d., post free.

London: J. BURNS, 15, Southampton Row.

**THE CREED OF THE SPIRITS, AND THE INFLUENCE
OF THE RELIGION OF SPIRITUALISM.** An Oration delivered at
Cleveland Hall on 30th April. Price 1d.

CONTENTS:

Invocation.—All nature testifies of God.—The Advent of Spiritualism.
—What Spiritualism has taught.—The character of Spiritualism.—Why
Spiritualism is deserted by some of its followers.—Spiritualism is true,
and why?—Spiritualism is not acceptable to the Sectarian.—A cause
of untruthful communications.—Another reason why Spiritualism is
obnoxious.—Spiritualism a new religion.—What Spiritualism brings to
different seekers.—Spiritualism demands individual investigation.—
Spiritualism supplements Science.—The errors of scientific men.—The
guide to Spiritual truth.—The creed of the Spirits.—Inconsistency and
failure of former creeds.—Ten commandments given by the Spirits.—
Ten laws of right.—The address presented to Mrs. Hardinge by the
ladies at Cleveland Hall.

This very complete publication is valuable for distribution, for which
purpose it may be obtained at nominal prices.

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

**ON THE SPIRIT CIRCLE AND THE LAWS OF
MEDIUMSHIP.** A Lecture by EMMA HARDINGE. Price 1d.

CONTENTS: Man a Trine Organism—Life and Spirit—The Hidden
Causes of Character—The Physiology of Mediumship—Mediumship
Classified—How the Phenomena are Produced—Mediumship Demon-
strates Immortality—A New Science Discovered—The Spiritual Attri-
butes of Man—The Significance of the Spirit Circle—The Ultimate
Influence of Spiritualism—A Solemn Charge to Mediums—"Dream Not,
but Work." Also the Poems, "Evermore," and "Over There!"

London: J. BURNS, Progressive Library and Spiritual Institution,
15, Southampton Row, W.C.

THE SPIRITUAL MAGAZINE.

Recent issues of this most venerable of all the Spiritual periodicals
have contained verbatim Lectures and Answers to Questions delivered
by Mrs. Emma Hardinge, at Harley Street, during her present sojourn
amongst us.

The subscription is 7s. per annum, or 6d. monthly.

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

Accurate Records of Spiritual Manifestations.

By W. H. Harrison.
The New Sciences—Their Bearings on Spirit-
ualism. By W. D. Gunning.
A Review of Recent Progress.
Damiani's Challenge.
Crystal Seeing.
The London Dialectical Society and Spiritua-
lism.
Physical Manifestations.
How to Form Spirit Circles.
PERSONAL: Victor Hugo—Baboo Chunder
Sen—Names of Prominent Spiritualists—C.
R. Varley—Gerald Massey—Sir David
Brewster and Spiritualism—Lord Brough-
am's Spiritualism—Humboldt. Apotheosis.

ON SPIRIT MEDIUMSHIP AND PHENOMENA.

Spirit Art. By Emma Hardinge.
A Communication through Mrs. Hardinge on
Spirit Drawings.
Healing. By Dr. J. R. Newton.
Facts—Spirit Painting.
Fulfillment of Spirit Prophecy.
Answering Sealed Letters.
Spirit Prediction.
Spirit Identity—A Personal Incident.
The Ring Manifestation.
Spirit Communion. By G. Childs, Islington.
Phase of Mediumship. By Maria M. King.
Mrs. J. H. Conant, Medium at the *Banner*
Office.
Remarkable Instance of Spirit Identity.
Manifestations at the Guppys', in Naples.

ON SPIRITUALISM AS A MOVEMENT—ITS POSITION. Organisation.

Permanent Engagement of Speakers.
The Number of Spiritualists in the United
States.
California, its Ways and Workers. By Mrs.
H. F. M. Brown.
Spiritualism in Washington, Philadelphia,
Dublin, and Paris.
Spiritualism in Smyrna, Asia Minor.
Spiritualism in Italy. By G. Damiani.
Spiritualism in Sicily, in Great Britain and
Wales, Russia, Germany, Spain, Turkey
Mediumship of Mrs. Everitt, London.
Mr. J. J. Morse, London.
Presentiment and Facts. By J. C. Lumnoore.
To Whom shall We Give?
Anniversary of the Advent of Modern Spirit-
ualism.
Spiritualistic Literature.
History of the National Organisation of Spirit-
ualists.
Massachusetts Liberal Tract Society.
Pennsylvania State Society.
Ohio State Association of Spiritualists.
State Organisations of Spiritualists.
List of Societies of Spiritualists in the United
States.
List of Lyceums.
List of Lecturers on Spiritualism.
List of Mediums.
Spirit Artists.
Journals Devoted to Spiritualism.
Catalogue of Works on Spiritualism.

TO LET, TWO HOUSES AND SHOPS, one suitable for a
Confectioner, the other a School, for which there is a good opening,
at Millwall. Both are conveniently situated. A view of the Thames can
be obtained from the windows. For particulars, address ENGINEER,
office of this paper.

A BIBLE FOR SALE. In four vols. Cost Three Guineas,
A offered for One Guinea. Anyone who desires a magnificent copy
of the Scriptures with a peculiar and valuable arrangement, should
not let this opportunity pass. It is entitled, "The Old Testament,
arranged in chronological and historical order, on the basis of 'Light-
foot's Chronicle,' in such a manner that the books, chapters, psalms,
prophecies, &c., may be read as one connected history. With copious
indexes by the Rev. George Townsend, M.A. Fourth edition. J. G. and
J. Rivington, 1836." The New Testament is dated 1838.

NATIVITIES CALCULATED and Questions Answered on
all the Events of Life by Dr. WILSON, Medical Galvanist, 103, Cae-
donian Road, King's Cross. Personal consultation from 2 to 8 p.m.

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

BERMONDSEY—Mrs. PAICE, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 38, Suffolk Street.
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.
BRISTOL—GEORGE TOMMY, 7, Unity Street.
EDINBURGH—J. MENZIES, 2, Hanover Street.
GLASGOW—J. McGEACHY, 89, Union Street.
HALIFAX—H. FOSSARD, Pellon Lane.
HIDDERSFIELD—COWGILL, Printer and Stationer, 24, Kirkgate.
KEIGHLEY—J. THILSON, Mary Street, Greengate.
KILBURN & ST. JOHN'S WOOD—W. Mitchell, 3, Albert Terrace, Belsize Road.
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
LIVERPOOL—Mrs. LEIGHTON, 39, West Derby Road.
LOUGHBOROUGH—J. BENY, 80, Pinfold Gate.
MANCHESTER—JOHN HIXWOOD, 143, Deansgate.
MIDDLESBROUGH—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.
NEWCASTLE-ON-TYNE—E. J. BLAIR, Grainger Street.
NORTHAMPTON—L. HILLIARD, 43, Grafton Street.
NOTTINGHAM—J. HITCHCOCK, 64, Marple Street.
SOWERBY BRIDGE—JOHN LONGMONTON, Wharf Street.
STOKE-ON-TRENT—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.
WEST HARTLEPOOL—W. NEWTON, Printer, &c., Lynn Street.
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.

Just Published, price 2s. 6d.

A BEAUTIFUL ARTISTIC DESIGN,

BY H. BIELFELD, Esq.,

ON WHICH ARE PRINTED

THE TEN SPIRITUAL COMMANDMENTS,

THE TEN RULES OF RIGHT,

AND

THE CREED OF THE SPIRITS,

AS GIVEN BY THE SPIRITS THROUGH

EMMA HARDINGE.

Mr. BIELFELD has, in a very beautiful manner, embodied into his design the most appropriate symbols of Spirit-communion. At the top of the picture, amidst the radiant effulgence of spirit-light, stands a powerful winged spirit of the highest order, his face beaming with intelligence and goodness, seemingly directing two spirits of a lower grade, who hold a large scroll, on which are inscribed the three articles named above. At the bottom of the picture is an earthly landscape of mountain, lake, and plain. The church, the symbol of the religious sentiment and buildings indicative of Home and Industry, are visible. On the right hand corner is a mother directing the attention of her little boy to the scroll above, and on the left side is a father with his daughter in the same attitude. All round the margin, ornamental work is introduced in the vignette style. On the top of the scroll, just under the spirits, is a beautiful and truthful miniature portrait of Mrs. Emma Hardinge, with rays of light streaming down upon her head.

This exquisite work has been reproduced by lithography in several tints, and is worthy of a place on the walls of every Spiritualist, be he peer or peasant. The price is such as to place it within the reach of all. It may also be had in an elegant mount, or framed in various styles; also carefully coloured by hand in imitation of the original painting.

WORKS BY EMMA HARDINGE.

MODERN AMERICAN SPIRITUALISM: a 'Twenty Years' Record of the Communion between Earth and the World of Spirits. In one volume, large octavo, of 600 pages, on fine toned paper. Bound in handsome cloth, bevelled edges. Superbly and profusely illustrated with fine portraits on steel, wood engravings, lithographs, &c. Price 15s.

Another edition on common paper and without steel portraits, with *Human Nature* for 1871. Both for 15s.

Another edition in 15 Numbers, price 10d. each. On common paper, but with all the plates and illustrations.

CONTENTS:

- No. 1.—*Steel Engraving* of A. J. DAVIS. Preface, Introduction, and chapters 1, 2, 3.
- No. 2.—*Steel Engraving*, S. B. BRITTON, and chapters 4, 5, 6, 7.
- No. 3.—*Fac-simile of over Fifty Spirit-Autographs*, and chapters 8, 9, 10, 11.
- No. 4.—*Steel Engraving*, PROFESSOR HARE, and chapters 12, 13, 14.
- No. 5.—*Steel Engraving*, CORA L. V. SCOTT, and chapters 15, 16, 17, 18.
- No. 6.—*Steel Engraving*, MRS. METTLER, chapters 19, 20, 21.
- No. 7.—*Steel Engraving*, KATE FOX, chapters 22, 23, 24.
- No. 8.—*Steel Engraving*, EMMA HARDINGE, chapters 25, 26, 27.
- No. 9.—*Steel Engraving*, "THE LIGHTNING PHILOSOPHER," chapters 28, 29, 30.
- No. 10.—*Wood Cut*, DIAGRAM OF THE SPHERES, chapters 31, 32, 33, 34.
- No. 11.—*Steel Engraving*, GOVERNOR TALLMADGE, chapters 35, 36, 37, 38.
- No. 12.—*Steel Engraving*, PROFESSOR MAPES, chapters 39, 40, 41.
- No. 13.—*Steel Engraving*, JUDGE EDMONDS, chapters 42, 43.
- No. 14.—*Steel Engraving*, CHARLES PARTRIDGE, chapters 44, 45, 46.
- No. 15.—*Steel Engraving*, DR. J. R. NEWTON, chapters 47, 48, 49.

RULES TO BE OBSERVED FOR THE SPIRIT-CIRCLE. Suggested in part by experience and observation; but still more immediately framed under the direction and impression of spirits. Price 1d. At a nominal price in quantity for distribution.

TEN SPIRITUAL COMMANDMENTS. Given by the spirits through Emma Hardinge, with the "Creed of the Spirits." 1s. per 100. Large quantities with the name of society inserted by arrangement.

THE WILDFIRE CLUB. 7s. 6d.

SIX LECTURES ON THEOLOGY AND NATURE. 5s.

THE PROGRESSIVE LIBRARY contains all works on Spiritualism. Annual subscription 21s. All publications on Spiritualism, and information respecting mediums, seances, and the movement generally, may be obtained from J. BURNS, publisher, Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C.

LIVERPOOL.—A HOME FOR SPIRITUALISTS.—Mrs. S. A. SPRING'S Boarding House, 16, Mount Pleasant, two minutes' walk from Lime Street Station, Liverpool.

MESSRS. HERNE AND WILLIAMS, SPIRIT-MEDIUMS.

Beg to inform investigators that they are at home daily to give private seances from 10 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residences of investigators. Address, 61, Lamb's Conduit Street, Foundling, W.C.

J. H. POWELL'S Address is 4, CRESCENT PLACE, BURTON CRESCENT, W.C. His health is at present somewhat taxed, yet he will be glad to correspond with friends of Spiritualism and Progress, with the view of Lecturing. He has been appointed the English correspondent of the *Banner of Light*.

WANTED a YOUTH, well educated, and having some knowledge of Shorthand, for the office of the MEDIUM. Apply to the Publisher, 15, Southampton Row, London, W.C.

TO COMPOSITORS.—Wanted at the Office of this Paper, a respectable Young Man as Improver. A total abstainer, and one desirous of being associated with Progressive principles, would find this a desirable opportunity for securing a comfortable situation.

A CLASS FOR INSTRUCTION IN PHRENOLOGY commenced at 166, Marylebone Road, on Wednesday Evening, July 5th, at 8 o'clock. Course of Six Lessons, 5s.—J. W. JACKSON.

ANTI-VACCINATOR. Pitman, and J. Burns. 1d. Weekly.

EXHIBITION of SPIRIT DRAWINGS in WATER-COLOURS, by Miss HOUGHTON, New British Gallery, 39, Old Bond Street, Piccadilly. OPEN daily from 10 A.M. till 6 P.M. Admission, 1s. Catalogues, 1s.

EVERY SPIRITUALIST

Should become a Member of the

Progressive Library and Spiritual Institution,

15, SOUTHAMPTON ROW, LONDON, W.C.

SUBSCRIBERS have access to the Reading Room and Drawing Room, the Use of Books from the Library, and Literature for Distribution, according to the amount of their subscription. Subscriptions from One Shilling. An annual sum of One Guinea entitles to all the privileges of membership. All Periodicals and Works on Spiritualism kept on sale, or supplied to order.

The Inquiries of Investigators Answered, Seances Arranged, Mediums and Lecturers Supplied to Country Associations. All communications should be addressed to J. BURNS, 15, Southampton Row, London, W.C.

Spiritualism is liberally and impartially investigated in

HUMAN NATURE:

A MONTHLY RECORD OF

Zoistic Science, Intelligence, and Popular Anthropology.

The philosophical and scientific character of this magazine, and the marked originality of thought displayed by its chief contributors have given it a standing throughout the world. It is eminently unsectarian, and free from creedal bias; its object being the discovery of Truth.

Price 6d. monthly, or 7s. per annum, post free.

WORKS BY ELDER EVANS, "SHAKER."

THE AUTOBIOGRAPHY OF A SHAKER. Cloth, 3s. 6d.

SHAKER COMMUNISM; or, Tests of Divine Inspiration. Paper, 1s. 6d.; Cloth, 2s. 6d.

ANN LEE, the Founder of the Shakers. Her Biography, and those of her Companions. Also, the History and Principles of the Order. Paper, 2s.; Cloth, 3s. 6d.

RELIGIOUS COMMUNISM. A Discourse delivered in St. George's Hall, London. 6d.

THE SHAKER. A Monthly Paper issued by the Order. Annual subscription, 5s.

London: J. BURNS, Progressive Library and Spiritual Institution, 15, Southampton Row, W.C.

WORKS BY J. M. PEEBLES.

THE SEERS OF THE AGES; or, Spiritualism Past, Present, and Future. English edition. Handsome cloth, 5s.

JESUS: MYTH, MAN, or GOD? Second edition. Cloth, 1s. 6d.

THE SPIRITUAL HARP. Music and Words. Large 8vo. cloth, 8s.

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

Just published, Price One Shilling.

THE SPIRIT VOICE.

Music and Words. Being the Spiritualists' Parting Song. Sung at Mrs. Hardinge's Farewell meeting in London.

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