

# THE MEDIUM

## AND DAYBREAK.

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

# SPIRITUALISM.

No. 84.—VOL. II.]

LONDON, NOVEMBER 10, 1871.

[PRICE ONE PENNY.]

### THE DIALECTICAL REPORT AND THE SPIRITUALISTS.

In justice to the truth and to the great body of Spiritualists who have laboured for years in the evolution of the phenomena and in the investigation of their causes, we do not imply that the proceedings of the Committee of the London Dialectical Society are in any way superior, or, in some respects, even equal to much that has been reported in our own columns. Yet the work above mentioned presents one feature to which reports of spiritual phenomena as published by us cannot lay claim. We refer to the fact that the book is edited by a body of persons who cannot, in the strict sense of the term, be said to be Spiritualists, or identified with the movement. It is sometimes true that many of those who went into the investigation quite unacquainted with the subject, and, in fact, rather prejudiced against it, are now thoroughly conversant with the work of Spiritualism. It must not be forgotten that the investigation was undertaken, in the first instance, upon the motion of Dr. Edmunds, as a member of the council of the society. This we have from the Doctor's own pen, together with the further statement that he is not yet convinced of the reality of the phenomena. These confessions give additional value to the findings of the committee in the eyes of the outside public. The Spiritualists are not slow to appreciate these points, and hence the volume is being utilised by some of our active friends by being circulated among those who would not read a Spiritualist publication, but will gladly give heed to statements emanating from neutral parties. This good work we intend to stimulate as much as possible, and, for this purpose, will proceed from week to week to give extracts and comments, such as we think will place the merits of the work before our readers, and induce them to bring it in the hands of their friends as extensively as possible.

The report comprises 412 large-sized pages, printed on good paper, and neatly bound. The first section is occupied by the official declarations of the committee and sub-committees appointed to investigate practically the nature of the phenomena. This is undoubtedly the most important part of the work, and should be extracted and published as a pamphlet. Then follow communications from individual members of the committee, the value of which is extremely questionable, unless it be to show the more brilliant contrast of facts with personal opinion. A large section is occupied by the minutes of the committee which met from time to time to receive statements from leading Spiritualists. This kind of evidence commences with a report of a speech from Mrs. Hardinge, followed by a paper from Mr. Jencken. Then comes the evidence of Messrs. Sunkiss, Coleman, Varley, Jones, Hunter, Home, Hockley, Damiani, the Misses Houghton and Douglas, and others. The evidence of the opposition scarcely manifests itself, so overwhelmed is it by the mass of testimony derived from the Spiritualists. Some curious opinions are given by Demonologists and sectarian Spiritualists, which we shall notice in due course. The third section of the work is devoted to correspondence from Spiritualists and non-Spiritualists. The famous and foolish letter of Professor Huxley occupies a leading position, and is followed by a number of others of various degrees of excellence, one of the most valuable of which is from the pen of William Hewitt. Upwards of fifty pages, devoted to communications from non-members of the committee, are occupied by a paper from Marion; then follow the Countess de Pomar, Camille Flammarion, and a short but lucid and practical essay from James Burns. The notes of seances which follow are very similar to those which appear from week to week in our own columns. The book concludes with the minutes of the sub-committees. Those of Sub-Committee No. 1 are very full and practical, while those of No. 3 indicate the results of only six experiments. The other sub-committees have not yet extended list of works on the subject, together with an index to names, treated in the book. Next week we shall, in a more specific manner, call the attention of our readers to the peculiarities of some definite portion of the work.

We may observe that the price is rather high, namely, 15s. But to committees which are desirous of presenting the work to libraries, or lending it among their members and friends, the proprietor of the Progressive Library and Spiritual Institution would be disposed to supply the volume on the best possible terms, as a means of promoting the cause.

Amongst the unpunished rogues and charlatans of the age must be classed many who live by writing lies in the newspapers.

### MISS LOTTIE FOWLER'S MEDIUMSHIP.

To give a definition of the organic conditions conducive to mediumship is a physiological task which we do not attempt in the present instance. Although the fact appears indisputable that bodily conditions affect the various forms of mediumship, yet it is far from being settled whether the power proceeds from some peculiar conditions of the tissues of the body or from the emanation of a specific nerve atmosphere around the person. Probably both of these conditions have to do with mediumship, as in all cases a very high degree of nervous susceptibility is apparent. A casual observer might sometimes be mistaken as to this peculiarity. We have observed mediums who were exceedingly thin and attenuated, and others, again, who were very stout and full in person. A close inspection of their organic state, nevertheless, manifested the fact that in both classes the nervous temperament was very highly developed, and in an exceedingly susceptible state. The lymphatic accompaniments which in some instances go along with the nervous types do not seem to impede the mediumistic function, but rather give it more scope and a greater variety of phases of action. In the case of Miss Fowler, a high degree of nervous excitability exists, together with a scarcity of the more physical elements of organisation. The head is proportionately large, well formed, and sharp in development. The face is long, the body slim, graceful, and well proportioned, and the bones small and finely articulated. The nervous susceptibilities are so connected and continuous that any pressure on the foot is at once communicated to the brain in the form of a local pain. Similar responses are obtainable on exciting other parts of the organism. We have seen the same peculiarity manifested by another medium of quite a different build of body, yet temperamentally the same, when the state of the nervous system is rigidly scrutinised. Both this lady and Miss Fowler became mediums spontaneously—indeed, were born mediums, and never required to pass through that stage familiarly known to Spiritualists as development. If space permitted, we would gladly go further into these details, as it is from the study of mediums that most scientific light will be thrown upon the question of spirit-control; but our object this week is to call attention to some facts in Miss Fowler's experience which we have been forced to postpone from week to week on account of the pressure of other matters.

Miss Fowler is about twenty-five years of age, and was born in Boston, Mass. She has been told that, when a child, she had the power of curing bad eyes by breathing on them, and she was always fortunate in finding things. Beyond these very remote indications, no psychological power occurred in her experience till about four years ago. Corroborative of her own career, it may be stated that her mother consulted a medium some twelve years ago in reference to lost property, and was told that she had a daughter at home who was endowed with remarkable powers, but as the mother had no faith in such pretensions, she did not put this opinion to the test. Subsequently Mrs. Kate Smith, who had been Miss Fowler's nurse, visited Mrs. Bond's circle in Boston, and was told by the spirits that she had brought up a little girl who was a good clairvoyante. Seeing Miss Fowler soon afterwards, she induced her to sit in her family circle to see whether she was the person to whom the spirit referred. Miss Fowler treated the matter as a good joke, and while indulging in her light-hearted merriment she passed off into the trance, and gave abundant evidence of her power to supply information on subjects with which she was totally unacquainted. For several months Miss Fowler gave hundreds of tests to all who came to that circle freely and readily. Her reputation as a clairvoyante soon became known, and to protect herself from the importunities of the many who desired to consult her, she was induced by her friends, who saw the value of her gift, to make clairvoyance a profession.

Strange as it may seem, all this while she was sorely convinced of the wonderful power she exercised. Sometimes she would not believe that she was entranced at all, and could not credit the marvels that were repeated as having occurred while she was in an unconscious state. As to the agency of spirits in the matter, she had not the most remote conception of it. About two years ago her mother passed away; a few days afterwards she saw her mother's spirit, and the impression she then received entirely convinced her of her mediumship, in addition to her former theory of a natural gift which she considered accounted for her experiences. During the last three years Miss Fowler has visited professionally the principal cities of the eastern portion of the United States. In that time many striking instances of her powers have occurred, some of them of a public character. At Whitehall, New York State, a young lady had been missing, and on the



clairvoyante being consulted, the spot in the canal was pointed out where the body was afterwards found. Incendiary fires had prevailed in Rutland, Vermont; in the trance Miss Fowler discovered the originators, and they were taken and punished. At Worcester, Massachusetts, a child was lost; Miss Fowler told of the well in which the body was found. Miss Fowler resided at the Atlantic Hotel, Bridgeport, Conn., for three months. During that time she was visited by various employes at the cartridge factory. In the trance she indicated that an explosion would take place in six weeks from that date, at 3.30 p.m. The rumour spread amongst the hands, and they all absented themselves except one man. The magazine exploded on December 16th, 1870, two days after the six weeks expired, and the one man who disregarded the warning was killed. This occurrence was published widely in the American papers, and rendered Miss Fowler famous. We shall give additional particulars at another time.

### A NEW LUMINARY.

The first number of *Freelight* comes to us, containing several apologies and notices respecting Spiritualism. It recognises the free expression of opinion, but the Editor has evidently a struggle to maintain his principles and his friends at the same time. Spiritualism is apparently the great test of liberal opinion, and some of our widest-throated champions of liberal views are the most bigoted in their attitude towards this most liberal and radical of movements. Mr. Conway, in an article entitled "This our Day," confesses the weakness of humanity in always overlooking the great events of their time, as the Scribes and Pharisees did in Jerusalem during the career of Jesus. We might ask Mr. Conway a few pertinent questions on this illustration. Does he believe in the existence of Jesus? This may be quite unimportant, as the illustration is equally telling whether derived from fact or imagination, as it is true to nature. The second question is more significant—What is Mr. Conway's estimate of the mission of Jesus, according to the statements respecting him in New Testament history? If the answer be an appreciative one, we may expect Mr. Conway to be a Spiritualist, and then comes the inquiry—Is not Spiritualism the chief corner-stone, which Mr. Conway, in his building, rejects with contempt? If so, he is confessedly, in his citation concerning Jesus, the most hollow Pharisee in "this our day." We shall be glad to give him an opportunity of vindicating his position with respect to these grave questions.

Mr. Maccall writes of "Pantheism," and recognises God as the living and moving power of the universe. In this respect he is a philosophical Spiritualist, and yet, without any meaning whatever, unless to gratify some crabbed hunch in an unillumined chamber of his mind, he pens a sneer at what he calls "Spiritism." The spiritual manifestations are facts. So is the necessity for food, artificial warmth, and illumination; but does Mr. Maccall think he degrades himself as a Pantheist by his physical necessities in respect to these elements of bodily comfort? More claptrap again; another morsel of meaningless cant, which professional writers seem to delight in as much as professional preachers. Mr. Heraud is another philosophical Spiritualist in his philosophy of nature. We shall see whether he can afford to demonstrate the existence of a spirit in himself. Mr. Voysey's sermon closes the number, and points out, in a very able manner, that the great bulk of pulpit teachings is nothing more nor less than barefaced lies. There may be truth in the charge, and if so, the question comes—Do not many of these falsehoods represent truths which the human soul must have, or else it will cling to its theological crutches? In that case Mr. Voysey's business ought to be to teach the positive facts of religion, hand-in-hand with his declamatory labours. But where will he get materials, unless they are confided to him by the process of spiritual inspiration? Dr. Sexton's article on Swedenborg brings Spiritualism prominently forward as the most advanced and rational form of theological speculation.

We have not time to notice the many articles which crowd this neatly got up claimant to popular favour; but we are highly gratified at the way in which it refers to the glorious topic which so much engages our attention. More particularly are we pleased to see the Editor so humbly and apologetically lift his hat to Spiritualism, without daring to extend his hand to accept that liberal welcome which Truth gives to everyone who has courage to approach her shrine.

### THE ILLNESS OF THE QUEEN.

The *Doston Commonwealth* is responsible for the following:—

"The trouble with Queen Victoria that most annoys the governing class of England is—not sore-throat, nor headache, nor dislike of food, nor any other of those minor disturbances to the system, but—*Spiritualism!* That's the plain matter. It is not a fashionable disease, and hence the pother of nobility and gentry. The Queen has a firm conviction that her dead husband, Prince Albert, is always present with her, and that she can hold personal communion with him. She has moods, it is said, when she will hold an imaginary conversation with the Prince for an hour together, conducting her own share of the conversation aloud and with the vigour and interest of old times. In imitation of the Prince's frugal habits, she superintends as much as possible all her private affairs herself, requiring the most rigid economy from every department of the household. Her table is set with the greatest simplicity, and she imagines that her husband looks on well pleased. At times, she will order a knife and fork to be placed on the table for his use, and cause the attendant to place every course before the empty chair as if the master still occupied it. The belief of communion with the dead is said to have been inculcated by the Prince himself when alive, he having been a disciple of Behmen and Fichte. If the Queen is no more ill than this, she had better be allowed her own way, for she will do harm to nobody, certainly."—Quoted from the *Anglo-American*.

It is well known that her Majesty the Queen, as well as other members of the Royal Family, is deeply interested in Spiritualism, as we have met with individuals who have been present at seances with them. It is also said that John Brown, who has been so much commented upon, is a medium, and attends the Queen on that account. The above attempt, however, to attribute her Majesty's illness to Spiritualism is simply nonsense. Another rumour concerning it is much more probable, namely, that the Queen was re-vaccinated some months ago, ever since which she has been troubled with very uncomfortable symptoms. The difficulty is to know any truth respecting royal

personages, it being the interest of so many parties to veil the true fact, and promulgate falsehoods. It would not at all do for a Government, which enforces vaccination to ventilate the facts respecting the effect of the operation on her Majesty. Spiritualism is not a popular subject, and hence it may be made the scapegoat of numerous ills, however preposterous the attempt may be.]

### VENTRILOQUISM versus SPIRIT-VOICE.

To the Editor of the Medium and Daybreak.

SIR,—I have often had the remark made to me, and have read similar in letters from your correspondents, as to the possibility of the voice we hear at the spirit-circle being produced by the aid of ventriloquism. Now I know that the general public, as a rule, are involved in a general condition of ignorance with regard to this art, and, forming their conceptions of it from the highly interesting and charmingly fictitious style of literature of the Valentine Vox type, believe the ventriloquist (so called) to be able to perform all those wonderful feats with his voice which are therein described. Now, in order to clear away these fallacious ideas, I think it advisable to explain what ventriloquism really is. To be a ventriloquist a man must have wonderful imitative powers, so as to change his voice with the greatest facility and adapt it to any pitch or tone. Possessing this faculty, the ventriloquist, when he produces partly (and this is the most important part) by directing the attention of the audience to the spot from whence the sound is supposed to emanate, whilst the operator holds conversation with the supposed individual concealed, and replies to himself by altering the sound, gradually modulating it, so as to make it appear to come from the room and distance, or smothered by coming from behind a wall, as the case may be. And the effect thus produced becomes to a great extent a purely psychological one. Without the aid of this, the ventriloquist becomes almost powerless. The idea that he can at will make his voice sound like different parts of the room, and this in the dark, without the aid of action, is an erroneous one. I have been in the company of experienced ventriloquists, and have thus had opportunities of observing the mode of producing the effects; I have also heard the "Great Macmillan," whom I know no one more accomplished in the art, thus explain the supposed wonders which he performs, and deny before a public audience any greater power.

Accepting this, therefore, as a true description of what is the power of ventriloquism, it is necessary to compare with it the manifestations of the spirit-voice, and try to discover whether there is any possibility of the power I have just described to produce or simulate them.

Let me, then, commence by describing what is well known to many of your readers—the conditions of a circle when the spirits manifest the voice. The sitters are arranged around a table (this, however, is not necessary for the manifestation) in a dark room, where attitudes and gesticulations are not perceptible. Certain tubes are provided, which, as a rule, placed on the table in the centre, and, if desired, the sitters sit hands around. If now the minds become harmonised with each other and the media, then the phenomena take place—the tubes are removed from the table, in many cases are used to tap the sitters on the head, hand, or elsewhere, and the voice is heard proceeding from the tube—in all parts of the room; either over the centre of the table, by the side of individuals sitting around and far remote from the media—at times near the ceiling, which is very often far away from the spirit with the tube, or near the floor. The voice comes sometimes in a distant part of the room, and instantaneously returns, almost as though speaking in two places at one time. Nay, more than this—supposing one or two media to be present, and supposing them to be gifted with the most subtle power of ventriloquism; they are often heard speaking in their natural voice whilst the supernatural voice is holding conversation elsewhere in the room—a feat which I think will puzzle the theorists who hold this view of the matter. Again, it is not one or two voices alone which are heard; the best known and those who by long practice have best acquired this power of communicating (for spirits, like mortals, have to learn in order to render themselves perfect in any branch of their—shall I call it?—performance), "John King" and "Katie," who manifest themselves in such a wonderful manner, are often accompanied by spirits of those who have been dear to many members of the circle, and who come back to utter in well-known accents those never-dying sentiments of love and affection which they breathed forth on earth. Those whose existence has been unknown to any in the circle save the one favoured individual, whose own heart tells him that it is indeed that "friendly voice," and who in rapture feels that the Angel of Death has not parted them, but still unites them in those bonds of love which joined them on earth—mother, father, sister, friend—thus have I heard breathing blessings on those whom they have left to toil through the troubles and trials of life, bidding them look with higher aspirations to a future union on the bright plains above. Such persons, who have in this manner communed with loved ones, never could accept the idea (so easily uttered) that the voices were produced by ventriloquism; for even supposing, as I before admitted for the sake of argument, that the media were gifted in the manner our philosophers would aver, and had they every faculty of imitation fully developed, how could they imitate that which they had never heard? Then again (a point which adds force to the argument), the voices will often speak in tongues unknown to the media (therefore inimitable by them), and perhaps unknown to anyone sitting. I have thus heard spoken Hindostanee, French, Italian, and Irish, with perfect articulation and accentuation. I have heard a chorus of sweet voices singing or chanting some most beautiful melodies of psalmody, accompanied by spirit-friends on a harmonium that no mortal hands were touching.

Now, Sir, in conclusion, I would ask those who so fondly embrace this ventriloquial image of their fancy, to come and listen to the feats which they attribute to it, and hear the voice of "John King" (and any others who may be able to come within their sphere), and hear him in his bluff and kindly manner saluting friends by name, and they will find him, if they come in a friendly spirit, ready to answer sensible inquiries, and give such information concerning spirit-conditions as he believes can be comprehended by our human and finite minds—aye, and give them such proofs of the power of his voice as would defy the most experienced ventriloquist or stentorian toastmaster to rival or imitate; or he can come and speak in "gentle whispers" in the ear, audible to



NOVEMBER 10, 1871.

one but the individual, and perhaps his immediate neighbour. And  
 "Katie," as she flits here and there playing her mischievous  
 pranks, even as though she were the spiritual personification of mis-  
 chief, and who would remind one most of the words of the poet—  
 O cuckoo! shall I call thee bird,  
 Or rather wandering voice?—

in communion with those whom I have loved, has been to me the one  
 great proof of voice-power, and the strongest of spiritual identity. But  
 I must draw to a close, as I have encroached too much already on your  
 time. But as a last challenge, I would ask the theorists to form a circle  
 under like conditions, and there bring the most experienced and skilful  
 professors of their art to try if before any audience they can simulate  
 the spirit-voice. Yours truly,  
 H. Clifford Smith.

## THE MYSTERIOUS MAN.

Mr. Frank Everett has favoured us with the following extract from an  
 American newspaper, transmitted to him by his brother:—  
 "In SPIRITUALISM, DIABOLISM, LEDGERDEMAIN, OR SOME UNKNOWN  
 FORCE IN NATURE?"

To the Editor of the St. Paul Pioneer.

I had the pleasure of attending last evening, in this city, a private  
 seance given by Charles H. Read, Esq., of Boston, who is on a tour in  
 the West.

The entertainment given by this gentleman was of the most wonderful  
 and startling character, exceeding in variety and execution the far-famed  
 and similar exhibitions of the Davenport Brothers, Mr. Fay, and others.  
 Mr. Read was seated in a common chair, with his hands, arms, and  
 feet securely tied with three ropes, by a committee of the audience; and  
 while in that condition, chairs, tables, solid cast steel rings, and various  
 other articles far beyond his reach, were put upon his head, or linked  
 upon his arms and legs instantaneously, or taken off as desired. His  
 coat also was removed and replaced upon him, without the slightest  
 movement on his part, as testified to by a number of persons who took  
 hold of him at the time. A guitar and tambourine floated about the  
 room, played upon by unseen fingers, while bells were rung, and other  
 instruments chimed in the chorus.

After being untied, several of the ladies and gentlemen stood up with  
 him, and while his hands were held by us, the solid cast steel rings were  
 put upon our arms, and Mr. Read's coat was taken off him several  
 times, with such ease and celerity that we could not tell when it was  
 done. I had also an opportunity of testing the wonderful power of  
 Mr. Read in being able to read writing hidden from his view. At his  
 request, I wrote a question on a slip of paper, unobserved by him, and  
 held it up a number of times, so as to render it impossible for him to  
 read it; yet he at once answered the question, and, to convince me still  
 further, gave me the exact words of it. The fact that this gentleman  
 does not find it necessary to make use of a cabinet, and can exhibit his  
 extraordinary gifts at any time or place, strips the performance of every  
 pretence of deceit and trickery, and enhances the interest of those who  
 desire to investigate this wonderful phenomenon. It is to be hoped that,  
 in compliance with the wishes of many, Mr. Read will give a public  
 exhibition in our city before his return to the East, that our citizens  
 generally may have an opportunity of witnessing his power. Yours, &c.,  
 St. Paul, August 22, 1871.

INVESTIGATION.

## ADDRESS TO SPIRITUALISTS AND PROGRESSIONISTS.

The following has been forwarded to us for publication, by J. M.  
 Spear:—

"The hour is at hand when union, love, peace, and general good will  
 are to cover the whole earth. Commotions in families and nations are  
 signs that the old condition of things is passing away, and a new state  
 of things is about to appear, when liberty shall take the place of  
 bondage, justice of crime, and union of discord.

"Modern Spiritualism has aided to this end. Many mediums with  
 powers have been developed in the past twenty years, some of  
 whom have been sent out to proclaim the new gospel of universal love  
 and peace. Many of these have travelled extensively in their native  
 land, while a few have crossed oceans and have preached in foreign  
 nations. Spiritual phenomena have been widely and abundantly  
 exhibited, and a new, more rational and humane religion and philosophy  
 have been taught than either ancient Hebrewism or modern Christianity  
 could unfold to the human mind, and thoughtful persons can now  
 see clearly and impartially at all the philosophies and religions, and  
 can select therefrom whatever may seem to them valuable, and suited to  
 their several conditions. All will not accept the same thoughts, will not  
 eat the same food, desire to dwell on the same soil, associate with the  
 same persons, or follow the same pursuits, but all will be at liberty to  
 be private or public rights of others, and thus there will be unity in  
 diversity. Prescription on account of habits, manners, customs, opinions,  
 will not be encouraged, and the rights of all will be equally respected,  
 and a union of individuals, sexes, tribes, families, and nations.  
 Men and women will begin this association work in their own  
 native parts and from foreign lands, and they will labour to promote  
 their objects as they may agree on, being tolerant in matters in which the  
 others may not be united. Mormonism may have its disciples,  
 Buddhists theirs, and Monogamists theirs. Some may desire public wor-  
 ship, others may prefer to worship in private, while others may not wish  
 to engage in either. Liberal in their thoughts, they will not love each  
 other less because they may not meet in the same temple or worship at  
 the same altar. Children born in this new and improved order of  
 things, being encouraged, they will at an early age choose their own  
 way, and will be free, equal, and maintain themselves by honest toil. Education  
 will be free, equal, thorough, universal. The interest of the few being  
 subsiding in industrial, economical, and unitary households; and ad-  
 vancing in the many, then will be established a new commonwealth,  
 in which all will see how persons of the same trade or similar  
 occupations can so unite their labours that a vast amount of hand  
 labour may be saved, and how private or public libraries may be

established, giving more leisure for home enjoyments—improving their  
 mental and moral conditions.

§ 1. Readers of this address who approve of its purposes, if so disposed,  
 might begin this work by addressing J. E. Merriam, 619, Chestnut  
 Street, St. Louis, Mo., who, as the *Banner of Light* of March 4, 1871,  
 informs us, holds five thousand acres of land which he desires may be  
 used by Spiritualists and others for Progressive purposes. They may be  
 assured that they will put themselves in correspondence with a highly  
 educated gentleman, an intelligent Spiritualist, and a true friend of  
 universal progress."

## PHENOMENA NEAR MANCHESTER.

Within the last week we have had an occurrence similar to those  
 which we had previously read of in the *Medium*. We were very  
 desirous of experiencing some phenomena, and last Sunday evening two  
 males and two females sat round a table in partial darkness, and after  
 sitting there for a longer period than usual without any manifestations  
 taking place, were about leaving, when a movement was perceptible—  
 the table, instead of tilting on one leg, as we had read of, rose bodily  
 from the floor three times in succession, in such a rough and noisy  
 manner as to cause considerable alarm, and made us look about for  
 the nearest place of exit. On the confusion subsiding, we mustered up  
 sufficient courage to ask for an illustration of spirit-power. Imme-  
 diately, as if by magic, the table was lifted about six inches from  
 the floor, and remained in that position for about three minutes. We  
 then sang, the table beating time meanwhile by rising and falling.  
 When questions were asked, the table sometimes rose and came down  
 bodily; at other times it would answer "Yes" by giving three distinct  
 knocks from each leg. We wound up with a very remarkable demonstra-  
 tion: the table waltzed and reeled about, and after rising from the  
 floor to about as high as we could reach with our hands while seated,  
 it oscillated very gracefully.—I am, Sir, yours, &c.,

Ellesmere Street, Moorfields, Swinton.

J. DAVIES.

## 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 nature  
 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 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.

**PSYCHOLOGICAL 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 tempera-  
 ments, 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 psychical  
 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.

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to  
 success. Those with strong and opposite opinions should not sit together;  
 opinionated, dogmatic, and positive 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 vicious and crude  
 should be excluded from all such experiments. The minds of the sitters should  
 be in a passive rather than an active state, possessed 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. Canoe-bottomed chairs or those with  
 wooden seats are preferable to stuffed chairs. Mediums and sensitive 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 medium mediumistic  
 person should be placed on each side of the medium, and those most positive  
 should be at the opposite corners. 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 con-  
 versation, 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 profitable  
 apart from the manifestations. Sitters should not desire anything in particular,  
 but while 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 the table can answer questions by giving these raps or raps  
 for "Yes," and one for "No," it may assist in placing the sitters properly. The  
 spirits or intelligences which produce the phenomena should be treated with the  
 same courtesy and consideration as you would desire for yourselves if you were  
 introduced into the company of strangers for their personal benefit. At the same  
 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 considerately.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is  
 three raps of the table for "Yes," and one for "No." By this means the  
 spirits can answer to the affirmative or negative. By calling over the alphabet  
 the spirits will rap at the proper letters to constitute a message. Sometimes the  
 hand of a sitter is shaken, then a pencil should be placed in the hand, when the  
 spirits may write by it automatically. Other sitters may become entranced, and  
 the spirits use the vocal organs of such mediums to speak. The spirits  
 sometimes impress mediums, while others are clairvoyant, and see the spirits,  
 and messages from them written in luminous letters in the atmosphere. Some-  
 times the table and other objects are lifted, moved from place to place, and even  
 through closed doors. Patiently and kindly seek for tests of identity from loved  
 ones in the spirit-world, and exercise caution respecting spirits who make extrava-  
 gant pretensions of any kind.

Before proceeding with their investigations, inquirers into Spiritualism  
 should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15,  
 Southampton Row, London, W.C., who will gladly forward a packet of publica-  
 tion 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 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,	1s. 6d.
Two Copies Weekly,	2s. 6d.
Five Copies Weekly,	5s.

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.

Wholesale Agents—F. Pitman, 29, Paternoster Row, London, E. C.; Curcio & Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 59, Union Street, Glasgow.

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

### CONTENTS OF LAST NO. OF "THE MEDIUM."

Divination—Spiritualism of the Past and Present—The Great Fire in Chicago—Blessed are ye when Men shall Revile You?—Another Exhibition of Spirit-Drawings—Spiritualism at St. John's Wood—Help to Mr. Powell—Miss Fox at Mrs. Makdougall Gregory's—Miss Lottie Fowler at Mrs. Makdougall Gregory's—The Dialectical Report—A Visitor from the Far West—Miss Lottie Fowler at Mr. Cogman's—Sunday Services in Cavendish Rooms—Mrs. Harding's History—The Spirit Messenger—Phenomena under Test Conditions—The Works of T. L. Harris—Insanity and Spiritualism—New Ground Broken—The Birmingham Psychological Society—Progress at Nottingham—Dalston Association of Inquirers into Spiritualism, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, NOVEMBER 10,** 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, Staver Street.
- SATURDAY, NOVEMBER 11,** 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 12,** Mr. Cogman's Seance, 22, New Road, E., at 7.  
Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance under spirit influence.  
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.  
COWM, at George Holdroyd's, at 6 p.m.  
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.  
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.  
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.  
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.  
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.  
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.  
**MONDAY, NOVEMBER 13,** 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 14,** Miss Lottie Fowler, Clairvoyante and Test-medium, 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 15,** Seance at 15, Southampton Row, Midlle. Huet, 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 Scarboro', at 7.30.  
NOTTINGHAM, Long Row. Lectures by Trance-Mediums on Laws of Health, &c. 8.15.
- THURSDAY, NOVEMBER 16,** 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 10, 1871.

### THE TEN SPIRITUAL COMMANDMENTS.

The earliest example of lithography on record was done by direct spirit-writing. "The tables were the work of God, and the writing was the writing of God graven upon the tables." We are informed that the slabs of stone were written on both sides, and Moses and the Lord were forty days and forty nights on the Mount accomplishing the task. No original copy of this ancient document is extant; indeed, it is questionable whether a proof was ever pulled, for Moses got angry at the rebellious idolatry of his followers, and broke the stones before the work could be put to

press. We hope a better fate awaits the very beautiful sketches upon stone accomplished within the last few weeks to illustrate the Ten Spiritual Commandments given by the spirits through Mrs. Harding. These modern tables are not written on both sides, but to make up the deficiency, four stones are used. The delay has been rather vexatious to those who have been awaiting copies of this beautiful work. But when we remember that the older tables were forty days in preparation, we must not be impatient at the delays of modern times, seeing that the artists' holidays at the come out of the first part of the time since the work was put in hand. We have seen the stone which bears the pictorial part of the work, and a more charming piece of art has seldom met our eyes. This portion is being put to press at the present moment and will be followed by the two tint-stones. The literary portion will be impressed on yet another stone. The literary portion appear relieved by two tints, and we have no doubt will present an artistic effect which will be a credit to the movement. It is said that the "Commandments" were written to be broken, and, as far as certain specific restrictions are concerned, perhaps this violation has been a necessity. The modern Commandments indicate general principles of conduct rather than the negative interdiction of certain actions, and though no person who reads them may be able to live up to the high standard which they inculcate, yet the promulgation of such elevated rules of conduct cannot fail to have a highly beneficial influence on every mind which accepts their teaching.

### A SEANCE IN THE LIGHT AT MRS. MAKDOUGALL GREGORY'S.

On Friday last a party assembled at 21, Green Street, Grosvenor Square, more especially with a view to witness the phenomena produced through the mediumship of Messrs. Herne and Williams in the light. As usual, the proceedings were commenced by the Rev. Mr. S— reading the 11th chapter of 2nd Corinthians, after which the entire company, including the media, joined hands around the table, on which a lighted candle was allowed to remain, those over the fireplace, together with the lamp, being extinguished. Under these conditions, a chair from the middle of the drawing-room came up to Mr. C—, and three others in succession advanced towards the table, the foremost striking against it, between Mr. Herne and Mr. J. W. Jackson. During the occurrence of these phenomena, it may be observed, every hand in the company remained interlinked, and every foot was under the table, while every member of the company sat in the sight of every other, so that trickery of any kind or by any means seems here an altogether untenable hypothesis. As the chair touching the table seemed to make several ineffectual attempts to mount upon it, we determined to extinguish the light, joining hands again, however, as soon as this was accomplished. In a few minutes the movements of the chair recommenced, and in a very short time it was lifted over the arms of the company and placed on the table. On relighting the candle, it was found that the other two chairs which had been standing near it were packed seat to seat—one thus resting on the other. Having removed the chair from the table, we again extinguished the light, when the table itself began to move, so that we had to rise and accompany it across the drawing-room. The seance terminated with a small basket-chair being thrown across the table, where it alighted with considerable force on Mrs. Gregory's shoulder.

OUR REVEREND FRIENDS who so diligently oppose Spiritualism are thereby unwittingly bringing the "Word of God" into contempt by undermining the credibility of its statements. The Bible is an intensely spiritual book, so much so that it reports in Luke's Record, chapter xvi., a conversation between the spirit of the rich man in hell and Abraham with Lazarus in his bosom in heaven. The rich man pleaded that Lazarus might be sent to his brethren on earth, to tell them of the doom that awaited them if they persisted in their worldly ways. Abraham refused, giving it as his opinion that "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." It is curious that such an opinion should close men's eyes against facts, for it is undeniable that thousands have given ear to the teachings of Spiritualism when "Moses and the prophets" were utterly disregarded; indeed, Spiritualism is "Moses and the prophets" to those who live in this age. Such converts have not only accepted a new intellectual standpoint, but, in most cases, a complete change of life has been accomplished, and all that is good and commendable in "Moses and the prophets" has been brought home with wholesome power to their souls. Father Abraham, then, must have erred slightly in his estimate of spiritualism, or he did not intend to apply the decision to any but the stiff-necked Jews. Whatever may have been his meaning, we earnestly advise our clerical friends to invent some other commentary on the passage in question, and at the same time inform the world by what process the spiritual conversation transpired, if it were not by some form of spirit-communication.

THIS WEEK has been a most unfortunate one in London for the production of phenomena. This is attributed to the fog, and cold, damp atmosphere. While Messrs. Herne and Williams produced the most astounding effects at their seances last week, this week, both in public and private, the results have been almost nil. Miss Lottie Fowler has been scarcely more fortunate. On Tuesday night she gave several good tests, but the spirits complained of the hazy state of the atmosphere, which it seems affects the clairvoyant sight. These facts are interesting in a variety of ways. If these mediums were cheats, the fog could not affect them unfavourably.



A SEANCE BY MYSELF  
having dropped in

A young friend having dropped in a few evenings since, conversation turned on Spiritualism. Just before my friend remarked, somewhat playfully, "As I shall be my friend's nothing to amuse me, I think I shall have a seance," my friend replied, in the same laughing mood, "A seance, or manifestation—especially without the aid of a medium."

Once more alone, and without being very serious, I began to denote powerful jerks and heavings, and if the pillar of the table was held in strong resistance to these movements. This continued, and then came, unmistakably, a great number of opposite side of the table to that on which I sat, and under side of the top. Although some little so, for I distinctly felt my right arm taken, and wrist, in a warm, gentle grasp, for quite two perhaps even longer, as I was too much surprised, however, quite long enough to be convinced that I think I made some gesture of uneasiness at it was instantly released. The raps continued, gently touched, but a sensation of being in what overcame me, and I hastily closed.

I should add, however, that since that evening, when I first began to write, reading, or in any way, I come in personal contact with the table, raps begin, and the table commences its unaccountable tappings all around me, so that I cannot avoid the presence of some spirits all around me. Being much alone, I cannot but pursue the experience of "sitting" by themselves, and I have the advantage.

[Many mediums sit habitually in this way, and it is very comfortable, and profitable. We would be glad to have you try it, with some of our friends, who will be glad to see you.]

A LARGE BOX has just arrived from New York, containing an extensive assortment of Progressive works, including several much-estimated volumes from the pen of A. J. Davis. The immense popularity of the writer's works may be inferred from the number of popular editions of some of his volumes have attained. Thus "Nature's Divine Revelations" appears in the 32nd edition; one volume of "The Gracine Revelations" the 8th and another in the 11th edition. "The Magic Revelations" in new binding, ornamented with gold, and is in the 9th edition. The last new work, containing 142 engravings, entitled "The Gracine Revelations with Jets of New Meanings," has already reached a 3rd edition. "Arabula" is in its 3rd thousand; "The Tale of the 3rd Edition" attained a similar popularity; and "The Stellar Key to the Fountain Land" is well through the 5th thousand, although it is only about three years since it was published. In the same case came the quantity of the works of Hudson Tuttle and Judge Edmonds, as an assortment of Phrenological publications from the house well as an assortment of Wells. It is gratifying to observe the large number of Progressive works which have been sold, and the demand for them increases every day.

"A MASTER OF ARTS" has written us the funniest letter we have ever had the fortune to receive. He fancies the only way to settle the dispute as to the reality of spiritual phenomena would be for the Editor of the MEDIUM to have his tablecloth photographed in the act of floating in the air. Preliminary to our entertaining this brilliant proposal, we would be glad to receive a *carte de visite* of our learned correspondent, but he must be taken "floating in the air." According to "A Master of Arts," the only test of the existence of a phenomenon is the capability of its being photographed floating, and certainly he cannot demur to commencing the experiment with his own person. It is quite likely that he awaits the advent of a greater "master of arts" than himself to carry his very original suggestion into effect. If so, we fear he will have to wait a long time before he finds a greater genius than himself.

ON FRIDAY evening last, Mr. Morse's seance was again crowded by a very respectable auditory, including several clergymen and some leading members of the Anthropological Institute. The answers, of which we give a condensed report, were highly satisfactory, which was, to a great extent, due to the very sensible questions which were put to the spirits. This medium is doing a work for Spiritualism inferior to no other. Those who care to spend a highly intellectual evening will feel gratified in being present at the Friday evening seance.

Mr. CHAMPERNOWNE, of Kingston, writes an eloquent and cogent defence of Spiritualism in the *Surrey Comet* of last week. Evidently the movement is beginning to make a distinct impression in the district. Our Kingston friends deserve to succeed. They have laboured long and unselfishly. The *Comet* is becoming less eccentric in its orbit.

As AN APOLOGY to those who have been waiting for the fine edition of Mrs. Hardinge's "History of Spiritualism," we have to state that a large supply of the edition without plates has been sent in mistake for the illustrated edition. The copies may be had at a very moderate price for introduction to libraries.

The "Spiritual Pilgrim," a Biography of J. M. Peebles, is now ready. We have received specimen copies from the publishers, W. White and Co., Boston. Many of our friends will be anxious to peruse it.

CONTRIBUTIONS ON BEHALF OF MR. POWELL.—Mrs. Lane, 5s. 8d.; J. F. C. 10s.; Mrs. Barrett, 41. If any of the contributors find that their donations have been omitted in these acknowledgments, will they please write? Mr. Powell is reported to be improving. He is still at Mr. Metcalfe's Hydropathic Establishment, 11, Paddington Green.

ROBERT DALE OWEN'S new work, "The Debatable Land Between the Two Worlds," is announced in *Freelight* to be ready early in 1872.

N. WALTER SWAN, Esq., Stawell, Victoria, Australia.—Your request from the Psychological Society has been attended to.

GERALD MASSEY's new work, "Concerning Spiritualism," will be ready for delivery next week.

It gives us great pleasure to receive, from month to month, the *Harbinger of Light*, a spirited monthly devoted to Free Thought and Spiritualism, and published by Mr. Terry, of Melbourne. We have noticed a gradual improvement in this paper since its commencement. Number 13, for September 1st, has just come to hand, and is replete with most interesting matter. The culmination of Mrs. Hardinge's lectures in London is represented by the reproduction of the "Creed of the Spirits," the "Spiritual Commandments," and "Laws of Right." The same number also contains "My Advent," from the spirit of the author of "Alpha," through the mediumship of Mr. Morse. We also notice a letter from London from the pen of James Burns, a seance with Miss Fox, communications from the United States, and considerable correspondence from Mr. James McLean and other local Spiritualists. A few weeks ago, we had the privilege of seeing photographs of Messrs. McLean and Terry. The former appears to be a highly intellectual gentleman of ripe experience, and well calculated to exert a directing and consolidating influence upon the new movement. Mr. Terry presents another phase of character. He is active, highly impressional, aspirational, and restless for progress. He is the mainspring of a great movement. Tension will render him stronger and more positive against the difficulties that may intercept his path. We can assure our antipodal brother that our warmest sympathies constantly pulsate towards him. We know the difficulties and labours attendant upon such work as that in which he is engaged, but feel certain of the success of one who is so eminently adapted to the position in which his angel-guides have placed him.

In No. 81 of the MEDIUM, Mr. William Webber, of Hull, desired Mr. Cogman to favour the readers of the MEDIUM with some account of the appearance of the spirit-body of his deceased daughter, that the public might gain some knowledge as to what a spirit is like. The request was laid before Mr. Cogman, who exclaimed, "Let them consult Andrew Jackson Davis; he can tell them better than I can." Mr. Cogman was not aware that at the time an eloquent article, extracted from a forthcoming work by Andrew J. Davis, was in the printer's hands, to appear in *Human Nature* for November. This beautiful description of a death scene and the development of the spirit-body is one of the most charming pieces which the literature of Progress affords, and every Spiritualist, and even the non-Spiritualist, will be edified by its perusal. It appears, as we have stated, in *Human Nature* for November, a magazine which our readers would find it to their benefit to peruse monthly.

Thousands put faith in the oracular utterances of "Littlejohn," or read his word-spun columns to beguile a Sabbath morning, or flavour a pipe of cheap tobacco. It would be difficult indeed to know for what purpose he is read if all his lucubrations are as unfair and silly as his platitudes on Spiritualism in connection with the Report of the Dialectical Society. One would think that in presenting the leading features of a book printed in good type, egregious blunders would be impossible even to the most obdurate-eyed literary bat; but when a column and a half becomes a complete string of falsifications, then it must be the moral eve, not the physical one, that is bedimmed.

THE POPULAR CONCERTS of Italian music under the direction of Madame Sievers commence this evening at eight o'clock, in St. George's Hall, Langham Place. The first part will include the Stabat Mater of Pergolesi, the various parts of which will be sustained by prominent vocalists. In the second part Chevalier de Koutski will perform two of his celebrated pieces, besides which quite a variety of music will be presented. Madame Sievers will herself appear several times during the evening. This lady is a devoted Spiritualist, and her effort is to elevate the tastes of the people by providing them with a first-class entertainment. We would be gratified to learn that the Spiritualists patronised this effort in a body. The prices of admission range—1s., 2s., 3s., and 5s., with a reduction for a series of four concerts to the two best classes of seats.

Mrs LOTTIE FOWLER will give another seance at the Spiritual Institution, 15, Southampton Row, on Tuesday evening next, at eight o'clock; admission 2s. 6d. She may be consulted privately at 24, Kewpel Street, Russell Square, W.C.

Mr. SHEPARD, musical medium, is said to be in London.

Mrs. FLOYD, the aged mother of Mrs. Hardinge, is slowly recovering from a severe illness.



## 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.]

Friday, November 3rd.

Mr. Morse's spirit-guides having controlled him, they proceeded to answer the questions put to them:—

Q. What is the ultimate of all knowledge?—A. The ultimate of all knowledge is the expansion of the soul.

Q. We all have an interest in progress—in the progress of the human race. It is well known that the Greeks possessed a high degree of advancement and intellectual development in every department of mind more than two thousand years ago. Have we any reason to suppose that those living now are more advanced than the Greeks; and have we reason to believe that we may look forward to considerable advancement as near at hand?—A. I would answer your question thus:—The history of the world is divided into eras and epochs of intellectual development. In many points, the nation you refer to was superior in mental culture to those at present in existence. Yet if we review ancient history, we shall see that it was lamentably deficient in many things we enjoy at present. In the intellectual age which is now dawning, the mental advancement of the past will be reproduced upon a higher and more extensive plane of action. If we investigate the matter closely, we shall see that the three portions of man's nature are improved successively. The lowest part of man is that connected with his body, and it was this physical portion of his nature which the Greek developed so thoroughly, and which we neglect so lamentably. Yet it is a vigorous body which is the foundation of a vigorous mind. The time will come when this physiological development shall again assert itself, and then, and then only, shall the intellectual impetus of the past once more fully and clearly manifest itself. This, however, is but one portion of the road which humanity has to travel: his next development appertains to his spiritual nature. This can only take place when his intellectual nature, connected with his physical one, has been fully unfolded.

Q. We are approaching the conclusion that the development of civilisation has been so gradual, that the human race must have been in a truly savage condition for countless centuries: from your knowledge of the spirit-world, therefore, can you give us any idea as to whether those who left the world in a very degraded condition required a very vast space of time to attain the same amount of spiritual development which we enjoy here?—A. The first inhabitants were creatures undeveloped, scarcely one degree removed from physical existence, and so had no connection with the spiritual world in the abstract. They were of the earth earthy, and they would, in their spiritual state, progress and unfold with the progressive unfolding of the earth; hence they would gradually grow to a state of spiritual development such as man holds now. There is no rash development in the spiritual world; all is gradual growth. [The Spirit said he had not met any of these early inhabitants of earth, but understood that they were very far advanced in spirit-life.]

Q. Supposing that there is a department of literature or science which we fail to become acquainted with on earth, have we any means in the spiritual world of making acquaintance with it?—A. We have frequently had this question brought before us. The spiritual world is developed from the natural world; therefore all the laws and principles that belong to the one are reproduced in the other, with this difference, that whereas here they appear dark and obscure, there they are clear and distinct. Hence, as all science is a matter of knowledge, the soul shall become acquainted with those things it knows nothing of in this world.

Q. Do spirits grow worse after leaving this earth?—A. Yes; there is a progressive development of evil; and here we have a fact that we are continually urging upon our hearers. A child is born, in what conditions? Possibly in a very hotbed of vice, and contains within it the vices of ages; hence it happens that before the soul becomes happy it passes through ages of misery.

Q. Are we to understand, then, that there are spirits in your spheres blacker than on earth?—A. Yes; and we have met them. But in the profoundest depths of human degradation there is still a spark of the Divinity, and as God is superior to man, this glimmering light, which is scarcely visible to any, will ultimately assert its power in every soul.

Q. Can you tell us why all the evil you have been alluding to was allowed to accumulate or to exist at all?—A. Man without incentive would be an idiot. Man without any spur on the road of life would be a senseless, sensual animal. The soul is made bright by friction. Knowledge is only gained from investigation, experiment, and experience. Hence it is after long investigation, and many doubts overcome, that we reach the truth. Would you care to live in a world where everything was known—where there was nothing to do but eat, sleep, and vegetate? Methinks the present state is preferable.

Q. How do spirits converse with each other?—A. Let me call to your mind two facts in connection with spiritual existence. Those in the lower spheres converse with each other vocally, while those who have ascended to a higher sphere dispense with this mode of communication, and we have soul-communication. It is one of those things which must be experienced in order to be understood.

Q. Is there anything in the spiritual world analogous to what is called death here?—A. We have met with cases of transition in the spiritual spheres analogous to earthly death; but our experience has only observed such instances in the lower stages of spiritual life, when the change is from a lower to a higher state. Hence it is a matter of comparative comfort, ease, and safety. Those, however, who descend, have much physical suffering.

Q. Have you personal attachments in a spiritual state?—A. We are very pleased to answer this question, for from it we can develop one of the most interesting phases of spiritual life. Human affection is, to a great extent, the rule of my actions. I love; the converse of that is to be loved; and in loving and being loved I am happy. Were there no possibility of gratifying this disposition, I should be a standing protest

against the injustice of the Supreme. If, therefore, I have the power to love, others have it also; and if all have it, there must be the power to gratify this love.

Q. Do you suffer physical pain in a spiritual state?—A. Let us understand what pain is. Pain is the result of some obstruction in the tissues of the body. The spiritual body exists as a substance, and in many respects, analogous to the natural one. Therefore, anything that tends to interrupt the harmonious action of the spiritual body produces pain.

### THE "STROLLING PLAYER"

gave an interesting description of a city in the spirit-land, but, as he promised to give a more full and complete account of it on some future occasion, we reserve our report until that opportunity.

The medium was then controlled by a strange spirit, who made the following statement:—"It might be with safety said that man only learns to live after he is dead. It was my privilege to be a teacher of the people. Educated in the forms and customs of the civilisation of the day, it was only to be expected that my teachings should conform to its characteristics. So it was. Truly a blind leader of the blind. How I regret that fact now! I have now to labour to undo that which I have done. This is my first return since my departure; but I have worked strenuously on the other side. Many of the things I taught in this world I have found to be true; more, far more, I have found to be false. I have tried to eradicate these false notions on the other side, and to impart the true one. I need not tell you of the thousands of the servants of the Lord who, like myself, have been taught to believe that eternal happiness is given by Jesus, the reputed Son of God. This I have found to be false: false in my case, and false in every case. I hope now, since I have overcome the difficulty of returning to earth, that I shall be able to undo much of the evil I have done. My name is the Rev. William Maraden Jenkins, B.A., Dolfor Hall, Montgomeryshire, and I died August, 1869."

### THE "MYSTIC FORCE."

To the Editor of the Medium and Daybreak.

SIR,—A few evenings ago I was invited by Mrs. Berry to witness a further experiment with the "mystic force" which exhibits itself in association with the organisation of mediums, and notably in the persons of Mr. Herne and Mr. Williams. I call it "mystic force," for the term "psychic force" I shall leave, I think, to Mr. Crookes, with whom it is serving so good a purpose in exciting—like acid in a battery—the minds of the purely scientific, who know that if adjective psychic be admitted, the noun psyche is admitted at the same time, and that the substantive existence of psyche, the soul, is the very kernel in the nut of Spiritualism. So I shall adopt the term "mystic force," for which I am indebted to the critic of the *Daily Telegraph*.

The particular further experiment we were called upon, on this occasion, to witness, was to ascertain whether a hand could be psychically projected at the cabinet window described three weeks ago, and referred to by Mr. Clifford Smith, with a sheet of perforated zinc fixed between the seat upon which the mediums were locked and the openings in the door. Having secured them under the above test condition, we took our seats in front of the door. A little interval, and we heard the voices of "John" and "Katie," or perhaps I ought to say the "mystic force" calling itself by those names, greeting us and talking to the mediums. Addressing Mrs. Berry, "John" urged that the light should not be admitted into the cabinet until he gave the word, as it would be of serious consequence to "the boys." Presently we heard Mr. Herne laughingly say that "John" was putting a bottle to his mouth, and that "It fizzes." He said "John" had divided whatever drink it was between them, and that it was nice. We had seen a bottle of lemonade on a side-table where the candles were placed, after the mediums had been fastened in; it was not there now, and subsequently the bottle, empty, was found on the floor of the cabinet. After waiting a little, a hand was presented at one of the openings, and after some minutes of silence, "John's" voice said, "Now let them out." We opened the door, unlocked the enclosing apparatus, and set them free. We afterwards sat round a table with all hands touching, hoping "John" would make some comments upon the experiment, but he did not. The "mystic forces" was, however, in strong operation; it raised the table into the air, and turned it about and over; it threw, from a side-couch, a large eider-down coverlet on to the table, and drew a large harmonium from the wall to the back of Mrs. Berry's chair, and so on; the "mystic force John" occasionally interposing a recommendation to let in the light from the adjoining apartment, which had the effect of moderating the "force," which "John" seemed to be watching. Hitherto objects had been drawn from without inwards towards the table, but now Mr. Williams was raised from his chair, and carried outwards on to the couch behind, on which we saw his position by means of a large glow-worm-looking light describing eccentric curves about him. On his returning to his ordinary state and his seat at the table, the "mystic force" again became disorderly, drew away a box on which one of the circle was seated, and cast the contents, books and drawings, on to the table and floor. Mrs. Berry expostulated, and the "mystic force John" said, "You had better retire for a little." While seated at supper the "mystic forces" resumed its activity, sounding a hand-bell, moving pieces of furniture, &c.: catapulsing the arms and hands of the mediums, the rigidity going off by "mystic force" waved from the hand of Mrs. Berry. I had to request to be allowed to leave before the resumption of the seances. Whether the Fellows of the Royal Society consent to recognise this force or not, certain it is that, if people will only furnish conditions, they will find that there is a force—call it "psychic" or "mystic"—having wonderful ways of self-assertion. J. D.

BISHOP AUCKLAND.—A public-house without intoxicating drinks was opened at Bishop Auckland last week. It is called "The British Workman," and is managed by a committee. A tea party of three hundred persons commemorated the opening, and speeches were made by Spiritualists, clergymen, and others. Our praiseworthy friend, Mr. N. Kilburn, jun., is secretary, and the idea is said to have originated with Mr. Joseph Lingford, of the Society of Friends. A number of similar houses are said to exist in various towns in the North, and are reported to be quite successful.



NOVEMBER 10, 1871.

## SPIRITUALISM AND MANCHESTER SECULARISTS.

To the Editor of the *Medium and Daybreak*.  
 Sir.—On Sunday, October 15th, the Manchester Secular Society had a lecture from Mr. Ellis, a local star, on "Rationalism v. Spiritualism." The lecture was very irritating throughout, as the only argument advanced was that we had never shown him a spirit, and that we had never believed there was such a thing. He completely ignored the whole of his own experience, which he met (by accident) an old companion and fellow-workman of his at a séance to which I introduced him a few months ago, where he was inquiring into the subject in consequence of a lecture I delivered by invitation before the above very liberal and best-organised society in England (I have it on good authority), which was reported in the *National Reformer*, May 15, 1870. In a short time Mr. Ellis's friend was entranced for the first time, and he was vigorously battered on the top of the piano round the room being bruised. Afterwards, the piano was lifted in a way none of us could imitate, with a young man seven or eight stones in weight sitting on it. We also had a most satisfactory manifestation with a table on the top of the piano, the medium being the one before mentioned. Mr. Ellis declared that evening, and on the following day, his firm conviction, first, that the chair, piano, and table moved without the visible effort of any person present, and second, that the chair answered questions intelligently. The following evening he took his friend, the newly-developed medium, to his own (Mr. Ellis's) home, where chairs and tables manifested intelligence as they never did before. The above society always oppose opposition to their lectures. I responded to their call and gave the following facts, which he, of course, finally admitted.

Mr. Harper, of Birmingham, was fortunately also present, and showed in a very eloquent manner how absurd was the demand to see a spirit. He said that his grandmother's body was buried years ago, and very much of it had come out of the grave in the form of carbonic acid gas, which was taken up by the plants, some of which he had perhaps eaten; and if she lived at all it must be in a condition entirely different from that of the lecturer, who should not expect to see her till he assumed a condition more like hers.

Two other Spiritualists spoke before the time expired, and altogether the Spiritualists may fairly claim to have been masters of the ground.

Dr. Sexton lectures for the Secular Society three times every third Sunday. He has commenced a course of Sunday morning lectures, which is likely to make them all Spiritualists. The first was on "Sleep," the second on "Dreaming"; the third, on Nov. 12th, will probably be on "The Philosophy of the Trance."

He intends to lecture on "Psychic Force," either the same evening or three weeks later. The subjects are advertised in the *Manchester Examiner and Times* the day before the lectures.

Dr. Sexton's Science lectures are always very instructive and entertaining, and most eloquently delivered. Spiritualists all over the country should encourage him. I have heard him repeatedly declare he was no longer an Atheist nor a Secularist.

214, Brunswick Street, Manchester.

P.S.—All the Manchester papers have noticed the Dialectical Society's Report. The *Courier* of October 25th has three and a half closely-printed columns from the *Quarterly Review*.

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This spirited Society has resolved on a plan of action which will be of great advantage to its many members, and at the same time presents a feature well worthy of imitation by other committees. It has resolved on giving special sittings periodically, at which some distinguished medium will be invited to officiate, thus bringing the features of special mediumship within the reach of the members and friends of the Association. The first of the series was occupied by Mr. Morse, as reported by us after the occurrence. The next will take place on Thursday, the 30th instant, for which Miss Lottie Fowler has kindly accepted an invitation. The numbers of tickets will be strictly limited, the price to members being 1s. 6d., and to non-members 2s. 6d. The object which the Association has in view, with respect to the surplus derived from such meetings, is an excellent one, namely, the establishment of a library of works on Spiritualism. We can only wish our Dalston friends every success, and refer our readers in the district to apply for information to Mr. Thomas Blyton, at the rooms of the Association, 74, Swarino Road, Dalston, E.

## GAWTHORPE.

To the Editor of the *Medium and Daybreak*.

Dear Sir.—No doubt you will be pleased to hear that the Spiritualists in this little Yorkshire village are a year old as a society, and that they celebrated their birthday with a tea meeting, held in their own rooms, on Monday afternoon. There was a fair gathering of Spiritualists from Huddersfield, Batley, Batley Carr, Ossett Common, Flusbydyke, and so on. I cannot speak of it. The friends informed me, however, that they had lost nothing, that the fore part of the meeting was a glorious one, and that Fergus O'Connor spoke through Mr. J. Kitson. As soon as he spoke, having oft heard Fergus speak while on earth. He informed them that they could not now hinder him from going to the House of Commons, and that oftentimes he visited both Houses of Parliament.

When I arrived at the meeting another spirit was speaking, through Mr. Kitson, on the evils of snuff-taking and tobacco-smoking, and said that it was not a natural thing, but a nasty habit that many had become addicted to, until it had become part and parcel of themselves. In answer to the question, "Would it do any harm to give it up all at once?" the spirit said, "None, only it might hurt their mind." Further, the one who professed Spiritualism ought to give up the habit, as it polluted the blood, degenerated the action of the heart, and made it weaker. The Indian Doctor next spoke, through Mrs. Swift, and advised the auditors to read old history, and they would find that the men were strong and the women beautiful, and they did without those nasty

things. If they wished to derive good from spiritual intercourse, they ought to do without tobacco, nasty snuff, and tea; try something that would do good to the system. Mr. Kitson: "You have spoken of the nasty tea; they have had a meeting here, what would it have been without the 'nasty' tea?" Mrs. Swift (Indian Doctor): "Try at all times to do without anything that will injure you. Do without that nasty thing called 'John Barleycorn.' Practice right and do right. Then Spiritualism will work wonderfully; it will raise you and elevate you to something grander, and you will see the true light."

Mr. Kitson observed that they could not, in looking back at the past, but be thankful for what they had achieved. (Cries of "We are.") They must give thanks to the Great and Holy One. They must not do wrong all the week, and then expect the influence to be heavenly on Sunday. It was of the utmost importance to live well, to do good, and bring right influence with them, and not have it to seek when they got to the meeting. "May you all enjoy life in its bliss and happiness." Both the mediums now came into a state of consciousness, and the meeting was shortly after closed with prayer by Mr. Wilde, of Hagg's Lane End. The above is what passed after I got to the meeting; you are at liberty to make what use of it you think fit.—Respectfully yours,

Springfield, Dewsbury, November 7th, 1871.

J. W. SWIFT.

P.S.—I am no Spiritualist, so that you need not fear it to be coloured in any way. As a correspondent for a local paper, I give things as I find them, leaving it for others to draw what inference they like.

## A SUGGESTION TO THE NOTTINGHAM SPIRITUALISTS

To the Editor of the *Medium and Daybreak*.

DEAR SIR.—A copy of that beautiful work, "The History of American Spiritualism," by that learned and esteemed lady, Mrs. Emma Hardinge, has been presented by our Nottingham Spiritualists to the Nottingham Free Library. I have received an intimation that on account of the excellence of the engravings, the costly and smart binding, &c., the book will be placed in the Reference Department, being considered too valuable for the rough usage of the Lending Department. On this consideration I would suggest that another copy without engravings be purchased and presented to the Lending Department, thus bringing the history of Spiritualism before the Nottingham public and into homes where it would otherwise be unknown.—Yours truly,

Nottingham, November 1st, 1871.

J. W. E.

P.S.—I shall be glad to bestow my quota at once if the friends will take the matter in hand.

[We are pleased to hear that this work is so highly appreciated. We hope the second copy will be forthcoming. A large parcel, without plates, has just arrived from America, which may be obtained at a lower rate for this purpose.—Ed. M.]

OSSETT.—We have perused with pleasure a letter from our earnest friend, Mr. George Swift, respecting the progress of Spiritualism in the villages between Wakefield and Dewsbury. He says their meetings are visited by persons from the various places round about, and many patients are brought to be healed through the mediumship of Mrs. Swift and those who co-operate with her. Their good spirit-doctor is acquiring quite a reputation in the neighbourhood, and yet he has no titles or diploma; nor does he boast of his Latin names for headaches and cramps, nor yet of his long array of bottles and boxes, wherein are accumulated all the poisonous substances known to human ingenuity. This spirit-doctor is a child of nature, "an untutored Indian," as our colleges would call him; yet, through the organisms of the mediums he uses, he dispenses health, which recommends him in a far higher degree than the titles or nostrums employed by modern quackery. Mr. Swift informs us that their meeting room is already too small to accommodate the numbers who crowd to their circles. The consequence is that three circles have been commenced in the town. We shall be glad to hear that these new beginnings attain as much strength and prosperity as the institution which preceded them.

THE *News of the World* for November 4th, in its criticism on the Report of the Dialectical Society, says:—"A lady, whose curious and very clever 'spirit-drawings' have been exhibited in Old Bond Street, in her evidence before the committee reports of a dark séance: 'Suddenly I felt something on my head, but I said nothing about it, and Miss N. exclaimed, "Oh! there is something bright on Miss Houghton's head; do you not all see how it glitters?" Well, some could see it, and some could not; so we asked and obtained permission to have a light, when we found that the spirits had brought me, as a birthday present, a lovely wreath of everlasting flowers, with which they had crowned me.' The other wonders in this lady's evidence are easily to be accounted for, and they are noticed here only because of the good faith in which the evidence is given. Miss Houghton I believe to be incapable of practising any wilful deceit upon public credulity, and the thorough conviction of herself and others of being in communication with the spirit-world tends to show the extent to which the lamentable delusion is spreading." At the end of the article, the writer signs himself "Hampton."

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

BERMONDSEY.—MRS. PAIR, Bookseller, Jamaica Road.  
 BIRMINGHAM.—A. FRANKLIN, 85, Suffolk Street.  
 BRADFORD.—H. SMITH, 13, Garnet Street, Leeds Road.  
 BRISTOL.—GRANGE TOWER, 1, Unity Street.  
 EDINBURGH.—J. MENZIES, 2, Hanover Street.  
 GLASGOW.—J. McGRATH, 39, Union Street.  
 HALIFAX.—ASHWORTH, 39, Cuth Lane.  
 HUDDERSFIELD.—COWELL, Printer and Stationer, 24, Kirk-gate.  
 KEIGHLEY.—J. TULLISON, Mary Street, Greengate.  
 KILBURN & ST. JOHN'S WOOD.—W. Mitchell, 35, Albert Terrace, Delisle Road.  
 KINGSTON-ON-TYNE.—Byrdon, Bookseller, Appletonmarket.  
 LIVERPOOL.—MRS. LEIGHTON, 39, West Derby Road.  
 LUTHERBOROUGH.—J. BENT, 80, Plaford Gate.  
 MANCHESTER.—JOHN HAYWOOD, 148, Deansgate.  
 MIDDLESBROUGH.—NICHOLS & PATTERSON, Bookseller, &c., 1, Cannon Street.  
 NEWCASTLE-ON-TYNE.—E. J. BLAIR, Grainger Street.  
 NORTHAMPTON.—L. HILLIARD, 63, Gosford Street.  
 NOTTINGHAM.—J. HITCHCOCK, 84, Market Street.  
 PADDINGTON.—T. WHITTINGHAM, Newsagent, 60, Church Street, Edgware Rd.  
 SOWERBY BRIDGE.—ALFRED ASHWORTH, Newsagent.  
 STOCK-ON-TRENT.—T. CUMANS, Bookseller, South Street, Mount Pleasant.  
 WOLVERHAMPTON.—W. NEWTON, Printer, &c., Lynn Street.  
 WOLVERHAMPTON.—B. NORTON, Bookseller, Darlington Street.



## GOOD BOOKS! CHEAP BOOKS!!

AS PREMIUM VOLUMES TO *Human Nature*.

**THE HISTORY OF THE SUPERNATURAL IN ALL AGES AND NATIONS.** By WILLIAM HOWITT. In 2 vols. 18s. This work with *Human Nature* for 1870, will bound, the whole for 15s.

**THE HISTORY OF MODERN SPIRITUALISM IN AMERICA.** By EMMA HARDING. Plates, 15s. This work, without plates, and *Human Nature* for 1871, bound, both for 15s.

**THE PHILOSOPHY OF THE BATH: OR, AIR AND WATER IN HEALTH AND DISEASE.** By D. DUNLOP. 5s. With *Human Nature* for May, 1870, 2s. 6d.

**JESUS: MYTH, MAN, OR GOD: OR, POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED.** By J. M. PERDUE. 1s. 6d. With *Human Nature* for June, 1871, 1s.

**SUPRAMUNDANE FACTS IN THE LIFE OF DR. FERGUSON.** 1s. 6d. With *Human Nature* for August, 1870, 2s. 6d.

**BARKAS'S OUTLINES OF TEN YEARS' INVESTIGATION OF SPIRITUALISM.** 1s. 6d. With *Human Nature* for November, 1870, 9d.

**SONGS OF THE SPIRIT.** Through the hand of a Writing-Medium. 2s. With *Human Nature* for February, 1871, 1s. 6d.

**THE YEAR-BOOK OF SPIRITUALISM FOR 1871.** 5s. With *Human Nature* for April, 3s.

**NATURE'S SECRETS; OR, THE SOUL OF THINGS.** By W. DENTON. 5s. With *Human Nature* for August, 1s. 3d.

**THE MENTAL CURE.** By Rev. W. F. EVANS. 3s. With *Human Nature* for September, 2s. post free.

**CLAIRVOYANCE: HYGIENIC AND MEDICAL.** By Dr. DIXON. 1s. With *Human Nature* for October, 6d.

**ROUND AND ROUND THE WORLD.** By J. RATTRAY. 3s. 6d. With *Human Nature* for November, 1s. 6d.

**THE IDEAL ATTAINED.** By Mrs. FARNHAM. A beautiful Christmas Present. Price 5s. With *Human Nature* for December, 3s. 4d.

Postage extra in all cases except where indicated. Those who do not possess these numbers of *Human Nature* may purchase them along with the books required.

London: J. BURNS, PROGRESSIVE LIBRARY, 15, SOUTHAMPTON ROW, W.C.

## BOOKS OF SONG FOR SPIRITUALISTS.

Suitable for the Family, the Circle, Public Meetings, or Religious Services.

**THE SPIRITUAL LYRE.** A Collection of 150 Songs for the use of Spiritualists. Price 6d., cloth 1s.

**THE PSALMS OF LIFE.** A Compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the Spiritual, Progressive, and Reformatory Sentiments of the present age. By JOHN S. ADAMS. This work contains suitable Music to the Words. Wrappers 3s., cloth 4s.

**THE SPIRITUAL HARP.** A Collection of Vocal Music for the Choir, Congregation, and Social Circle. By J. M. PERDUE and J. O. BARRATT. A large and handsome work. Price 6s., abridged edition 4s. 6d.

**THE LYCEUM GUIDE.** Lessons, Exercises, Recitations, Hymns, Music, &c. Cloth 2s. 6d.

London: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

Just published, with a beautiful Engraving of the Author, 470 pages, on Toned Paper, handsomely bound, price 3s. 6d.

## THE RELIGION OF LIFE,

AS EXEMPLIFIED BY THE MAN JESUS CHRIST.

## A SERIES OF LECTURES,

By the Author of "ALPHA."

A synopsis of the topics may be obtained free on application.

## CONTENTS:

What is Evil?	Pure Religion.
Charity.	Philosophy.
Power: its Evil and its Mission.	The Childhood of Jesus.
The Eternity that Dwells in Man.	Religious Liberty.
The Church of the Future.	Election and Grace.
"Stand up! I myself also am a Man."	Time.
The Path of Righteousness.	6in.
Trust in God.	Low the Egoism.
Self-Trust.	The Last Judgment.
What is Christianity?	God is not Mocked.
Why Kingdom Come?	The Christian Character of Riches.
The "one thing" desired by the	Peace.
Enslaved.	Religion Consists in Action.
	The Millennium, and how to obtain it.

The work is also published in nine Parts, eight at 4d. each and one at 6d., done up in neat wrappers.

"THE UNCHRISTIAN CHARACTER OF RICHES" and "RELIGION CONSISTS IN ACTION" are also published separately at 1d. each.

By the same Author, on fine paper, in neat wrapper, price 4d.; on common paper, without wrapper, price 2d.

"TWO LECTURES TO ENGLAND'S WORKING POPULATION, ON THEIR OPPRESSORS' OPPRESSIONS, AND HOW TO AVOID THEM."

1. The Labourer, and his Rights and Difficulties. 2. The Workman's Way Out of his Difficulties.

\* \* \* The cordial aid of the friends of education, intellectual progress, and religious liberty are earnestly solicited to make these works as widely known as possible. They are cheap and good, and will be supplied at cost price for extensive circulation. They have been brought out in a variety of forms to suit the means of all classes of readers.

AN ALBUM PORTRAIT OF E. N. DENNY, 1s.

Published by J. BURNS, Progressive Library, 15, Southampton Row, London, W.C.

LONDON: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.

## GRATEFUL-COMFORTING.

## E P P S' S BREAKFAST.

The *Civil Service Gazette* remarks:—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected food, Mr. Epps has provided our breakfast-table with a delicately flavoured beverage which may save us many heavy doctors' bills!

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homoeopathic Chemists, London.

Also makers of CACAOINE, a fine Evening Beverage.

## REQUISITES FOR THE SPIRIT CIRCLE.

THE RECORD BOOK, for recording the events of the circle. Bound, 1s. 6d. Price 1s.

PLANCHETTE, for the use of writing-mediums. Polished, 6s. Plain, 4s. 6d. In box, 3d. extra.

PLANCHETTE PAPER, the most economical and reliable article. 1s. 6d. per sheet.

THE PSYCHOGRAPHIC or Planchette Pencil. Price 3d.

CRISTALS, for developing spiritual sight. Large size, measures 9 in. by 3 in. price 10s. Small size, measures 2 1/2 in. by 1 1/2 in., price 5s.

VIOLET INK. Beautiful and permanent in colour. 1s. 6d. per bottle.

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

Just Published, price 3d.

**SPIRITUALISM versus SATANISM.** A Reply to the Rev. JOHN JONES, Congregationalist. With Appendix containing Rev. Harding's Rules for the Spirit-Circle. Liverpool: Edward Rowland.

London: J. BURNS, 15, Southampton Row, Bloomsbury Square, Holborn, 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.

## 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.

**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.

**MISS LOTTIE FOWLER, Medical and Business Clairvoyant and Test-Medium,** from America, can be Consulted Daily, at 24, Keppel Street, Russell Square, W.C. Hours from 12 till 8. Terms, 2s.

**JAMES V. MANSFIELD, Test-Medium, Answers Solved Letters,** at 361, Sixth Avenue, New York, U.S.A. Terms, 10s. per Guinea. Letters may be left with J. BURNS, 15, Southampton Row, with 6d. for postage.

**MRS. WILSON** will hold **DEVELOPING CIRCLES** on Tuesdays and Fridays, at 109, Caledonian Road, King's Cross, at 8 p.m. Admission 1s.

**MRS. POWELL, under Spirit Influence, TREATS the SICK** 4, Crescent Place, Burton Crescent, W.C. Terms Moderate.

**NATIVITIES CALCULATED and Questions Answered** on all the Events of Life by Dr. WILSON, Medical Clairvoyant, 109, Caledonian Road, King's Cross. Personal consultation from 2 to 8 p.m.

**NATIVITIES CALCULATED, Questions Answered, and Advice** given on all subjects. Apply to ANTHONY GARRARD, 49, Canning Road, Old Ford, E.

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

**APARTMENTS.**—Two ROOMS, or part of House, to Let; very moderate. Apply No. 3, Waterford Terrace, Fulham Road (two minutes from Chelsea Station); or G. T., Progressive Library, 15, Southampton Row, W.C.

**W. PRICHARD, PLUMBER, GLAZIER, & DECORATOR.**—6a, Bowell Court, Devonshire Street, Queen Square. Estimates given for drain-work and every description of house repairs.

**ANTI-VACCINATOR.** Pitman, and J. Burns. 2d. Weekly.