



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

No. 83.—VOL. II.]

LONDON, NOVEMBER 3, 1871.

[PRICE ONE PENNY.]

DIVINATION.—(Concluded.)

Many of the spiritual replies partake of the nature of reflection; but there is a difficulty in reconciling the latter theory with life, for life is the distinguishing feature of mind, if it be not life itself. In man we see it in its greatest perfection, combining sensation, intelligence, and consciousness. In young children and the lower animals it only attains to the height of sensation and intelligence. Lower still in the organic scale it may be only a constructive energy, producing, under the general direction of supreme intelligence, all that is beautiful and gratifying to the senses. The superiority of the human mind is mainly due to the concentration of so vast a number of faculties; where there are fewer of them their individual perfection is often greatly increased. Extraordinary development, therefore, in one direction does not necessarily confer general superiority. Disembodied mind may be able to predict events, and be, in other respects, unequal to what it is when closer connected with the brain. A man elevated to the top of a mountain has his range of vision greatly increased; but the situation, all things considered, is not desirable for permanent residence. Nor would the faculty appear so marvellous if it were assumed that mind, like matter, is subject to law; for, without supernatural aid, we are able to predict events connected with the material world in exact proportion as our knowledge of nature is increased. First, only the seasons could be foretold; next, the eclipses; and lastly, the return of comets. It may be difficult to believe that the more intricate and deviating course of moral events is amenable to law; but is not this difficulty more apparent than real? The actions of the lower animals are as much governed by instinct as the motions of the planets are by gravitation, and who will deny the vast influence which habit, feeling, and passion exercise over men? Even in the higher regions of intellect, where human conduct is more under the control of reason and reflection, the existence of law will still be traced. Divination, therefore, in a measure, resolves itself into knowledge, and such knowledge as may be acquired by natural means. Clairvoyance must be regarded as such, which is only a very deep sleep; so much deeper than somnambulism as the latter is deeper than ordinary sleep, by which the brain appears to be brought into immediate contact with the all-pervading mind without, and receives from it, independently of the senses, all its impressions. It is then able to discern objects, however distant, as if they were near, as well as their exact condition, by, as it were, seeing through them. The clairvoyante is also able to do things which she cannot when the brain is in its normal state, and what is still more extraordinary, to tell the future position or destiny of things. Now this last mystery can at present only be explained by one of the following four theories. First, by that of Bishop Berkeley, which assumes that there is no such thing as material existence, because mind is able to account for all its phenomena, as proved by dreams, in which impressions of things are experienced without the aid of the senses, and in the absence of the things themselves. Secondly, by that of Kant, which maintains that objects are capable of being separated from time and space, so that everything which now exists, or may exist, has always existed, and, in reality, there is no such thing as past or future. Third, by assuming that every event has a pre-existing plan, which plan the clairvoyante sees. Lastly, by supposing that she really only sees the relation and condition of things, and in drawing an inference from them, herself, unconsciously, by the force of the imagination, creates a picture of the future. For example, if she discerned that there was some defect in the works of a clock, such as a cog broken in one of the wheels, it would modify the dream so far as to make a stopped clock the prominent feature in it. To understand this it must be supposed that there are two kinds of dreams. The deep dreams of realities, and the superficial ones pertaining to the imagination, when prompted by ordinary events or the incidents of deep dreams. I think, too, the manner in which animal magnetism is said to cure diseases may be explained, particularly such as arise from diminished vitality. If it be granted that life is the constructor and preserver of the body,

it is not unreasonable to suppose that it can also repair it. If animal magnetism therefore furnishes a conductor by which a fresh supply of vitality or life can be added to the body from an extraneous source, its sudden restoration to health, under such circumstances, is like what follows from putting a little more fuel on the fire.

It is thought by some that life is the effect of organisation, but with more reason it may be assumed that organisation is the effect of life, clothing itself with matter as men surround themselves with houses and towns, which may be described as only a modification of the original principle. As the greatest results, however, proceed from combinations, it is not surprising that so much importance is attached to the reunion of the body with the soul, and it may be interesting to know that by reconstruction identity can be preserved in another sphere of existence, to which material substance cannot be conveyed. For example, suppose that all communication with America were cut off, excepting by electric telegraph, and it were necessary to send a particular book there. The contents of the book could of course be transmitted by telegraph, and directions given to print and bind it precisely the same as the one required. An uninformed person could then only conclude that it had been conveyed by miracle. The theory of mental diffusion, however, implies a telegraph far superior to the electric one to transmit identity from one stage of existence to another. In conclusion, I might add, that had investigation been encouraged in past ages, instead of being prohibited, it is probable we should have been much better acquainted with the properties of mind than we are at present. With full liberty now, it is to be hoped that its mysteries, like those of electricity, will be gradually unveiled, and its greater powers utilised.

The illusion called "Pepper's Ghost," referred to in my last article, can best be seen a little before dusk, when there is sufficient light outside to prevent the reflection of any other objects in the room than the fire or a lamp, which will then be observed outside so far from the window as its distance is inside; but it is best seen when the window is as far from the line of the fire as possible, because the reflection from transparent glass increases as the angle by which it is seen diminishes, for which reason the sun is sometimes so brilliantly reflected from the top of a street lamp or a window viewed in a slanting direction. In public exhibitions the ghost is raised by placing a sheet of glass before the spectators in an inclined position, on which the reflection of an object, strongly illuminated underneath where they are sitting, is thrown. It is then seen behind the glass amongst real objects, and thus one person may apparently walk through another. OBSERVER.

SPIRITUALISM OF THE PAST AND PRESENT;

WITH REMARKS ON THE RISE AND PROGRESS OF MODERN SPIRITUALISM; ALSO, SOME EXPERIENCES OF THE WRITER.

There is nothing new in the modern manifestations, as will be seen on examination of such phenomena prior to the occurrence of the "Rochester knockings." To the uninitiated it no doubt appears extraordinary that the various methods now practised for obtaining communications have become so popular, and the manifestations in the present day so diverse. Spiritualism in the past presents three phases: first, the religious; second, the miraculous; third, the magical. Before proceeding any further, let us carefully investigate each of these forms, for all religions are based on manifestations, although few sects now retain any open communion with the spirit-world. Yet we find traces of it among such people as the Quakers, Shakers, Jumpers, and Jerkers; and many other sects still believe that their manifestations proceed direct from the Third Person in the Godhead. It is recorded that the neck of one Jerker was broken by the force of the power operating upon him.* The Wesleyans entertain the same belief; for in 1866, being in Cornwall, I was informed that revival meetings were held for invoking the Holy Spirit to come down and convert the wicked. When the descent of the Spirit took place, the effect was so great that

* I would receive the evidence of a Jerker as readily as that of an Episcopalian or a Muggletonian; but to believe that God in three persons created a man, and that God in one person broke that man's neck, is too much to believe.

some of the unconverted were cast on the ground, writhing in agony; one old lady was seen floating over the backs of the seats, while another was spinning round like a top. The greatest confusion prevailed—some praising God, and others crying for mercy. One man told me that when he attended those meetings his chest would rise and swell until he was obliged to speak in public. This effect he attributed to the direct operation of the Holy Spirit; but every speaking-medium will understand this experience. It will be readily understood by most Spiritualists that what most of the religious sects call the Holy Ghost is nothing more than the effect of the aura of spirits acting on the nervous system; sometimes it is so strong as to cause the house to shake; at other times it appears to be directed by the spirits on to the brain of some person, and as soon as the system becomes permeated with this afflatus, then the individual so influenced becomes at that time a medium for the Spirit to act through.

There is a class of individuals called Charmers, usually very pious persons, who practise the gift of healing and perform other wonders, but the religious bigot will not acknowledge their specialities to be from Heaven, but class them with magic and witchcraft. Charmers are frequently found in Wales and the West of England. A native of St. Austell, Cornwall, a friend of mine, relates the following. When a boy he fell into the fire and burned both his hands, so that they were, as he expressed it, covered with bladders of water. While he was crying with pain, and not being able to handle anything, an old man, known as a Chamer, requested to see his hands, and remarked, "You have burned them, sure enough; but never mind, I will soon cure them." He then commenced to blow upon them, making circles with his fingers over the blisters, and repeating at the same time what he supposed to be a prayer; soon the burns began to heal, the blisters disappeared, his hands were well, and he went his way rejoicing. He further related what he saw on another occasion—the same old man making circles round an adder which was lying on a bank, and repeating his incantations all the time. The adder became like a thing mesmerised, and the Chamer picked it up and put it into his pocket. Cures performed by these so-called Charmers are more frequent than is supposed, and can be verified. I must here relate an occurrence which took place in Wales, as I have the pleasure of knowing the possessor of this wonderful gift. A servant girl came to him one day, requesting that he would go and see her mistress, as she had ruptured a blood-vessel, and the doctors could not do anything for her, whereupon the Chamer told her to return home, saying that her mistress would be all right, although the patient was a stranger to him, for to his knowledge he had never seen her, yet she was cured. When he was asked by what means this effect was produced, he said in the absence of the patient he associated in his mind some article with the woman, and used it as her substitute, mentally making passes over that part which he understood to be injured. It would save mesmerisers much toil and expense of travelling if they, like this man, could heal at a distance.

In past times it was usual to class all strange occurrences under the name of miracles, and all vivid impressions either from Heaven, through the operation of the Holy Spirit, or temptations of the Devil. Now it is thought that God works by agents—spirits of men principled in good or evil; thus all the variety of manifestations, both past and present, is accounted for.

(To be continued.)

THE GREAT FIRE IN CHICAGO.

We have received the following letter, as constituting a weekly issue of the *Religio-Philosophical Journal* :—

BRETHREN,—Our city is in flames at eleven o'clock, Tuesday, Oct. 9th. Several square miles of the business portions, the very best, is entirely consumed. The offices of the *Religio-Philosophical Journal* and publishing house were supposed to be in a fireproof building, but it could not stand a sea of flames for a single moment. All is consumed, including every book (account books excepted); not a type nor a stereotype plate is left—all is gone. I had within the last week completed putting the whole establishment in excellent order; indeed, all of my rooms were handsomely furnished and decorated with beautiful spirit-likenesses and paintings—all of which are entirely consumed.

It is a crushing blow to one who is to be crushed. I am not erushable, so long as good men, women, and angels will stand by me. That they will continue to do so as they have done before, I doubt not.

The *Religio-Philosophical Journal* will in a few days resume its regular weekly visits, brilliant with fresh inspiration, to its old subscribers—and may we not hope to thousands of new ones?—replete with fresh inspirations from this rudimental and the angelic spheres.

Almost every printing establishment, and every furnishing establishment and type foundry has shared the fate of my office; hence I shall have to send to some eastern foundry to start anew. Fortunately, my mail list is preserved, but all will have to be put in type anew—which, with the type and other materials for the paper, will cost a great deal of money.

My dear friends, I appeal to the many thousands, some of whom owe me large, and others small sums on subscriptions for papers already received, and to all other subscribers, to at once pay me and renew for a year or more—paying in advance. I pray all not to delay a single day, and may I not appeal to all old subscribers to send me one or more new ones, preparing for the same? Oh, it will help me so much in this hour of fearful trial!

May I not be allowed to state, in consideration of the emergency of the occasion, that our banks are utterly unable to aid me a single dollar, no matter how good my securities may be? They are all burnt out, and if perchance their vouchers and bonds are safe in the vaults, which is now more than doubtful, they have exhausted their ability to help their customers, inasmuch as most business men are bankrupted by the terrible conflagration. Insurance companies are universally bankrupt. Not less than (2) two hundred millions' worth of property has been consumed in this doomed city, and still the devouring element is hourly laying waste block after block of this beautiful and heretofore prosperous city.

I have capital—hard-earned capital—left, but it will not bring me cash to re-establish my publishing house. I need material aid to forthwith reinstate the noble enterprise.

To the generous—to the noble-hearted Spiritualists throughout the land—I appeal for that aid. Your bank cheques, for larger or smaller amounts (as a loan), for such a time as you can spare the money, shall be promptly paid at such a stipulated period as you shall fix. Such temporary relief will aid me very much. Will you come to the rescue? I cannot, nor can any other man, negotiate securities with our banks, for the reasons already assigned—they will not have it to help old depositors with.

My good name in business circles, and my universal promptness in meeting all obligations heretofore, I trust will be a guarantee that all such generous loans will be liquidated, with interest, at the time required.

Assuring all friends throughout the land, with the pledge of honour of the undersigned, who has as yet never violated that pledge, that the *Religio-Philosophical Journal* shall continue to be published with equal, and we trust with greater, ability than ever heretofore,—I remain, fraternally thine,

S. S. JONES.

Will friendly editors please publish?

148 4th Avenue, Chicago, Ill.

P.S.—We desire to say to the sick everywhere that Mrs. A. H. Robin, the wonderful healing-medium, has kindly opened the doors of her house for our office. The devouring element passed by her residences within a stone's throw. She will continue to heal the sick, by letter and otherwise, as heretofore. Address her, 148 4th Avenue, Chicago. And may good angels help her for her kindness in opening her doors to us in this hour of trial!

"BLESSED ARE YE WHEN MEN SHALL REVILE YOU."

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Some one has very kindly sent me a pamphlet by post, entitled "The Use of Spiritualism," being an answer to the effusions of a clergyman on Spiritualism, by S. C. Hall, F.S.A., &c. It is a very clever production, viewing it from the standpoint of a credal Spiritualist. The arguments advanced to substantiate spirit-phenomena, and to illustrate its invaluable benefits to humanity, are very forcibly put. Apostolic Spiritualism and Modern Spiritualism are compared, and it is shown, with powerful logic which must strike his reverend opponent, that the latter is allied to and is a successive development and continuation of the former. Yet I regret, Mr. Editor, to say that there is one item in the pamphlet which is a flagrant slander on all Progressive Spiritualists, and which more especially affects you as the Editor of the *MEDIUM AND DAYBREAK*.

In treating of the dangers of Spiritualism, the author refers to the erroneous doctrines taught by liberal Spiritualists, and deploras such as mischievous and detrimental to the true interests of Spiritualism. After quoting two phrases from the *MEDIUM*, respecting the orthodox doctrine of the Atonement and of the Bible, he says, "I might quote other passages from this evil paper equally wicked in style and intent." This, Sir, is the obnoxious and slanderous phrase—a phrase which directly impugns the integrity of your editorial work.

Now, Sir, I must confess that when I contemplate the noble, the pure, and disinterested motives which actuate your efforts in the unpopular and much-abused cause of Spiritualism—when I consider the high moral character, the pure and soul-redeeming truths, and the sublime ethics displayed by your various contributors and in your editorial articles—when I consider the various reforms which find in you a zealous and undaunted advocate—when I consider how I and others have drunk in the beautiful and divine truths enunciated by high Progressive spirits—I feel pained and shocked that such an ignominious epithet should be hurled at Progressive Spiritualists in general, and hurled at you with an extra force. I should like to know which has the highest moral tendency—Christian Spiritualism, which teaches that a man's wrong-doings on earth can be cancelled by believing in the efficacy of the atoning blood of Jesus; or Progressive Spiritualism, which teaches that whatsoever a man soweth, that shall he also reap—which teaches that every wrong act we do, we ourselves must atone for either here or hereafter. Is it not plain, that if men can clutch at something which will palliate their guilt, they will eagerly do so, and be inclined to go on sinning? and is it not equally plain, that if men are taught that every evil action they do they will have to answer for themselves, and that neither blood nor anything else will wash it away—I say, is it not plain that they will thereby be led to watch with vigilance their vicious inclinations, and strive to shun the evil way? Ah! I have heard spirits lament and bewail that they were ever taught such a delusive doctrine. I have heard them give awful warnings to those who trust to the support of such a broken reed. I have heard them, with telling language, chide the preachers and teachers who propagate the doctrine. I have heard high and refined spirits treat in a logical manner of its absurdity, its injurious tendency, and its blasphemy; and my experience is only that of one amongst thousands. If there are any high and pure spirits in the spirit-spheres who still adhere to this doctrine, I am compelled by reason to believe that they have attained to their sphere of happiness, not by believing that Jesus has secured it for them, but in spite of this delusive belief—they have attained it by their own purity and integrity, even although they may sincerely believe that they have secured it by trusting in the merits of Jesus. I felt impressed, Mr. Editor, after reading Mr. Hall's pamphlet, to forward these few remarks to you, and if you have sufficient space, I hope you will insert them, and oblige yours fraternally,

A. D. WILSON.

Halifax, October 30th, 1871.

[Our correspondent's kind and logical letter reminds us faintly of the thorns of persecution which have lacerated our flesh ever since we identified ourselves with Spiritualism. These painful experiences have not emanated from non-Spiritualists, but from those who associated themselves with the movement. In these respects we reap the consequences which were heaped upon our elder brother Jesus, the Son of Mary, during his mission on earth. The more purity, renunciation, and reform he taught, the more obnoxious he became to the respectable conventionalists of his day; and so with us, and with every man who has dared to stem the tide of cant and self-conceit with which society is flooded. We deeply regret that so many talented minds renounce the glorious example of Jesus—who was a fearless, progressive Free-thinker—and propagate theological dogmas derived from the bloody rites of

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men, and thoroughly condemned by the words, life, and example of the Christian Spiritualists. We choose to read in such illustrious footsteps, and from a sincere devotion to time-honoured observation, but from the fact that we perceive the same glorious truths which illuminated the past, and the work before us in the very same as they had to do with in delivering the popular mind from the infamous tyranny of the "scribes and Pharisees." If our good friend, Mr. Hall, would permit us to imagine the some of our activities would lose much of its effect. Mr. Hall is an art-critic of great eminence, and will be able to tell us the force of our illustration. To those good and simple, to appreciate the force of our illustration, our grateful thanks are due. Very there is progress! Not only twelve humble disciples from ignorance and dogmatic darkness, but hundreds and thousands of such are our day. The spiritual reforms of to-day are being effected in the same in which the spiritual reforms of to-day are being effected.—Ed. M.]

ANOTHER EXHIBITION OF SPIRIT-DRAWINGS.

To the Editor of the Medium and Daybreak.
In having sent the following article to the Spiritual Magazine, and the Christian Spiritualist, perhaps you will also be so good as to insert it in your paper, as from its extensive circulation it may bring to the notice of persons who may not see the other periodicals, and I should wish to do all in my power towards the fulfilment of the plan, as to have no cause for self-reproach if it should not be carried out.

There was a suggestion made in the June number of the Spiritual Magazine, that there should next year be an extended Exhibition of Spirit-drawings, to consist of works emanated through different mediums; and I had there are many persons who look upon it as a very desirable and have endeavoured to gain all the information I could as to the means by which it may be accomplished.

Mr. McMur, who has acted as manager and secretary for my Exhibition, and has had much experience in similar arrangements, has been willing to undertake the working details; and he tells me that the next plan is for a sum to be guaranteed sufficient to meet the expenses, say by subscribers of £5 each; then there must be one person or two who will finally form themselves into a "hanging" committee, and perhaps for that purpose some artists may kindly volunteer their services, and have experience in that line. It will also be requisite to have the pictures will be forthcoming, and whether the numerous mediums will kindly do their utmost to ensure a successful result by contributing their works for the purpose. I shall be happy to send perhaps a dozen of mine (for more if they should be wished for), and I have six or seven drawings by other mediums, which I shall send much pleasure in lending; and perhaps other Spiritualists may be able to do the same, even if not artists themselves.

The more I have heard on the subject during the time that my own gallery has been open, the more convinced I am that a very interesting exhibition may be made, and I would still urge its being held annually, when we may hope that Spiritualists from all parts of the world will unite in contributing to it. Some persons may question the utility of spiritual art, or indeed art of any kind, whether poetry, painting, or music, spiritual or unspiritual; but we need in this world something more than mere food and clothing, and drawing is one method by which our invisible friends have illustrated many new thoughts. I remember that Mr. Varley, in the latter end of 1863, put some question with reference to comets (while he and I were sitting alone), and through my hand a pencil drawing was executed which I did not at all comprehend, but he said he did, and that it answered his question.

Some little time ago, a suggestion was made in this paper that works of art not executed mediumistically should also be admitted to the exhibition, but I think it ought to be confined exclusively to spirit-drawings or paintings, there being plenty of other galleries for this-world artists. May I ask such of your readers as are willing to cooperate in this undertaking, to send a few lines to that effect to 2, F. McMur, Esq., Egyptian Hall, Piccadilly, either as contributors of pictures, and how many, or as guarantors to the extent of £5 which will not be required until 1872, and some idea may be formed as to the probability of the plan being really brought into effect, and not forgetting the necessity for working volunteers as committees, &c.

Since writing the above I have had several inquiries as to the number of visitors to my own Gallery, so I may as well add the information on that point. Of paying visitors, including the seven season-tickets, there were exactly eighteen hundred and fifty; but there were also the very best we may calculate that there were altogether two hundred and fifty out of one-tenth part of whom were Spiritualists; so that it is seen how large has been the proportion of those who have taken it as their usual path to judge of so great a novelty for the country, have had many deeply interesting conversations; and I feel sure that my Exhibition has brought the certainty of spirit-drawings to some who would not have attended to the subject in any other form. Believe me, yours sincerely, GEORGINA HOUGHTON.

It will give us the greatest pleasure to promote in any way in our power the very desirable object suggested by Miss Houghton. The members of the Medium will be informed of the progress of this movement, and we hope they will respond with alacrity.—Ed. M.]

SPIRITUALISM AT ST. JOHN'S WOOD.

To the Editor of the Medium and Daybreak.
Dear Sir,—The "new forces" is still amongst us, but it has assumed a new aspect. We have added a clairvoyante to our circle; we are about prepared for our patience and perseverance. This new member

of our little band has astonished us all by her powers. On the first evening she sat with us my father was present, being his debut at a seance; judge, then, of our surprise and delight when, upon extinguishing the light, she announced the presence of a spirit, and proceeded to give such a minute description of it that my father recognised it as an uncle who had been on "the other side" for forty years. "But may," says our sister, "he is going to tell me a secret. He tells me—and" And then came a story of the long ago—events that transpired in his (my father's) youth; events unknown to me, his only son, but which he admitted to be perfectly correct.

We had an unknown visitor present one evening; he earnestly begged to be allowed to remain during our seance, but he could not give his name—"He was a Christian," I answered to his request. The spirit came. "She is calling you by name, sir," said our medium; "don't you hear her? She is calling you 'John'!" "Well, my name is John, certainly." "Now here comes a glorious spirit, robed in white; she stands by the side of your wife, she says her name is 'Martha'—that she loved you in your youth." This was admitted to be correct, as was also an allusion to a brother "James" by another spirit. Now this man is an officer stronger to us all, and we hereby call upon him to substantiate these facts before he again presents himself for admission to our circle.

Upon another occasion, a little baby, eleven months old, was as faithfully described that its mother recognised it, although he has been "over there" for twenty years. It ran across the table to get near her, and we all—seven of us—felt its footfall. A wedding scene was presented to our clairvoyante's sight. It related to an event in the life of one of our members. The country church was fully described; she heard the merry bells. "Don't you hear them ringing?" "Yes," said exclaiming, for one faint sound as of a distant bell was heard by all present. All five members of our circle have been visited by these spirit-friends. They appear to build themselves up in consequence of my wife's presence, for our sister tells us that they have never appeared so brightly anywhere else to her. Her descriptions of dear ones who have passed away ten, twenty, forty years ago, are as truthful as though they had all been her personal friends.

Would it not be an interesting undertaking if some of our seances would construct a machine to weigh these phantoms? They might, I should think, be able to tell the specific gravity of three dear spirits when they were in the flesh. I should think they could. It seems a very mechanical affair, does it not? Out upon their indications, and tambores, and smoked glass! When these dear souls come and call us by name, and remind us in an unequivocal language of the acts of our youth—fifty years ago—we prefer trusting to our heads and hearts before all the machines of man, even if the scientist made them, and made them out of his own head.

JAMES HOGGON.

P.S.—Will you allow me to call to the minds of the friends who were present at the seance on the 26th ult., the description given by Miss Lottie Fowler of a child who she said had met its death by burning? They will remember she gave the name of Elizabeth, and that a gentleman was standing on a form, evidently under some control. He called on me next day, and told me it must have been his sister's child, who was left on the verge of a boiling copper by a boy, and when he returned in a short time the poor little darling was found scalded to death. This was eight years ago, and her impression was that it was a boy; and yet he could not resist the impression that it must relate to him. Upon reaching home his wife reminded him that it was a girl, and that her name was as stated above; but Miss Fowler said, "Her mother is standing somewhere down there." Yes, so she was, in the spirit, prompting her husband against his will and knowledge to recognise the facts. It will be remembered, perhaps, that there seemed some little confusion in the clairvoyante's mind about "burning"; it was hard for her to describe it—the flesh was—was—like—soft—she could not say exactly. But I think the account given by my friend proves it a very good test of her powers.—J. H.

HELP TO MR. POWELL.

Mr. BROWN.—Allow me to express my agreement with the opinion of your lady correspondent, Julia Barrett, respecting Mr. J. H. Powell's truthful character. I enclose two-and-a-half down postage stamps (though in excess of my means), trusting to a sufficient response from Spiritualists who are not so deficient of the circulating medium.—Faithfully yours, W. ELIOTT.

103, Haggerston Road, N.E., October 23, 1871.

Other sums received:—

Mrs. Berry, £1; A Lady Friend, £1; Mr. Slater, £1; Miss Short, £1; W. Tebb, Esq., £1; Dr. Hamilton, M.A.; Mr. Daw, M.A.; A. T. J. S. S. E. B., 5s.; A Friend, 5s.; J. W., 2s. 6d.

Mr. Powell is under treatment at Mr. Metcalfe's Hydro-pathic Establishment, Paddington Green.

REMARKABLE FULFILMENT OF A DREAM.—An inquest was held at Crewe, on Friday last, respecting the death of John Sparks, a young man, 22 years of age, employed at Wheelock Iron Works, whose body was found in a terrible condition on the Manchester down line, near Crewe Station, early the same morning. Deceased was in the habit of walking home to his father's house every night, and on the way he crossed the line where he met his death. The poor fellow's diary contained an entry to the effect that for the three preceding nights in succession he had dreamed of coming to a horrible end, and he concluded with the couplet—

"What is to come has to come,
God's will be done."

The verdict of the jury was "Accidental death."

WE read that a discussion on Spiritualism will be opened by Mr. Hocker, in the Congregational School Room, St. John's Wood Terrace, on the 20th instant. The president, the Rev. J. Thomas, is unacquainted with the subject, but desires that it should be freely ventilated, and expresses himself open to conviction. He is said to be a fearless man in his advocacy of what he considers good and true, and it is reported that he has diminished his congregation considerably by his advocacy of total-abstinence principles.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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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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Progress in Education—The Psychists, or New-force Men—A Reverend Gentleman on Spiritualism—A Letter from Elder Frederick—Services Acknowledged—Another Seance at Mrs. Makdougall Gregory's—Spiritualism versus Satanism—Man contemplated Physically, Morally, Intellectually, and Spiritually—The Arrival of Miss Fox—The Spirit-drawings at the Progressive Library—The Spirit Messenger—A Remarkable Cabinet Seance—A Seance at Liverpool—Mdlle. Huot's Seances—One of the Right Sort—Our Morley Friends, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, NOVEMBER 3.** Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.
LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SATURDAY, NOVEMBER 4. A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.
SUNDAY, NOVEMBER 5. Mr. Corbican's Seance, 22, New Road, E., at 7.
Service at Cavendish Rooms, Mortimer Street, at 7. J. Burns on "The Position and Prospects of Spiritualism."
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.
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.
BREATLEY, 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.
COWMAY, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, opposite the Police Office, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
MONDAY, NOVEMBER 6. Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
NEW PELLON, at Mr. Swain's, at 8 o'clock.
TUESDAY, NOVEMBER 7. Miss Lottie Fowler at 15, Southampton Row, at 8 p.m., admission 2s. 6d.
KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
WEDNESDAY, NOVEMBER 8. Seance at 15, Southampton Row, Mdlle. Huot, Medium, at 8 o'clock. Admission 1s.
Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.
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 Scarborough, at 7.30.
THURSDAY, NOVEMBER 9. Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.
Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.
BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 3, 1871.

MISS FOX AT MRS. MAKDOUGALL GREGORY'S.

On Monday evening a select party, especially invited to meet Miss Fox, assembled at 21, Green Street, Grosvenor Square. After the 10th chapter of St. Matthew had been read by the Rev. D—F—, an appropriate prayer was offered by the Rev. John Manners, the more striking passages, both of the chapter and prayer, being emphasised by the usual raps. In a short time, a portion of the company were requested to withdraw from the table, those to remove and those to remain being selected individually in obedience to the raps. The following message was then given through the handwriting of Miss Fox, which, however, being written backwards, required to be held to the light and read through the paper:—"Better divide the circle; six sit now for

half an hour, then the remainder can come also. We want to give a particular manifestation, which will require the outside influence to withdraw till we accomplish it." The six thus selected to remain were the Countess Paulett, Mrs. Gregory, Miss Fox and her friend Miss Ogden, a foreign gentleman of distinction, and Mr. J. W. Jackson. In obedience to spirit-directions, the room was then thoroughly darkened, the candles being put out and the fire extinguished. In a short time we perceived a most beautiful light, of a mildly phosphorescent character, playing over the table, occasionally ascending to the ceiling, and then descending towards various persons in the company. To most of us this light appeared of ordinary egg size and shape, but the Countess Paulett and the foreign gentleman saw in it three fingers of a hand. Miss Fox now informed us we should see how the spirits made the "echoes"—this being the term used to specify the raps; and accordingly the light again appeared, and, descending rapidly on the table, produced the "echo;" then ascending again, it once more descended, and knocked the usual affirmative three raps, varying this performance in accordance with the wishes of the company, and more especially of the foreign gentleman, for whom this manifestation was more particularly intended, the hand being that of his deceased brother. On learning this through the alphabet, he requested that the hand would touch his lips; it did so, and as he kissed it, the feeling was that of a warm, soft hand, full of life. Now, two circumstances attending this manifestation are eminently deserving of attention:—the first is, that he not only felt the hand, but also the cuff which clothed the arm; the second is, that the hand smelt of exactly the same perfume as that which the gentleman had previously used about his own hands, thus indicating that the "spiritual hand" had been psychologised off his own. It is obvious, then, that we have here the manifestation of some laws which require far profounder investigation than has been yet accorded to them, and we trust that those of our friends who may enjoy the opportunity will endeavour to discover the mediumistic and other conditions under which spirit-power is thus enabled to clothe itself with the corporeal semblance of humanity. Perhaps it may not be superfluous to remark here, that on the present occasion, from the moment the light was extinguished, the entire company, including Miss Fox and Miss Ogden, joined hands, thus forming a closed circle that left no hand at liberty; so that any supposition based on the phenomena being other than genuine is altogether untenable, and they therefore remain to be accounted for by the savants of this generation or that which is to follow.

We were now informed, through the alphabet, that Mrs. Holmes might be admitted to the circle, and on her joining it the egg-shaped light reappeared. Then it was announced that the Rev. John Manners might be admitted, when the phenomenon of the light was again manifested. We were then told that Mr. Manners should leave the room and the Rev. D. F. take his place, and it was noticed that when the latter gentleman took his seat at the table, the raps, without any light, became so loud that Mrs. Gregory felt alarmed for the safety of her furniture. This, however, soon ceased, when the mildly-beaming light reappeared as before. Lastly, Mr. Peel was admitted, but the power of the medium was now apparently exhausted; for, although the presence of Mr. Peel at a circle is well known to be favourable to the evolution of spiritualistic phenomena, nothing occurred after his admission to the table, save the usual "good night" from our departed friends, given through the alphabet.

It is perhaps worthy of remark that Miss Fox, in all her extensive experience, had never before seen the process by which the raps or "echoes" are produced manifested so distinctly as on this occasion; thus indicating that the moral and physical conditions obtainable in Britain are not less favourable than those in the States, all that is required being the establishment of proper harmonic relations in the circle. This is a fact of considerable importance in its bearing both on the theory and practice of Spiritualism, and seems to favour the view that, other things being equal, old countries powerfully suffused with the psychic influence of many generations of civilised men are better sites for the development of spiritual phenomena than geographical areas less effectually "humanised."

We have had the pleasure of an interview with Miss Fox, who has recently arrived in London, accompanied by Miss Ogden, an American lady who is travelling with her. A special interest is attached to this lady on account of the fact that she was the first spiritual medium, as it was in her father's house that the "knockings" were first interrogated and intelligent responses obtained. We found her an affable, pleasing lady, of medium stature, whose general appearance is faithfully represented in the engraving of her attached to No. 7 of Mrs. Hardinge's "History of Modern Spiritualism;" in which publication may also be found an account of the advent of Spiritualism in the Fox family, and the sufferings they had to undergo because of their mediumship. We understand that Miss Fox will receive no invitations as a professional medium. Her expenses have been defrayed by Mr. Livermore, and she will only give sittings in those families which may be privileged with her visits. This information appears to be necessary on account of the many pressing invitations which Miss Fox is receiving to give seances. In another place we furnish an account of the phenomena which have occurred through her mediumship. Her arrival in this country has excited a great deal of interest, which is not to be wondered at, seeing the momentous issues that have proceeded from the very unusual movement which took its rise in her early home.

MISS LOTTIE FOWLER AT MRS. MAKDOUGALL GREGORYS.

MISS LOTTIE GREGORY.

On Friday evening a distinguished company assembled at 21, Green Street, Grosvenor Square, to witness Miss Lottie Fowler's powers as a test-medium. A circle of about twenty ladies and gentlemen having been formed, joined hands so as to constitute a medium taking her place among them. In a very short time it became obvious that she was passing into a trance, and after doing so she rapidly diagnosed the constitutional condition of several persons who were present, feeling their symptoms sympathetically. She then proceeded to describe the spirit-friends of a lady, whose dress and appearance, together with the manner of his death, which resulted from an accident while in the discharge of his duties as a naval officer, were briefly but clearly described. She then went up to a gentleman, of whose connections she could know nothing, and informed him that his father and one of his brothers were dead, but that his mother and an elder brother were still alive, but not in this country; this being true to the letter. In this way she passed round the circle, assisting her descriptions of both living and deceased persons by a considerable amount of lively pantomimic gesture. Altogether, Miss Fowler struck us as the most impressive medium we had ever seen. Her mind is a moral camera that reflects the hue and form of every object brought within its range, whether by insight or sympathy, and we should certainly advise all who are interested, either in psychology or Spiritualism, to avail themselves of the opportunity afforded by her presence in London to witness a phase of mediumship which, at present, is so rare in the metropolis.

The desire to witness Miss Lottie Fowler's mediumship has been so unremitting as to induce her to give another seance at 15, Southampton Row, on Tuesday next. The admission will be 6d. for each person, as before. It is desirable that all who wish to attend should be present before eight o'clock.

THE DIALECTICAL REPORT.

The report on Spiritualism, by the committee of the Dialectical Society, has at last been published. As might have been expected, its experiments and conclusions have been virulently assailed by the newspaper press. This indicates the tendency of the report, and the genuine manner in which the committee have investigated the phenomena under consideration. Had they merely given the subject a partial glance, suppressing testimony in favour of Spiritualism, and manufacturing all kinds of unfair expressions adverse thereto, they would have gained the encomiums of the newspaper writers. On the other hand, the committee freely opened its tribunal to the testimony of both sides, all of which they have freely and fully given to the world. They were not, however, content with this step, but instituted sub-committees for the purpose of investigating the subject by practical experiments. So far as these committees or circles were enabled to prosecute their investigations, they substantiated the testimony of the Spiritualists in the most indisputable manner. Indeed, a great number of the committee have identified themselves openly and heartily with the movement called Spiritualism; and we may look upon their labour, and the report which has resulted therefrom, as a genuine acquisition to the literature of Spiritualism. This at once explains the adverse attitude of the Press. It is a question whether, in recent times, any work has appeared which has called forth such universal criticism as this report. We cannot quote the arguments used by its critics, as they are seldom to be found, their columns being occupied by the usual invective and misrepresentation which assail everything of a spiritual tendency. We shall have great pleasure in bringing the more salient points of this book before the notice of our readers. It is not exactly a work for Spiritualists, as they are already in possession of the greater portion of the matter it contains. It is eminently adapted, however, to those outside the movement, and Spiritualists should see that it is brought before the public as prominently as possible. We may add that it may be obtained for perusal at the Progressive Library.

A VISITOR FROM THE FAR WEST.

A VISITOR FROM THE FAR WEST.

We have been favoured with a call from Mr. William S. Godbe, of Salt Lake City, the leader of the new spiritual movement which is stirring up such interest in the land of Mormon. It will be remembered that Mr. Godbe's brother was in London a few months ago. We hope to give the members of the Spiritual Institution an opportunity of meeting Mr. Godbe some evening soon. Our visitor brings a letter of introduction from our old and revered friend, John M. Spear, who writes from Salt Lake, dated September 17. In company with Mrs. Spear, he had travelled all the way from San Francisco to meet Mr. and Mrs. Tebb, but these friends had left before he arrived, much to his regret. The October number of *Human Nature* contains a nice article from Mrs. Spear, on what she observed in Utah. It will be read with much interest. A map of the Pacific Railway and a fine series of engravings are given gratis with that number of *Human Nature*.

A Letter from Mr. Peebles informs us that his life, "The Spiritual Journey Ours,—Thanks for your kind letter. We shall be glad to be favoured with your remarks. You will see that we have adopted your suggestion.
T. C. Davies, Manchester.—Next week.

On Sunday evening a crowded assembly met in Mr. Cogman's school-room to witness the mediumistic efforts of Miss Fowler. The desire to be present was so great that quite a number of applicants were refused admission. The success of the medium was more remarkable than in any other instance since her arrival in London. She was successful in every case, but particularly so in that of Mr. Steele, of Clerkenwell. She told him that he possessed a ring, and described the initials it bore. She then personified the deceased of Mr. Steele's son, to whom the ring had belonged, and every particular was strikingly corroborative of what Mr. Steele has on former occasions declared in giving his experiences of Spiritualism. The details given by Miss Fowler were, if anything, more minute and complementary than those which had been previously stated. She passed round to Mr. Herne, Mr. Andrews, and others, and gave vivid descriptions of departed friends, family relations, personal history, &c., and detailed the fate of absent persons. In one case she told a gentleman that his mother died when he was an infant, but that he had had a stepmother, who died recently. The meeting was hearty in its appreciation of Miss Fowler's mediumship, and tendered her a warm invitation to give them another evening when convenient to her.

SUNDAY SERVICES IN CAVENDISH ROOMS.

Great efforts have been made by many of our friends to find a suitable place in which to resume the series of Sunday Services. The Cavendish Rooms were engaged, and all attempts to find another hall were unavailing. Now the Cavendish Rooms are disengaged, and, in addition, have been handsomely redecorated. They have been secured for the winter, and the series will be resumed on Sunday evening next, at seven o'clock prompt. We hope to see our old substantial friends in their wonted places, and such an accession of new visitors as will fill the room to overflowing. Chairs may be secured by writing to the Treasurer, Mr. James Burns, Spiritual Institution, 15, Southampton Row, W.C.

MRS. HARDING'S HISTORY.

Public Free Library of the City of Manchester,
Chief Librarian's Office, October 25, 1871.

DEAR SIR,—I beg to acknowledge the receipt of the seven copies of Mrs. Hardinge's handsome book, and to inform you that I have forwarded to Mr. Danby the Committee's acknowledgment of the donation, signed by the chairman.—I am, dear Sir, yours respectfully,
J. Burns, Esq. A. CASTANEDA, Ph.D., Chief Librarian

of the above polite note does credit to the manners and enlightenment of the City of Manchester. The managers of some libraries have been as narrow and unfair as to refuse Mrs. Harding's book. The example of Manchester will have a salutary influence on those custodians of popular knowledge who would dare to commit the treasonable offence of shutting out the light because it does not agree with their state of mental darkness. We have also a word to say to our friends the Spiritualists. We think other cities and towns' libraries might be supplied with this great work if all Spiritualists did their duty like our Manchester friends.—
—
Ed. M.]

Mr. Moran's seances on Friday evenings, at 15, Southampton Row, are attracting greater attention than ever. Last Friday the rooms were quite full, and the matter presented was of the highest intellectual type. These meetings have become the rallying point of much of the intellect of the movement.

WHAT SPIRITUALISM DOES.—A correspondent observes: "The *Messenger* and pamphlets you sent me have led me to inquire into and become convinced of the truth of Spiritualism. Previous to that I doubted the truth of an after existence—in fact (with shame I make the confession), *I was an Atheist*. Now I am striving to spread the truth. I have established a circle at my house. I got several copies of the *Messenger* through my bookseller, which I think is an excellent way to increase its circulation."

The lovers of good music will be pleased to observe that our distinguished friend, Madame Lucie Sievers, is about to commence a series of popular concerts in St. George's Hall. The first will be on Friday evening, the 10th instant, and they will be continued on every succeeding Friday evening. Madame Sievers is supported by the very *élite* of the profession, and her announcement displays an array of eminent talent which is seldom to be found assembled on one occasion. Madame Sievers informs us that she has obtained and set to music some beautiful and appropriate verses from the spirits, through the mediumship of Mademoiselle Huet. This piece, we understand, will appear in the programmes of the forthcoming concerts.

How bless'd the soul who faithfully returns
To Him whose loving heart with pity yearns,
Who waits to clasp within his fond embrace
The erring child that flees its father's face ;
Whose holy name an oasis should be
In desert scenes of human misery.

Time is a link in life's eternal chain,
Yet incomplete, and death begins again
To form the circlings of a life divine,
From soul-beams gathered from the shores of time,
Creation's cradle, where the nursing soul,
Submissive, bends to virtue's sweet control;
Or else, through cultured ignorance, incline
To spread the tendrils of a fruitless vine;
And thus the world, from age to age, has roll'd
Through darkness dire, and sorrows untold.
The selfish sire transmits to sordid son;
The son, in blindness, bears the curse on;
Till nations echo with the fearful cry—
It is a dread and awful thing to die!
And th' plainest truths that nature ever spoke,
Since this fair world in God's conception woke,
Contemned, despised, and branded as a lie,—
A curse for time, and through eternity.

S. Goss.

The Spirit Messenger.

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

October 27.

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

Questions proposed by James Brown, Esq., Edinburgh.

Q. In spirit-life, has the origin of man been traced?—as the latest scientific theory in this life says that man has not been a special creation, as our theology teaches, but that he has risen step by step, through natural selection, from the lowest grade of vertebrate life.—A. So far as our experience is concerned, we have always found that each distinct class of life, animal and vegetable, in its present form, is due to something previous, and that preceding species have also been developed from inferior forms; hence the latest scientific theories approach nearest the truth. We have one remark to make, however, on the creation of man, namely,—though man's physical development is an improvement on that of the monkey tribe, yet he is not necessarily related thereto. Those animals exhibit a form through which organisation had to pass in the career of progressive development on its way to the attainment of the human form, the highest with which we are acquainted. Our experiences are directly contrary to the theory of man's special creation.

Q. Certain ages and epochs of time produces men of transcendent talents and genius, who give a forward impetus to human advancement. Can you say whether such is a mere chance production of nature, or is decreed by a supreme creating Power?—A. The tendency of all epochs is towards accumulation, and the learning of a certain era precipitates itself into some representative man or woman. Such representative mind is the necessary consequence of the immutable principles of progress. Having been found susceptible, it will be taken hold of by the inspiration of the spiritual world, and, so inspired, will give forth thoughts and ideas which become a rich inheritance to mankind, and stand up a brilliant mark on the footprints of ages. It is simply a development of those laws emanating from the Supreme.

Q. Does man's ultimate destiny still remain a mystery even in spirit-life?—A. As we have never met anyone who has traversed the whole road, who can say what the ultimate destiny of man is? We know nothing until we have experience. We may conjecture, but it is still only conjecture.

Q. Does the quality of the food we eat constitute the spirit of thoughts we think?—for it is said that "he who drinks milk thinks milk."—A. As to the influence of food upon the mind we may state a few facts. The body of man constitutes a machine whereby his mind manifests itself. In accordance with the quality of the machine, so will be its performances. If it is in a healthy state, these will be perfect, and the mental manifestations clear and cogent. If the body is out of order, there is a consequent deterioration in the manifestation of mind. Therefore, our food influences our thoughts in proportion as it properly sustains and nourishes the body. Thought eliminated from the mind clothes itself with the material derived from the body.

Q. At a former seance you stated that in spirit-life nothing is known of God's individuality or locality. What is the belief in spirit-life regarding the mystery of God's not revealing himself personally to his creatures, even in spirit-life?—A. First, we find no necessity for God's revealing himself personally. The argument of personality implies locality, and locality partiality. On the contrary, it is observed that universal Mind pervades everything. In ourselves we discover a miniature representation of the whole cosmic series of creation. Thus the mind, that essential portion which constitutes our entity, is a counterpart of the infinite Soul, while the spiritual and natural body represent the spiritual and physical realms of existence—the attributes of the infinite Mind portrayed by the finite. We contain the infinite within us. Let me ask one question: Who understands the mystery of self? We only know ourselves at second-hand, through the medium of the organisations we inhabit. Take away the body and its functions, with the consciousness derived therefrom, and what can we know of ourselves in the abstract?

Q. Is our memory of facts retained in spirit-life?—A. Knowledge is eternal, the essence of which forms a portion of our future life and consciousness through all time. More facts connected with the necessities and phenomena of being as connected with matter and time pass away, as the occasions which call them forth are no longer existent.

In the course of a pithy address, replete with apposite remarks,

THE STROLLING PLAYER

gave a view of the social edifice in which mankind exists in civilised communities. The foundation he described as Selfishness, and therefore rotten, imperilling the whole structure. The lower storey was called Social Life. The spirit gave a graphic description of the numerous anomalies existing in society. The second storey was called the Political Room, and was reached by a rickety pair of stairs. In this filthy chamber were congregated the perfection of human craft, villany, and moral refuse, where the chains of oppression were forged for the enthrallment of the labouring masses. The upper storey, the residence of Society's Religious Thoughts, was ascended by a gangway whose longitudinal planks were composed of hypocrisy, with cross-bars of professions, pious frauds, and persecutions. In this gloomy and cobwebbed garret dust was collected wherewith to blind the eyes of the people against Progressive reforms of every kind. In one corner stood a vase containing the "blood of the martyrs" of all ages, implying that the churches and sects, by their actions, had sown within their own bodies the seeds of their ultimate dissolution. This condemned edifice was to be replaced by one built upon Individual Development instead of Selfishness. The existing materials would have to be cleansed from the filthy adhesions which had accumulated around them. Some humorous illustrations were introduced as to what would be done with this rubbish, so as to leave the ground clear for the erection of a new

building. The opinion was given that it must be swallowed. There was no hiding away or covering up of wrong; every man would have to see the moral dirt which he had created. In other words, Compensation was the spiritual law whereby every soul would be judged.

PHENOMENA UNDER TEST CONDITIONS.

To the Editor of the Medium and Daybreak.

SIR,—Under the strictest and most indisputable test conditions, the experiments with the cabinet were repeated at Mrs. Berry's on Wednesday last. At the cost of much time, trouble, and great pecuniary expense, that lady has made such perfect arrangements as to entirely preclude the possibility of a doubt as to the reality of the manifestations. The cabinet has been before described as a closet, about six feet in depth, let into the wall of an ordinary chamber, furnished with a seat at the extreme end, on which the media are placed. They were formerly confined only by a wooden wicket across the closet, secured by an ordinary padlock, to which it had been objected that there was a possibility of their obtaining a duplicate key, and so release themselves. This objection, to some extent, weakened the strength of the test conditions, which Mrs. Berry is so anxious should be without a flaw. To obviate this she has made the following arrangement, so as to increase the security as well as to add to the comfort of the media, who were dreadfully cramped in their original position.

The recess is divided into two compartments—an inner and an outer—by folding iron gates, made of light bars about 2 inches or 2½ inches apart, through which it is absolutely impossible to pass an arm. They reach from the ceiling to within three or four inches of the floor, and are fastened with a strong patent padlock of Barron's make, to which there is no second key. When the time arrived, Messrs. Herne and Williams were admitted to a first view of their prison, and without any preliminaries entered the inner compartment. The gates were closed on them, and Mrs. Berry handed to me the lock and key. I secured the gates and returned the key to her. During the whole evening she would not allow this key out of her possession, save when I used it to lock or unlock the gates. The outer doors being closed, we sealed ourselves in expectation, and soon heard the spirit-voices complaining of the difficulty they experienced in overcoming the obstruction presented by the iron barriers.

We asked them whether they were really the spirits who used to manifest through the Davenportes. They said they were, but had only before had to operate against wood or rope—had never tried iron, and therefore did not understand how to act with it at first. Katie, however, declared her intention to overcome the difficulty if we would remain quiet.

We heard the voices for some time talking to each other as though they were holding a consultation; and after exercising some considerable patience, we were at length rewarded by seeing hands protrude from the apertures in the outer doors and draw back the curtains in order to manifest themselves to our view. A noteworthy peculiarity of one of the hands so manifesting is, that it is in colour of that of a negro. We are informed that it is Katie's, as she was, when in earth-life, descended from that race of people. Our spirit-friends seemed much delighted at their success, and we were pleased to find that they were able to manifest under conditions by which we can defy the world to say that there can be any fraud. The media were thrown into a deep trance during the whole time of the experiment, and were very much exhausted when they were released.—Yours faithfully, H. CLIFFORD SMITH.

THE WORKS OF T. L. HARRIS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In page 327 of the MEDIUM I find the following quotation, attributed to "Golden Chain Recitations":—

"Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeons dire;
Or stay the soul when it soars away,
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that grow,
The spirit ascending, all answer, No!"

Will you allow me to state that this extract is really taken from a poem called "Odora," by Thomas Lake Harris, and was published in volumes 3 and 4 of the *Herald of Light*.

I am glad to find that public libraries are receiving copies of works on Spiritualism; but I wish Spiritualists would present copies of Harris's "Arcana of Christianity" to these libraries. This work seems to me to be at once the most practical and sublime of any that have yet appeared, and solves problems in a way which, to my mind, no other work does. There is, I regret to say, prejudice in the minds of many Spiritualists against Harris, arising from the erroneous idea that he now repudiates Spiritualism as evil. This is an error, in my judgment. Harris merely points out the dangers which arise from careless spirit-intercourse—(and what good thing is there that cannot be perverted?)—and warns us to be on our guard against the falsities and malignity of evil, or, if the word is objected to, "unprogressed" spirits. For my own part, I can only say that no writings in universal literature give me such instruction and satisfaction as the writings of this author.

Trusting you will be able to find room for this letter, believe me yours faithfully, ED. WM. BERRIDGE, M.D.

254, St. Paul's Road, Canonbury, N., October 17th, 1871.

[Mr. Harris's "Arcana" has been out of print for years. Why is there not a new edition issued? There are undoubtedly many dangers connected with spiritual communication, as well as in intercourse with our fellow-men in the flesh, and of these difficulties Spiritualists cannot be too well informed.—ED. M.]

INSANITY AND SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—The Editor of the *Daily News*, in a late article on Spiritualism, absurdly believes all spirit-manifestations to be the action of odic force, &c. Connected with spirit-manifestations and communications is the exhibition of intelligence, which can belong alone to living beings.

of earth and in the spirit-spheres. Is odic force a living intelligence? Can it utter either truth or falsehood? And if it be capable of manifesting intelligence, and has done so, it betrays a low nature; for it has hitherto been on the side of falsehood, as the powers manifesting, on being questioned, have declared themselves to be departed spirits. Moreover, they declare they are permitted of God to communicate with mankind, to make known their varied spiritual states and progressive expectations; and this is often done in language and with thoughts as elevating as anything proceeding from earthly minds; and their communications are new and necessary facts for our serious consideration and acceptance, and connected with future existence. As well may it be asserted that it is electricity that forms and transmits the intelligent communications conveyed by telegraph, and not that electricity is used by humanity for the purpose; or that intelligent communications can be wrought by odic force or animal magnetism, &c.

It is by persons entertaining such notions that Spiritualists are treated with hostile contempt as being fools, and dangerous to the well-being of humanity.

The *Daily News*, with regret (for what intent?), makes mention of Spiritualists having become mentally afflicted, insane, and paralysed. Do not numbers of people of the world, and also religionists, when happening to be made unduly anxious, become thus afflicted? Do people infer that religion should be laid aside because numbers of anxious religionists have thereby unhappily become unbalanced, deranged in bodily health, and also in mind? There are spirit healing mediums capable of ameliorating and curing such afflicted ones.—I remain, &c., October 19, 1871. Y. Z.

[We would be glad to ask Dr. Edmunds, as well as the Editor of the *Daily News* (or the writers therein, if it has not got an Editor) whether any Spiritualists whom they have known become paralysed were not also inveterate tobacco smokers? It is quite possible that a person predisposed to insanity may become a Spiritualist, and probably a medium; but are there not hundreds of thousands of non-Spiritualists as mad as March hares? In fact, it is not saying too much to infer that there must be a sorry defect somewhere, or men could not be found to deny the greatest fact in nature after their own existence. We do not imply that all non-Spiritualists are insane, but hope we have said enough to show the folly of the medical and editorial logic referred to. No danger of Spiritualists going "daft" while they have so many able Editors, learned Doctors, eminent Scientists, and—blockheads to laugh at.—Ed. M.]

NEW GROUND BROKEN.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Three weeks ago Progressive principles were introduced for the first time into our little town. Mr. C. W. Allwood, travelling phrenologist, &c., has been delivering lectures on Phrenology and Mesmerism, spicing them with an admixture of Teetotalism and Spiritualism. The first three are not strangers to us, and of course the professor met with no opposition; but in preaching the latter he was like Paul at Athens, and, as he said, found it very hard work to clear away the brushwood to prepare us for the reception of the truth. However, some of the more intelligent among us were of opinion that these principles were not to be shelved and put aside with a laugh, so we bought a few numbers of the *MEDIUM* and the "Spirit-Manifestations." Mr. Allwood told us he was not a medium himself, but we arranged for a sitting in the hall in which he was lecturing; eight of us were present, but no manifestations occurred. Of course there may have been natural or spiritual causes for this; the room was very cold, we had no ladies amongst us, and our conversation soon degenerated into chaff and expressions of scepticism on the part of some. Nevertheless, a few of us are determined to give the matter another trial under more favourable circumstances. One or two of the number have taken part in "table-turning," and are therefore convinced that there is *something* in it; but whether it is to be attributed to natural or other causes we are at a loss to determine. We have no doubt that, in the words of the immortal bard, "There are more things in heaven and earth than are dreamt of in our philosophy," and would like to be convinced of either the truth or error of Spiritualism. Should anything occur to remove our doubts, I will write you again and inform you of it. One result of Mr. Allwood's advocacy of this doctrine I and others were grieved to see. Being a staunch teetotaler, he sought admission into our Good Templars' Lodge, and was proposed by our District Deputy, but he was rejected, the openly expressed reason being his belief in and advocacy of Spiritualism, and this in spite of the excellent precedent we had in the fact that you, Sir, were a brother, and the printer of our "Constitution," &c. I sincerely hope he will be more fortunate in his next attempt to join the order.—I am, Sir, yours respectfully,

WM. E. STOTT.

Steford, Lincolnshire, October 23rd, 1871.

[Spiritualists should on no account make public attempts to produce the phenomena where the conditions are unfavourable. The family circle is the best place for all incipient experiments, and there the sitters are free from the tricks and suspicions of strangers. To exclude Mr. Allwood from the order of Good Templars because of his Spiritualism is a most unwarrantable proceeding. Write to the G.W.C.T.—Ed. M.]

THE BIRMINGHAM PSYCHOLOGICAL SOCIETY.

To the Editor of the *Medium and Daybreak*.

MY DEAR SIR,—Knowing the interest you take in all our movements, I have ventured to write, informing you and your readers that the Birmingham Spiritualists and friends have formed themselves into a society with the above title. The Society has taken the Public Room, 31, Paradise Street, and intends holding seances and debates on week-day evenings, a conversational meeting every Sunday morning, and a public lecture every Sunday evening. The first public meeting of the series was held last evening, Sunday, Oct. 29th, and, although only announced the previous day, about sixty persons assembled. The meeting was opened by singing "There is a land of pure delight," Mr. Hill playing the accompaniment on the harmonium. The chairman (Mr. Hawkes), after making a few preliminary remarks on the universal fatherhood

of God, called upon Mr. Robert Harper, who delivered an admirable discourse on "Popular Objections to Spiritualism." The lecturer answered completely all the common objections, and criticised rather severely the article on Spiritualism in the current number of the *Quarterly Review*. At the close of the lecture, questions were asked by a local Secularist, and answered by Mr. Harper. After singing "Jerusalem for ever bright," the meeting was closed. An after-business meeting was held, at which all interested in the Society, or wishing to become members, were invited to be present. The following officers were elected, with a committee of twenty ladies and gentlemen:—President, B. Hawkes; Treasurer, A. Franklin; Secretary, H. W. Jones. It is intended also by this Society to hold an occasional tea meeting and conversazione.—Yours sincerely,

H. WILLIAMS JONES, Honorary Secretary.

193, Aston Road, Birmingham, October 30th, 1871.

[The above information affords us especial pleasure. Birmingham contains a number of earnest and talented Spiritualists, and we are glad to see them put on the harness.—Ed. M.]

PROGRESS AT NOTTINGHAM.

To the Editor of the *Medium and Daybreak*.

SIR,—Seeing the numerous acknowledgments in the *MEDIUM* of the different libraries on receiving from the London Committee and others the beautiful work by Mrs. Emma Hardinge, "Modern American Spiritualism," it was suggested that one should be presented to the Nottingham Free Library, and accordingly a subscription fund was started, and I am happy to say the Nottingham Free Library is in possession of one of those splendid works. I hope that in a short time all the libraries in England will be in possession of one of them.

We have opened the winter season by starting the Mutual Improvement Class, every Monday evening; each member pays 1ld. per week, which is to be solely used for purchasing books, of which we have agreed to make a permanent library, and we shall be very glad if some of our friends who are interested in public libraries will present the Nottingham Lyceum Permanent Library with a book, so that we may have a nice collection to make a start with.

All receipts shall be acknowledged in the *MEDIUM*.

We have received from John Scott, Esq., Belfast, a beautiful gift of books, papers, and pamphlets, some of which we shall keep in the library; and to him we tender our warmest thanks through the columns of your paper.

We are about to begin to raise a Building Fund, in order to get a building with every convenience. But more of this I will let you know in course of time.

All books sent for the library will be thankfully received by

52, Hawkridge Street, Nottingham.

JOHN B. HERRON.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

A special seance, under the auspices of this Association, was held on Thursday evening, October 26, at the Rooms, 74, Navarino Road, Dalston, when the services of J. J. Morse, trance-medium, were engaged for the occasion. Mr. Thomas Wilks, President of the Association, in a few well-chosen remarks, introduced Mr. Morse to the audience, and stated that the communications given from time to time through Mr. Morse's mediumship had done much in bringing conviction to his mind of the truth of Spiritualism. Mr. Morse was readily entranced and controlled by his spirit-guide, "Tien Sien Tie," who gave a most able and eloquent discourse upon "Phenomenal Spiritualism." In an exceedingly lucid manner the spirit explained the means by which the various phases of manifestations are produced, and enlarged upon the philosophy involved. At the close of the discourse, which lasted upwards of an hour and a half, the spirit replied to many questions from the audience in a most ready and satisfactory manner. The second control was by the spirit familiarly known as the "Strolling Player," who, in his usual jocular style, made many pertinent remarks, at the same time enforcing a few wholesome teachings upon his hearers. A cordial vote of thanks to Mr. Morse and the spirit-friends for their kind services was proposed by Mr. William H. Harrison, which was seconded by Mr. J. Sparey, and carried by the audience with acclamation. It was highly satisfactory to observe that the Rooms were well filled with an intelligent and respectful audience, and as there was a small charge for admission, the receipts more than covered the incidental expenses incurred. It is therefore to be hoped that the Committee will feel encouraged to make arrangements, during the ensuing winter season, for periodical special seances with various professional media. The Secretary and Treasurer, Mr. T. Blyton, will gladly render any information in his power as to the movement in his district, and will give every facility to inquirer resident in the vicinity, in conformity with the rules of the Association.

We have received for Mrs. Marshall, per J. B., the sum of £1.

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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily. If the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychic atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MEXICAN CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and peevish people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The violent and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, produced by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Can-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and the same person should be in a passive rather than an active state. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very positive apart from the manifestations. Sitters should not desire anything in particular, but wait in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When in the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The same courtesy and consideration as you would desire for yourselves if you were time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerably.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps, for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the spirits may write by themselves, then a pencil should be placed in the hand, when the spirits use it automatically. Other sitters may become entranced, and sometimes impress mediums, or the vocal organs of such mediums to speak. The spirits sometimes impress mediums, or the vocal organs of such mediums to speak. The spirits sometimes impress mediums, or the vocal organs of such mediums to speak. The spirits sometimes impress mediums, or the vocal organs of such mediums to speak.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with the following Publications at the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

The following Publications are useful:—
Concerning Spiritualism, by Gerald Massey. 1s. Cloth. 2s.
The Creed of the Spirits; or, the Religious Influence of Spiritualism, by Emma Hardinge. 10s.
On the Spirit-Circle and the Laws of Mediumship. A Lecture, by Emma Hardinge. 10s.
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Modern Spiritualism, by J. F. Mearns. 1d.
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