

THE WEEKLY AND DAYBREAK.

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

No. 91.—VOL. II.]

LONDON, DECEMBER 29, 1871.

[PRICE ONE PENNY.]

SPIRITUALISM IN 1871.

The year just closing has been a fruitful one in events connected with the progress of Spiritualism. Twelve months ago Mrs. Hardinge had just commenced her successful career amongst us. The Cavendish Rooms had proved too small, and the Cleveland Hall was about to be occupied. Our columns carried the burden of her messages throughout the length and breadth of the land, and to wake up to the fact that their movement embodied great truths, and that a powerful voice was proclaiming them in our midst. Mrs. Hardinge's subsequent tour in the provinces was the grandest effort of the kind that has yet been attempted in this country, and was attended with brilliant results. Crowds listened to her fervid eloquence, and the impression was uniformly favourable to our movement. The Press noticed her progress respectfully, and had time permitted her to remain with us, she might have prolonged that provincial tour even to this day.

In another field events of equal importance transpired. The experiments so lucidly conducted and reported by Mr. Crookes had attracted public notice, and the conviction gradually asserted itself in the popular mind that the phenomena were really facts, having been demonstrated by persons outside the fold of Spiritualism. The bravery with which Mr. Crookes defended his experiments, and the activity he displayed in making them public, tended to bring the matter before the British Association for the Advancement of Science, assembled at Edinburgh, when Professor Thomson attacked Spiritualism, and thus made it a topic of discussion. Spiritualists, members of the Association, were actively busy scattering publications widely at these meetings. The result was the agitation and discussion of the subject, whereby Spiritualism asserted itself as a theme challenging the attention of the highest scientific authorities.

In the summer months other events occurred worthy of notice. The noble farewell demonstration in honour of Mrs. Hardinge occupies of itself a chapter in history. It was far more successful than the most enthusiastic could have expected. St. George's Hall became inconveniently filled, and the climax of the proceedings was a comprehensive and brilliant address by Mr. Gerald Massey, which has since appeared as a separate work.

The visit of Mr. Peesbles and Elder Evans was also useful. The meeting in St. George's Hall attracted the eyes of the world to a community of Spiritualists in which wars, crime, and social inharmonies are utterly unknown. This fact was re-echoed by the newspapers throughout the land.

Later on, the publication of the Dialectical Society's Report proved one of the most noteworthy events. It has given rise to much discussion in the newspapers, and though these have received it in the most unjust and cowardly fashion, nevertheless their treatment of it has made the subject notorious, and a calmer consideration awaits the findings of that committee.

We must not forget the efforts of those more immediately connected with the movement. The closing year has been rich in mediumship, not only in London, but also in the provinces. Striking forms of the phenomena have cropped up in various parts of the country. Healing power and clairvoyance have been increasingly developed, and trance-speakers have in various places come before the public for the first time.

In London, Messrs. Horne and Williams have made the facts of the dark scenes a conviction in many minds. Hundreds of influential visitors to the metropolis have sat with them, and become acquainted with phenomena of the most astounding description. Through the instrumentality of the Press, these manifestations have been brought more prominently before the public than at any former time, and the fact of a well-established institution for promoting a knowledge of these manifestations has been irresistibly forced upon the public mind. The arrival of Mademoiselle Huot from Paris has been an event of some importance in connection with the progress of the movement. Her mediumship, which is of a very satisfactory kind, has not yet been sufficiently utilised by the Spiritualists of London. The clairvoyance and test-mediumship of Miss Lottie Fowler has been quite an acquisition to the existing appliances for promoting a knowledge of Spiritualism. Under favourable circumstances her powers are of the most remarkable and striking description, and her faithfulness in the discharge of her duties and sterling honesty recommend her even in a higher degree than her psychological powers. The latest acquisition to our strength has been Miss Kate Fox, the first of mediums. She is quietly and thoroughly doing a most important work in quarters where other mediums seldom find access.

We must not omit to notice the increasing usefulness of Mr. More's mediumship. During the latter part of the year, his weekly sessions have been better attended than ever, and he has now acquired the power of speaking in trances at public meetings. He has recently visited Birmingham with good effect, and other towns are applying for his services. The Sunday Services in the Cavendish Rooms have been his to a great extent sustained by him during the current season, and the times, with the exception of Mrs. Hardinge's special services, in former Sunday meetings are exercising an influence much wider than the services in which they are held. Being in the centre, so to speak, these services not only minister to those who attend them, but operate suggestively on Spiritualists in other parts of the country.

In conclusion, we must give a parting glance at the persistency with which the Progressive Library and Spiritual Institution, with its numerous agencies, does a work the importance of which is almost incalculable. There is so little ostentation or noise made that few can appreciate the value of its existence. Not only in London, but also in the provinces, does this establishment operate in the most positive manner in the diffusion and organisation of Spiritualism. During the year a goodly number of lectures have been given in places where the voice of the Spiritualist lecturer had never been heard before. Indeed, it is not too much to say that the only lecturers on Spiritualism in this country are part and parcel of the Spiritual Institution. Local associations have progressed and increased in number during the year. The Lyceum movement has made steady progress, and new institutions of the kind are contemplated.

Upon the whole, the passing year has been fraught with many triumphs, and a great advance has been achieved upon former times. A more intimate connection is being experienced with the spirit-world, and the doctrinal teachings of spiritual truths are gaining an ascendancy over more phenomenal manifestations. For the past let us be grateful, and in the present actively avail ourselves of the blessings vouchsafed from day to day. We may then look to the future with hope, knowing that the universe depends, not upon us, but upon a Power whose purposes are certain to be fulfilled. Let us earnestly strive to know the will of this mighty Mind, and as an infinitesimal part of universal Being strive to co-operate with the great whole, and achieve that success in life, that happiness of mind which is the inheritance of those who live in accordance with their highest life.

A GLANCE AT SPIRITUALISM IN YORKSHIRE.

"The great want of Spiritualism in Huddersfield is that we have no mediums." This sentence we heard repeatedly during our brief sojourn in that town. A few years ago excellent mediums were continually at work in the district; but they have either been removed or given up the pursuit, and now the movement is pretty nearly at a standstill. A few miles distant, at Cowms, George Holroyd holds regular meetings, as may be seen from our weekly calendar, and is highly spoken of as a trance medium. In private life there are also a number of mediums of various kinds, but they do not feel sufficiently enthusiastic to devote themselves to the work. A merchant of the town, Mr. Heppleston, is endowed with very remarkable mediumistic gifts, but his commercial duties preclude him from giving attention to spiritual matters. He has been a successful man, and it is hoped he may soon be relieved from his present occupation, and devote his powers to the advancement and knowledge of Spiritualism. We had two meetings in the Wellington Hall on Sunday afternoon and evening. The place was comfortably filled on both occasions by the most intelligent and sympathetic audiences we have had the pleasure of addressing for some time. Strangers came from a considerable distance—from Halifax, Sowerby Bridge, Slaithwaite, Brighouse, and villages in the vicinity. The platform was occupied by Samuel Howarth, Esq. (in the chair), Roger Houghton, Esq., Messrs. Robinson, Moss, and other gentlemen, all of whom, in conjunction with Mr. Heppleston, had laudably succeeded in getting up the meeting on the shortest notice. In the evening Roger Houghton, Esq., presided, and we had to leave before it was closed, in order to reach Morley that evening. The scientific and spiritual arguments advanced were warmly accepted, and on parting we received every acknowledgment from the audience for our services. There are excellent materials in Huddersfield for the carrying on of an energetic and triumphant movement. Some of the most experienced and intelligent Spiritualists in the country are located there, and it only requires a baptism of the sacred fire to set a number of able men and women about

Mr. Tiffen commenced his circle in 1856. We attended one night in each week for twelve months. On the 16th of July he had placed an alphabet on the edge of a round table, with numerals, &c., when it would turn to an indicator, spelling out messages, &c. A chair with the back set edgewise was found to answer very well for the indicator. We did not find it necessary to use a bowl of divers coins to form a battery of the dry pile, as was used at the Delphic Temple.

"THE (SO-CALLED) SEAT OF THE SOUL."

To the Editor of *The Medium and Daybreak*.

DEAR SIR,—Referring to the subject, "The Seat of the Soul," lately discussed in *THE MEDIUM AND DAYBREAK*, the following fact may help to shed a little light upon it.

After the close of the late American War, the *Banner of Light* recorded more than one case similar to the subjoined. A patient, whose arm had been amputated, complained some time after the operation of insufferable pain in the severed limb—the hand, I think he described it. The limb was sought for, was found to have been placed in damp soil, and the hand to be cramped. The latter was straightened and the limb re-interred in a dry place. The patient, it was said, was immediately relieved.

This result is explainable on the basis well known to Spiritualists, but not yet arrived at by medical science, that the severed limb, retaining a portion of the "magnetic life" (magnetism) of the body, was still in sympathy with the latter, and made its condition felt by the patient. It would appear, then, that similar sensations in severed members, experienced by persons who have undergone amputations, are not imaginary, as has been generally supposed, but real.

The question arises, How long does the magnetic relation continue to exist between the amputated member and the proprietary body? The period must be various. Is it likely the detached limb could retain any magnetism after the complete resolution of its substance and tissues into mould? No. But a tolerably well-preserved limb would probably retain it for a great many years, possibly as long as it continued to be a limb. It would, perhaps, be worth the trouble, to those who have the opportunity, to test this question of magnetic rapport by reducing to cinders a severed limb. If no pain were felt by the patient in the separated member after the cremation, all amputated limbs should be similarly treated.

It is not assumed that this is the whole explanation of these mysterious pains. There may be other causes, perchance spiritual (used in contradistinction to material) ones, in operation to produce them.

The "Seat of the Soul" appears to me a wholly inaccurate expression. How can that have a "seat" in any particular part of the human frame which is a complete counterpart in size and form of that frame?

Andrew Jackson Davis and other clairvoyants long ago elucidated this fact.

One of the presiding spirits (Rev. Theodore Parker) at the *Banner of Light* seances affirmed (I speak of some years past) that the spirit-body is on the outer surface of the human body. What does Tien-Sien say? [See answer in No. 89.—Ed. M.]

One of your correspondents asks for Mr. Cogman's testimony as to the point from which the spirit-body or soul of the moribund issues. A. J. Davis affirms that it passes through the top of the head in the form of vapour, and above the head or in an adjoining room assumes the form of the natural body; or, where the body has been buried by an avalanche for example, the vapour would pass through the superincumbent mass, and take form in the atmosphere immediately above this mass.

Your correspondent's other query, regarding the shape of the soul or spirit-body, is already answered in the preceding paragraph but one.—Yours truly,

Paris, December 4, 1871.

D. M.

IMPORTANT TESTIMONY.

[QUITE UNEXPECTED.]

It was several weeks since, before the balmy air of autumn had been succeeded by the harsh storms and blasts of approaching winter, that I was taking my morning walk, when I met a prominent member of the Bar, and having a number of the *Messenger* in my pocket which contained the names of the most prominent persons who were on the Committee of the Dialectical Society on the subject of Spiritualism (it was before the Report had made its appearance), and looking over the names, he observed several he was well acquainted with, and acknowledged them to be persons of good position and scientific attainments. Having no further use for the paper, I handed it to my friend. This naturally led to a conversation on psychological subjects, and elicited some very important information affecting the rights of all Spiritualists, and more especially of clairvoyant mediums.

My friend prefaced his remarks with the observation that he was no Spiritualist, but some things had come under his notice which appeared quite mysterious, and which he was unable to account for.

FIRST CASE.

Many years since, he (the narrator) was suffering under a painful malady which was not discoverable by external observation, as his general appearance indicated good health, and he remarked that he had not made known the symptoms of his disease to any person but his consulting physician.

Being in company with a friend who had devoted some attention to human magnetism, he accepted an invitation to be examined by a female clairvoyant, who, after being magnetised, or, as A. J. Davis terms it, *de-magnetised*, proceeded with the diagnosis of the disease, and so accurate and minute was her description of his case that he confessed it was superior to the statement of it which he would have made himself.

SECOND CASE.

The case just recited related to himself; the present, to the experience of his father. I did not inquire the date of the occurrence. His father, he observed, was a commissioned officer in the Navy, and at the time his ship was at anchor at some port on the Continent. He was taking a walk in the vicinity of the town, and whilst passing through an avenue bounded on each side by shrubs and trees leading to a villa, he beheld before him, his eyes being inclined upwards to the trees, a vision which was the exact likeness of an uncle of his, whose residence was in

Devonshire, England. It made such a strong impression on his mind that he set down the exact time of its occurrence, and in due course of mail he received the intelligence that his uncle had departed this life on the day and hour corresponding to the minute he had made of the phenomenon. I was further informed that there was a very strong attachment between them, as the uncle had acted as a foster-father to him. I now proceed to the

THIRD CASE.

THE SEEING OF ANGELS A LEGAL PROOF OF INSANITY.

The third and last case which I obtained from the same gentleman, and at the same interview as those above related, is of a much more serious character. It will be seen from the subjoined correspondence that I am not at liberty to give the full particulars of the case as it was at first related to me. In order to avoid giving an exaggerated colouring to any of the statements herein made, I called on the gentleman the next day to know of him if I had understood his narrations correctly. There was no difficulty in regard to the two above recited, but he remarked, as to the third case he would prefer writing to one of the counsel, a particular friend of his, and obtain his legal statement. As it was several years ago since its occurrence, he wished that I should not make any statement that depended on his own memory of the transaction. So I shall confine myself to the written correspondence, which is as follows.

The first letter is addressed to myself, enclosing the subsequent letter from his friend:—

"Dear Sir,—Enclosed I send a short statement which I have to-day received from my friend as to that lunacy case I mentioned to you. I am sorry that my friend has not entered as fully and minutely into the case as I had wished, and as he did when he stated the details to me many years since. I should not like, however, to make any addition to the statement, and regret, therefore, that I cannot carry this interesting case any further.—I remain, &c."

(Second Letter.)

"A gentleman, who was living on a small income and proved himself able to take care of himself, came into some additional property as joint tenant with his brother and sister, one of whom thereupon presented a petition of lunacy against him, and got a friend appointed committee. The chief ground of insanity alleged was that he had often declared that he had seen angels, and which he insisted, on the inquiry, that he had seen. He had heretofore proved himself capable of managing his little property, and was quite harmless; and was perfectly conscious of the nature and effect of the inquiry, which was attended by able counsel on both sides (one now a judge), and the result was that the commissioner declared himself of opinion that a man who alleged that he had seen angels must be insane; and, as the law recognised no distinction between a man of unsound mind capable of taking care of his property, and a man of unsound mind incapable of taking care of it, the ordinary result must follow—the party be declared a lunatic, and the property vested in a committee; but he must be well treated, and have the whole of his income spent upon his maintenance.—September 25, 1871."

You will perceive, Mr. Editor, that there is no over-colouring in the case of this martyr to truth. The dread of an insane asylum was not sufficient to make him conceal his true convictions even before a tribunal of justice. Truth must have its martyrs. The Nazarene Reformers, who also could see angels, was a martyr for maintaining the truth that there is a communion between the spiritual and physical worlds, although the greater number of persons are too material to be able to enter the realms of the spiritual.

It is to be hoped, if the "Report of the Dialectical Society on Spiritualism" accomplishes nothing more, it will at least have the effect of preventing in future such flagrantly unjust and cruel judgments from the judiciary that boasts of its advanced state of civilisation.

The Willows, Bridgewater.

CLEMENT PARK.

NEWS FROM DR. NEWTON.

Through the kindness of Mrs. Tebb, who has recently returned from a sojourn in her native land, the United States, we have received several cordial messages from our beloved friend, Dr. Newton. He is as busy and as successful as ever in his efforts to alleviate human suffering by his healing mediumship. He expects to visit this country in about two years' time, when he hopes to find a more congenial atmosphere than he had to encounter during his last visit. After a sojourn in England, he intends to proceed through Europe to Palestine, and other places in the East, where he is impressed he has a mission to perform. He has sent a large vegetable product of America, called the *squash*. It is of the vegetable marrow species, but excessively large, and is a most delicate adjunct to the table. The doctor was actuated into doing so by the consideration that he thought this vegetable might be cultivated in England; and the seeds of this one and another have been carefully saved, and Mrs. Tebb is making them up into small packets for distribution, and our friends who have facilities for growing such a plant, and adapting it to our climate, are invited to send in requisitions for packets of these seeds, with the object of giving the attempt a fair trial.

The following card has been received at this office:—"Dear Sir,—At the request of friends in diverse places, I have consented to call a conference, which will be held in the Travlers Hotel, Corporation Street, Manchester, on Wednesday, January 10th, 1872, at half-past two o'clock p.m., to arrange for the establishment of an Anti-Vaccination organ, should such be deemed desirable under existing circumstances. Your presence, as well as that of any friend of the cause, or any written communication or aid, are respectfully solicited.—Yours sincerely,

Wm. Hume-Rothery.

3, Richmond Terrace, Middleton, Manchester, Dec. 20, 1871."

Mr. Pittman's Anti-Vaccination has been discontinued for want of support.

E. FRANK.—Your action has nothing to do with the matter. When documents are read at a public meeting they become the common property of the representatives of the Press present, and for anyone to appropriate them is a breach of etiquette. Had the person to whom you refer understood his manners, he would have apologised for his conduct rather than have given us the lie.

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

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

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SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, DECEMBER 29.** Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Moore, Trance-Medium. Admission 1s.
- FRIDAY, DECEMBER 29.** Seance at Mrs. Robson's Temperance Hotel, 5, Shaftesbury Street.
- SATURDAY, DECEMBER 30.** A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 41, Leaden Court, Street, at 7 o'clock. Admission, 2s. 6d.
- Seance at 24, Lower Standard Street, Blackfriars, at 7 p.m.
- SUNDAY, DECEMBER 31.** Mr. Copson's Seance, 22, New Road, E., at 7.
- Seance at Occultic Rooms, Mortimer Street, at 7. J. Burns will deliver a New Year's Address.
- KINGSLY, 10.30 a.m. and 5.30 p.m.** Messrs. Blackdown and Wright, Trance-Mediums. Children's Progressive Lyceum at 4 p.m. and 5 p.m.
- SOMERSET BUILDING, at Mr. W. Robinson's, Causeway Head, Children's Seances, 10 a.m. and 2 p.m. Public Meeting, 5.30 p.m. Trance-Medium, Mr. Wood.**
- BIRMINGHAM.** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Ellingworth.
- BIRMINGHAM.** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 4 p.m.
- MANCHESTER.** Union Chambers, 21, Dickinson St., Mount St., at 2.30.
- COVENTRY.** at George Holroyd's, at 6 p.m.
- GLASGOW.** Whyte's Temperance Hotel, Candlemas, at 4.30.
- GLASGOW.** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. E. A. Swift and J. Eison, Mediums.
- MONMOUTH.** Mr. G. Butterfield's, New Seances, at 7.30.
- GLASGOW.** at the Summary, 2.30 and 6.30. Mr. Blackdown and Mr. Wood, Trance-Mediums.
- STORMONAGH.** at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 4 p.m. and 5 p.m. Public meeting at 4.30 p.m.
- KINGSLY, JANUARY 1, 1872.** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Force. Admission 1s.
- Mr. Charles Williams, Healing Medium, at 46, Adelaide Street, Broadway, London Fields, at 7.30.
- NEW FRIDAY, at Mr. Swain's, at 8 o'clock.**
- THURSDAY, JANUARY 2.** Seance at 15, Lower Standard Street, Blackfriars, at 7.
- KINGSLY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Blackdown.**
- GLASGOW, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.**
- SOMERSET BUILDING, at Mr. W. Robinson's, Causeway Head, 8 p.m.**
- WIMBORNE, JANUARY 3.** Seance at 15, Southampton Row, Middle East, Medium, at 8 o'clock. Admission 1s.
- Seance at Mr. Wallace's, 105, Lilly Street, Kentish Town.
- BIRMINGHAM.** Spiritualists' Meeting Room, 8 p.m.
- GLASGOW.** at Mr. J. Crane, Trance-Medium, 2.30 p.m.
- MONMOUTH.** Mr. G. Butterfield's, New Seances, at 7.30.
- STORMONAGH.** Long Row. Lecture by Trance-Mediums on Laws of Health, &c., &c.

- THURSDAY, JANUARY 4.** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Force. Admission 1s. 6d.
- DUBLIN.** Association of Inquirers into Spiritualism. Seance at their rooms, 54, Augustine Road, Dublin, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
- Lecture by F. Burns, on "Spirit Paintings," at 7, Corporation Row, Cheshamwell, at 8. Free.
- BIRMINGHAM.** Hall Lane, 7.30 p.m.
- GLASGOW.** Spiritualists' Meeting Room, a Developing Circle, at 7.30.
- WIMBORNE.** Seance at Mr. Hall's, Addiside Street.

* 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.

ritualistic phenomena before, and assembled, not from idle curiosity or for the gratification of a vacant wonder, but with the serious purpose of testing the presence, and we may say the character and extent, of spiritual phenomena under circumstances generally favourable, or, at least, not decidedly antagonistic. We mention this because the value of the facts involved is greatly increased to the true psychologist when not only the surrounding physical but the accompanying mental conditions are carefully specified.

It may be mentioned, then, that the moment the medium and some friends, including Mrs. Maddoull Gregory and Mrs. Hughes, who accompanied her, entered the drawing room, there was an almost simultaneous expression of feeling that the influence was favourable, and this too while some of us were ignorant of the fact of its having been the scene of many previous sittings with other media. We think this should be noted. To obtain the greatest psychological results, there should not only be a perfectly harmonious circle, but also a prepared room, duly suffused with its vital aura, and possibly the spiritual—or, if the terms be preferred, "psychic"—influence emanated at many previous sittings. Of old, we have reason to believe the adepts of temples, and perhaps the interior of pyramids, subserved this purpose; nor, in all probability, shall we ever rise to the maximum of attainable effect all we have the same command over our media in reference to residence, habits, and dietetics, and over our seance chambers in regard to their being sanctified and set apart as for some high and holy purpose, which was possessed by the priesthood of old.

The company, which consisted only of our noble hostess, Mrs. Moore, Mrs. Maddoull Gregory, Mrs. Hughes, Mr. J. W. Jackson, Miss Fox, and her friend Miss O—, were scarcely seated round the table when the raps commenced with unusual distinctness, and in obedience to directions thus received, the fire was extinguished and the lamp removed. In a short time the egg-shaped "spirit-light" so characteristic of Miss Fox's mediumism was seen moving slowly and gracefully over the heads of the company, while it occasionally descended and touched some of us when we became conscious that it was accompanied with considerable force, under the direction, however, of a kindly intelligence. Thus it struck Mr. Jackson rather severely on the shoulder, through his coat, and yet almost immediately afterwards touched the face and hands of Lady Dunsmuir with great gentleness, passing from her to Mrs. Gregory and other members of the circle. On this occasion, whether from the slowness of its movement or the presence of greater mediumistic power in the production of the manifestation, those who had not, at previous sittings with Miss Fox, been enabled to see anything but the egg-shaped phosphorescent light, were conscious of dark-coloured bands round it, which others of the company distinctly perceived as the fingers of a hand that held it. Soon after this, Lady Dunsmuir, Mrs. Gregory, Miss Fox, and her friend, went to the door of the drawing room, where they received a few special messages through the alphabet, while the door itself was rather rudely struck and shaken, obviously by a force on the outside, giving us the impression of some as rather impatient at its detention on the landing, and determined to attract our attention to the fact. On the return of the ladies to the table, we relit the candle for a few minutes, and on again extinguishing it, an accord, which had been lying on the table, gave forth a succession of beautiful chords that could not be called a tune, yet were by no means inharmonious, resembling the sounds emitted by an Aeolian harp, as far as these could be reproduced by an instrument so diverse in structure. These sounds, like the light, floated over the heads of the company, and were occasionally heard altogether outside the circle, that is, at our backs, where the instrument could not possibly have been carried by the hands of the medium or her friend, which indeed, at their own request, were frequently held by those members of the company who sat or stood nearest them during these manifestations.

AN IMPORTANT ITEM.

DEAR READERS.—Allow us to have just one parting word with you before we meet in a new year. Nearly all your subscriptions fall due with this number. We are not rich, so money is at all times welcome, but the demands of the Prince and Power of this world press heavier at this time than generally; we therefore venture to solicit your thoughtfulness in respect to renewing your subscriptions. The MEDIUM is not a money-making concern. There is no margin of profit to pay clerks, postage, &c., so our readers will save us expense by remitting their subscriptions without necessitating a letter desiring them to do so. All subscriptions are payable in advance, except in the case of agents who have special arrangements.

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Above four copies, post free at 1d. each, or 4s. 4d. each per year.

A slight additional expense will be involved in posting the numbers with supplements, which may be estimated at the end of the year.

During the week we earnestly solicit the kind interest of our friends to get us an ample list of new subscribers and renewals. It will save us many days' work and much expense if this notice suffices. We may observe that all the publications on Spiritualism may be obtained at this office, and as they are all payable in advance, our friends may save themselves trouble by making one transaction cover the whole.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 29, 1871.

MISS KATE FOX AT LADY DUNSMUIR'S.

On Monday week a rather limited but very harmonious circle assembled at Lady Dunsmuir's, 49, Oudow Square, Brompton, to witness some of the higher results of Miss Fox's mediumship. Fortunately, on this occasion there were no hostile influences or discordant elements arising from the presence either of sceptics or of merely unprepared persons. All had frequently witnessed spi-

A SPECIAL SERVICE AT CAVENDISH ROOMS.

On Sunday evening J. Burns will deliver a New Year's address, entitled "Old and New." It will include a review of Bible Spiritualism, with special reference to the mission of Jesus and his immediate successors, unfolding the real character of the "Gospel," and indicating the features of "Antichrist." It is hoped that a full meeting will assemble, as the subject is one of unusual interest. The first hymn will be No. 51 in the *Spiritual Lyre*—tune, "The Old Hundredth;" the second hymn, No. 118—tune, "Ratisbon."

We regret that our notes of Mr. Morse's excellent address on "Mediums" delivered on Sunday evening last have got mislaid, and so we are unable to give a report of it.

ON "BOXING DAY" we paid a visit to Mrs. Marshall, to hand her a slight "Christmas box," which has been already acknowledged in the MEDIUM. We found the old lady trim and well-looking, and enjoying the patronage of her old and fast friends, by whom she is much respected. She takes very goodnaturedly the remarks of a correspondent who, in his "Three Days amongst the London Spiritualists," animadverted in the MEDIUM upon the character of the old lady's mediumship. She says it was all true what Elijah told him—that there would be a good harvest, that there would be inundations, and that a royal personage would be spared, and she was certain the Prince of Wales would live and be a better man for it. The "Word," through Mrs. Marshall, was kind enough to express itself respecting our mission. She was impressed to speak in terms of commendation of what we had accomplished for Spiritualism, and that the means would in the future steadily reach us to enable the work to be carried on. Mrs. Marshall has been a visionary from her childhood, and was a practical Spiritualist before the advent of the modern phenomena. She prophesied their appearance, and many other events in contemporaneous history. A conversation with Mrs. Marshall is very interesting; but visitors should understand that she does not answer test questions, but gives utterance to whatever the "Word" communicates to her ear. She spoke oracularly on several matters from that source while we remained with her. Her address is 29, Shirland Road, Bristol Gardens, near Warwick Road, Maida Vale.

MISS FOWLER'S Seances will be again resumed, at 15, Southampton Row, on Tuesday evening. Admission, 2s. 6d. Miss Fowler continues to give great satisfaction to private sitters. On Christmas Day she visited Hampton Court Palace, and while the guest of a resident, gave a display of her powers which struck her host with feelings of astonishment.

THE visit of Messrs. Herne and Williams to the provinces has been postponed for the present, and their seances will be continued in London as heretofore, namely, at the Spiritual Institution at 8 o'clock on Monday and Thursday evenings, and at their rooms, 61, Lamb's Conduit Street, on Saturday evenings at 7 o'clock. Those who would like a visit from these mediums should apply at once, that proper arrangements may be made, as such visits may be accomplished much more economically while the mediums are in the district.

ANOTHER GHOST STORY.—The denizens of a certain locality in Bishop Auckland have been considerably interested, if not alarmed, during the past few days by the report of a ghost having been paying its midnight visits at the dwelling of a hard-working pitman. The story, as related by "Geordy," is, that whilst seated in bed smoking his pipe, and looking into the bright fire which was burning, some time about the witching hour, he was startled by a sudden crash, as though some heavy weight had fallen on the chamber floor, and looking up he saw the joists vibrating. Just at this moment he heard a footstep on the stairs, as if some one was coming down; and presently a ghost, in the shape of a man attired in a blue shirt, stood before him. Its arms were long and thin, and its fingers like claws, and then it stood feinting as if about to mesmerise the petrified pitman. It then turned and went to a favourite bitch, with pups, which was lying in the corner near the fire, and these it minutely inspected. The apparition then went to a certain flag in the middle of the floor, at which it pointed significantly, and afterwards took down the clock and laid it on the flag, apparently to mark the spot, which the occupant of the room thought hid some dreadful tragedy. After this the supposed ghost looked thoughtfully into the burning fire for a moment, then put its head up the chimney and looked up. Suddenly it put up its hands as if about to dive, and turning on its heel took a flying leap right through the window, carrying away the frame and breaking the glass. The pitman, who had all this time watched the visitor's manoeuvres in a terrified state, rushed out of the house, and has not since gained courage to re-enter, but has had his furniture removed to safer quarters. It is said that a woman was some time ago so terrified in the same house that she lost her reason.—*Newcastle Chronicle*.

WEST HARTLEPOOL.—An encouraging letter from Mr. Hull informs us that regular seances are held on Thursday evenings at his house. On a recent occasion spirit-forms were seen, and a spirit-hand took hold of a pencil on the table. Mr. F. Ellis was also entranced, and an address was given through Mr. Hull, who is a good trance-medium. On another occasion the spirit spoke through him on the words, "God is Love." "John Eliotson" frequently controls Mr. Hull.

The reporters of certain papers in Liverpool have been busying themselves of late interviewing the Spiritualists at their seances, and, as they state, simulating the phenomena. The form of spirit-intercourse at present in use in Liverpool is rather crude, and adapted only for the private circle, where congenial influences alone are present. These intelligent reporters do not understand this matter, and hence suppose that "Spiritualism" is comprised in what they have witnessed. Our Liverpool friends are sadly too much addicted to making a show of Spiritualism.

PROPOSED DISCUSSION ON SPIRITUALISM,

BETWEEN THE REV. JOHN JONES, OF LIVERPOOL, AND THE EDITOR OF THE MEDIUM.

To the Editor of the Medium and Daybreak.

SIR,—I have to thank you, in the interests of truth, for your offer of a column of space in your weekly journal for the discussion of Spiritualism from my stand-point.

I could accept such an offer better than many of my brethren, who to a large extent ignore the reality of the supernatural in spiritualistic phenomena, and who regard you and others as tricksters only. The only point at issue between me and yourself is this,—Are the spirits who control the mediums part good and part evil, or are they evil altogether? The latter is my firm and deliberate conviction; the former, of course, is yours.

Now, the arguments with which to sustain my theory I can only derive from the Bible. If you, on the other hand, accept the Bible also as the basis of discussion, then it will become a question of interpretation of certain passages bearing on the question; but, as a preliminary condition, the authority of the Bible should be accepted on both sides; for otherwise, if my interpretation should be fairly and logically against Spiritualism, you escape by the loophole that apostle and seer are only fallible theorists, and, consequently, of no authority. The discussion, therefore, would end in nothing; and as you ignore the divine inspiration of the Bible, I must decline your offer.

I will only add that I shall continue to watch with anxious concern the progress of this "new religion," believing, as I do, in the sincerity of its advocates and in the reality of its phenomena, and deeply convinced that it will do more to delude and ruin immortal souls than anything that has arisen in the world for centuries past.—I am, Sir, respectfully yours,

JOHN JONES.

Anfield Road, Liverpool, December 18th, 1871.

To the Rev. John Jones, Liverpool.

REV. SIR,—We thank you for the above, and, in doing so, inform you that we accept the spiritualistic phenomena as a natural development of human existence—a necessity of man's spiritual being, and, as it appears amongst us at present, a repetition of that which has been formerly visible amidst numberless peoples and ages. One of the first maxims in our religious code is, Judge not; hence we call none of God's children "evil," or prefer one development of His infinite presence to another. We leave Him to decide as to what is best for us to come in contact with, and, in humble confidence in His goodness and mercy, we strive to learn the lesson He desires us, from those whom you style "evil," as well as from those who merit your smile.

We are exceedingly willing to discuss the question, using the Bible as a basis, asking no questions as to its divine inspiration, as Spiritualism precludes us from limiting the divine nature to any special channel, or supposing the possibility of its being withheld from any part of the universe; but as you and ourselves purpose to discuss, we must be allowed to use our reason upon the subject in hand, and, acknowledging our fallibility, we must, at the same time, employ the talents God has given us, or prove unworthy servants. We are ready, Sir, to prove that Spiritualism is the oldest and only religion, and that it has been the means of introducing all the knowledge and enlightenment on religious matters with which humanity is at present blessed. Your forthcoming papers on the subject will be eagerly looked for, and kindly and candidly considered, as, in the interests of truth, we do not intend to allow you to make use of the "loophole" you have so conveniently kept in reservation for yourself. Besides, in the fixing of terms it is necessary for us to observe that we have not only to take the testimony of the Bible into account, but the facts of the day, or, if you please, the broad question of spirit-communion and manifestation generally.

In the name of Jesus we also beg to observe that your shifting of the merits of the case upon your personal views respecting the Bible is rather beside the question. Do not let us divert our attention from the "chief cornerstone"—Jesus and his gospel—upon which, as Spiritualists, we intend to build in this discussion. Perhaps you will consider this even more definite than a belief in the divine authority of the Bible. One thing at a time. After we have discussed to our mutual satisfaction the question of spirit-communion, we shall only be too glad to take up the cognate one of inspiration and divine revelation.

The frank, kindly, and unreserved discussion of these great themes is the want of the age. We rejoice that we have found a gentleman of your profession willing to entertain the duty of doing so, and we beg you most distinctly to understand that we are not particular as to terms, and will place no obstacle in the way of the discussion being consummated.

May we also, in concluding these preliminary observations, be allowed to state that it will be very desirable to eliminate all personalities and inuendo from the high and important work before us. Already you have taken the liberty of thinking for us, judging us, and condemning us as unworthy of your notice on the question of "divine inspiration." You have likewise taken the trouble to denounce Spiritualism. Now, we must proceed on a basis of facts and logical arguments, and we will therefore thank you to abstain in your forthcoming papers from the introduction of such irrelevant matter, as, however highly we esteem you personally, we put no value whatever upon your unqualified attempts at characterising individuals or movements.

With much esteem, we are fraternally yours,

THE MEDIUM.

This is the best time to subscribe to the *Banner of Light*. For 15s. it will be sent for fifty-two weeks to any address in Britain. Woodhull and Claflin's weekly is given with it gratis for 1872. Extra postage will be incurred in mailing them to this country. Subscriptions are received at the Progressive Library. The *Banner* is the oldest spiritualistic paper in the world, and is well worthy of the attention of English Spiritualists; many of whom are already well acquainted with its sterling merits.

LAST WEEK, in our report of Mr. Robson's seance at Mrs. Makdougall Gregory's, an omission was made. It should have been stated that the medium, in addressing Miss Poyntz, was under the control of Mendelssohn.

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.]

December 22.

Mr. Morse having been entranced, Tien-Sien-Tie replied to the following questions:—

Q. Can you tell if there is any degree of matter different to what we find on this earth?—A. Matter varies on every earth so far as its development is concerned. In some it is more gross, and in others more sublimated. Mind is ever mind; spirit is ever spirit. Being infused into the forms of matter it comes in contact with, it manifests itself outwardly in different forms.

Q. You say that matter and spirit are identical—that spirit is simply a sublimated condition of matter. On a former occasion you have said that matter has no power of thought. How do you account for the discrepancy?—A. Methinks there has been a misconception of our thought. The material universe around us is an emanation from the divine mind. Thus spirit or mind, itself diffused, becomes condensed into matter. We use this word to express our idea of the outward visible form of the divine mind; the essential we designate as spirit. Matter is continually sublimating itself to spirit, and then again condensing into matter. There is also another point in connection with the subject we have referred to. We have ever taught, and still adhere to our former teaching, that mind is the distinctive operation of the universe: it is power operating through and by this visible element called matter, which is a condensation of the spirit of the divine mind.

Q. We find that matter is self-conscious when it has assumed the form of the human organisation. Is matter self-conscious at any previous state, or is the divine mind simply automatic?—A. In the realm of matter it is automatic. Matter is the outward manifestation of the forces of being, and varies in form infinitely. Mind is the same throughout the universe.

Q. Has the divine mind other and higher qualities than those which we attribute to it in connection with its automatic action on matter?—A. We cannot understand the higher principles of the divine mind while we are in this inferior condition; hence it is scarcely to be expected that we can unfold the higher attributes of the deific mind.

Q. Since spirits have their own ideas the same as mortals, does not the introducing of their theories make it more difficult for us to arrive at absolute truth?—A. Absolute truth is a thing scarcely attainable. The only truth that we possess is that we exist—that to us is an absolute, undeniable truth. The next undeniable truth to us is that there are means for us to exist; all other truths, therefore, are to us but relative. Hence the opinions and theories of spirits, instead of preventing us from arriving at absolute truth, act in a contrary direction. They give us a wider range of facts—give us a greater sphere for practical experience and observation, and thus enable us to approach nearer to the great Source of absolute truth.

JAMES DAVIES.

I cannot say what I was desirous of saying, for this position is so strange that I feel quite at a loss. I have been in the spirit-world now nearly six months. It is vastly different to what I expected it to be. It is so real, so natural, that I can sometimes scarcely believe that I have passed through the change. My sensations on dying were to me dreadful. It was sinking into a black darkness that I could neither comprehend nor penetrate. My name was James Davies. I lived at St. Paul's Road, Canonbury, Islington.

Q. What was the matter with your side? (The medium kept pressing his hand on his left hip, and bending to that side.)—A. I had a touch of rheumatics.

A SEANCE WITH MISS FLORENCE COOK.

To the Editor of the Medium and Daybreak.

Sir,—On Saturday evening last, the 9th inst., I had the pleasure of sitting in seance at the family circle of Mr. H. Cook, of 6, Bruce Villas, Eleanor Road, Hackney, E.; his daughter, Miss Florence Cook, being the medium. As the result of the sitting showed considerable progress in the development of this young lady's mediumship, probably many of your readers would gladly peruse a short account of the seance.

Six of us—four ladies and two gentlemen—formed the usual circle at about half-past eight, and the seance was opened by one of the ladies reading a portion of Scripture, in the course of which numerous affirmative tilts of the table were given. The gas was then turned out by request of the spirit-guides, and a hymn sung, when each of us was touched with the spirit-hands, which varied in size from those of a child to a man. I observed that the temperature of the hands differed, in some cases being as warm as my own, and in others quite cold. We were directed not to clasp the hands, as it would, in the present stage of the medium's development, injure her. Various articles were taken from the hands of the sitters and banded to others as requested. My hat, with a woollen comforter in it, was brought from a side table, where I had secretly placed it in the dark, when the former was placed upon the head of a lady, while the latter was thrown over my shoulder. Other articles were in like manner brought from the side table and thrown upon that at which we were sitting. The spirit-friends promised they would shortly be able to allow of our grasping their hands, and they also intimated that they would soon speak with the direct voice. The raps throughout the sitting were peculiarly loud and distinct, rendering various communications with wonderful facility. A written communication was made through the medium during the latter part of the sitting, and although darkness prevailed in the room, nevertheless the writing was perfect, and the spaces between each line very regular. The strength with which the spirit-hands clasped my own was in several instances considerable, lifting mine up and thrusting them down again upon the table. The two speaking tubes were readily carried about the room, tapping the different sitters on the head, face, and hands with perfect freedom. At the close of the sitting the table was raised above our heads several times. The seance was one of the most pleasant and satisfactory which I have had the pleasure of attend-

ing, while the unmistakable progress in Miss Cook's mediumistic development is a source of encouragement to all who are investigating the various phases of spiritual manifestations.

In conclusion, I may observe that she has been a regular attendant at the "developing circle" of the "Dalston Association of Inquirers into Spiritualism" since the formation of the circle on the 11th of September last, and we are assured by the spirit-guides that those sittings have materially accelerated the development of the medium. I would urge the wisdom of family circles being formed, where the best elements for success usually exist for more rapidly developing mediums than in mixed circles; and that while in course of development the mediums should abstain from sitting in other circles until they are advised by their good spirit-friends.—I am, Sir, yours very respectfully,

THOMAS BAYTON.

74, Navarino Road, Dalston, E., December 11th, 1871.

AN EMPHATIC SPIRIT.

To the Editor of the Medium and Daybreak.

Sir,—You have frequently alluded in your publication to the trouble and annoyance caused at circles and societies by low, undeveloped spirits, but it was only so recently as Friday night last that I had an opportunity of witnessing anything of the kind that might be really termed extraordinary. It occurred in this way:—I had intimated my desire to throw open this place, "the Assembly Rooms," that the discussion between the Spiritualists and the Young Men's Christian Association might be resumed and continued; and in consequence of this, we, the Kirkdale Society of Spiritual Inquirers, were favoured by a visit from Messrs. Meredith, Chapman, and Woods, with whom we talked the matter over, and had a sitting together—and they kindly invited me to their society to make mutually the final arrangements. I went, therefore, early by appointment to 6, Stafford Street, and found the table occupied by Messrs. Wilson, Chapman, and Meredith. I was politely directed to be seated, and I sat down on the sofa at the door in silence, when, lo, the controlling-spirit gave evident signs of disapprobation by spiteful contortions, which appeared plainly enough to be directed to me, and understood so, too, by all present. In vain it was urged I had been invited from a kindred association, that my business was friendly, the object of which being to uphold and sustain the truth of Spiritualism. Still it menaced me furiously, and insisted, by direct message, that my presence was a violation of the rules. It reminded me very forcibly of an incident told me by one of the gentlemen present, who stated that, at a private circle where one of the rules prohibited swearing, the master of the house happening unguardedly to let slip a slight oath, the table struck him with such force that he was cut above the eyes. Hence I withdrew from the room, rejoicing I had escaped with a whole skin. I have known hands to be ordered off the table, but never anything in my experience to parallel this manifestation.

I was determined not to hazard my person there again, but to return to my residence, although desired not to do so; but meeting with one or two who took part in the debate now about to be resumed, I was detained until a gentleman came out to look for me, and persuaded me to return with him. I did so, and found the room well filled, and the table moving with considerable rapidity without noticing my presence, and delivering this message: "Pray to God to open your eyes." With this I was quite delighted, as I felt it to be most appropriate. I believe also, as I know the spirits can answer mental questions, that they, observing my mind, were pleased too, for almost immediately after I was selected with three others to join the circle; and thus the seance, ushered in with bluster and storm, terminated in a delightful calm.

What a contrast is presented in the two spirits described! The first assuming the tone of an absolute despot, worthy of a Nero and dictating like a pope, the latter in the attitude of eunuch, and pointing to the path of duty—the one kicking up a *rumpus* with over-fastidiousness about the rules which we appear to think infallible, and without exception—like the laws of the Medes and Persians—which cannot be altered, disturbing the unanimity of the audience, while the other directed his efforts to elevate and soothe their minds, and to promote general harmony.

In fine, Mr. Jones, my neighbour, would, no doubt, denominate the turbulent spirit a demon, while I am of opinion it inhabited at no very distant date a policeman's uniform, and has not yet cast off its earth notions, or laid aside the magisterial authority so frequently put in practice by the civic force.—I am, Sir, yours, &c.,

Geo. Brown.

32, Kirkdale Road, Liverpool, 19th December, 1871.

Please to notice the weekly meeting of the society is held on Tuesday, the discussion on Thursday nights.

SPIRITUAL COMFORT.

To the Editor of the Medium and Daybreak.

It has often been asked, "What good will Spiritualism do for a person in a dying hour?" This is a momentous question, and ought to be seriously answered. Observation and experience show us that very much can be derived from a firm belief in spiritual teachings. Spiritualism is not what some are content to make it, namely, a plaything for the hour, or investigating it for the mere gratification of the marvellous. Those derive but little of the good it is designed to do for us.

Spiritualism, considered in its higher phases, has objects equal to the conditions of man's higher wants and spiritual cravings; it even stimulates those wants and moves divinity within us, causing the soul more earnestly to crave after immortality and eternal life. Every sincere believer in Spiritualism and its teachings has a positive assurance of a blessed hereafter, which in the hour of death remains to comfort the soul and illumine its passage to eternity. The true Spiritualist who believes and knows that spirits return to earth to hold communion with their friends, realises such an assurance of a future existence as cannot be explained so well by any other philosophy. Yes, they bear witness with our souls that they appear and hold sweet communion with us. They tell us of their happiness, and describe the beauties of the summer-land, of the mansions, and of everlasting progress in the spheres. Jesus said to his disciples, "Lo, I am with you always." So are our spirit-friends ever with us. The word "departed," then, has no meaning—farewell tears need not be shed. To the Spiritualist death has sweet peace within its borders. He looks upon it as but casting off the

outer garment of flesh and blood to enter more freely on the work of immortal progress. But never, perhaps, will he realise so much the nature and fact as a spirit has said,* "when the last pulse is fluttering, when the heart's throb is almost past, when gasping and struggling, when the pangs of expiring mortality—then, then will the spirit-eye behold the gates of immortality opened before him, and his soul catch a glimpse of the gorgeous beauty of death." Many, I believe, by impressions and otherwise, in their last moments have experienced spiritual comfort from their dear ones waiting to assist them through the mystic river to the bright shores of spirit-life. We have listened to many bright spirits who have given their experience, describing their passage through the vale, and how they met their dear ones who had gone before, ready to conduct them to an everlasting home. Jesus, who was a Spiritualist and a medium, was comforted in his last hours by sweet communion with bright spirits, as instance Moses and Elias on the Mount of Transfiguration, when they spoke to him of his death and what would befall him at Jerusalem. He comforted his disciples with Spiritualism. He promised that they should have his own Spirit to comfort them and to tell them all things, and even remain unto the end of the world.

10, Dunkeld Street, Liverpool.

J. CHAPMAN.

PSYCHICISM v. SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—This undoubtedly is an age of discovery, and scientists say that they have discovered a new force inherent in man's nature. This they call a "Psychic force." When scientific men are unable to account for any unusual phenomena they are not backward to invent a new word as mysterious as the phenomena themselves. Metaphysicians have not yet decided what Mind is; they hold various views on that subject. The science of the human mind they call Psychology, and scientists who do not like to appear too credulous consider that "Spiritualism" has something to do with the human mind. Sir William Hamilton attempts to settle the question of "Spiritualism" as being the result of "latent thought." Dr. Carpenter, another great authority, attributes it to "unconscious cerebration"—another term to convey the same meaning; and, to mystify the subject more and more, Mr. Crookes treads in the footsteps of Sir W. Hamilton and Dr. Carpenter, and attempts to prove that "latent thought" and "unconscious cerebration" are possessed of mechanical force; this he terms a "Psychic force." Would it not have been better and more appropriate had he called it a *Mystic force*? I see, by the perusal of various works upon this subject, that scientific men are unwilling to be called "Spiritualists." Some of them believe in what they have seen, and therefore prefer to be called "Psychics." To mystify the subject and puzzle the community a little more, I propose that they who believe in what they have seen, doubt what they have heard, and are unwilling to be convinced, be called *Psychicites*, and their new creed or religion "Psychicism," their principal doctrine being called the "Doctrine of Psychologisation"—i.e., that something, of which they know nothing but call *mind*, can be thrown from a living individual into dead and inert matter, and thereby cause dead and inert matter to be more intelligent than man, and also be able to read the thoughts of the Psychic medium, and even tell you what she never thought. The articles of their belief are something like the following:—

1st, I believe in nothing but what is cognisable by my five senses, and only in a part of what is cognisable by those said five senses.

2nd, I believe in table rapping and moving, with hands placed lightly on, and that by so doing we can obtain intelligent communications.

3rd, I also believe that the said intelligent communications proceed in some inexplicable manner from the individuals present, and therefore we consider it a material force, which, not to show our ignorance of *noumena*, we term "Psychic force."

4th, I believe that this "Psychic force" shall yet psychologise the whole world, and that it was by this force that Archimedes said he could move the earth; and I also believe that we Psychic scientists deserve the praise of all mankind for this great discovery.

5th, We also believe that at some future time this "Psychic force" will supersede steam power, and that electricity shall be as nothing in comparison to it. That as soon as we have psychologised all mankind, then, and not until then, will commence the Millennium; none will dare to do evil for fear of annihilation—or think evil, for we shall know their thoughts.—Yours respectfully,

JOHN STUBBS.

Gateshead, December 4, 1871.

A DISCUSSION AT BROMSGROVE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—On Wednesday evening, December 20th, the Bromsgrove Mutual Improvement Association held a discussion on the subject of the "Origin of the so-called (?) Spiritual Manifestations." The chair was occupied by the President, B. H. Sanders, Esq.

The debate was opened by Mr. E. Humphreys, who referred the phenomena to natural causes, relying chiefly on Dr. Faraday's theory of "unconscious muscular action." In support of his argument he quoted largely from the recent article in the *Quarterly Review*, but certainly did not occupy the strongest position, nor did he advance any new theories.

Mr. H. Jones next spoke. He refuted the "natural" argument, but endeavoured to establish the Satanic origin of the phenomena. His arguments were founded on the views of the Rev. John Jones, of Liverpool, whose recent sermon he frequently referred to. In proof of the supernatural character of the phenomena, he gave some instances of direct spirit writing and painting, for which Dr. Faraday's theory could not possibly account. He next spoke of the "awful apostasy" of Spiritualism, mentioning the peculiar views of Elder Evans, T. L. Harris, Mrs. Woodhull, and others. His lengthy arguments having occupied more than the time allowed each speaker, he sat down without having finished.

Mr. W. Dickens made a few remarks about the non-applicability of the Scripture passages quoted by the last speaker.

I then rose to reply to Mr. Jones, the chairman requesting me to be as brief as possible, as time would not admit of another lengthy argument. I said I would confine myself to replying to Mr. Jones, as the

"natural" theory was nearly disposed of. In passing, however, I spoke of the unreliability and bigotry of the *Quarterly*, instancing its remarks on railways cited in No. 88 of the *Medium* by Mr. Gledstanes. As regards the "Satanic" theory, Mr. Jones occupied a false position by assuming the Satanic character of Spiritualism, and then bringing forward texts condemning *Satanic* not *spiritual* intercourse. The "internal evidences" of Spiritualism, as evinced in the messages given, entirely refuted the supposition of demon agency, and I gave instances from Robert Dale Owen's "Footfalls on the Boundary," Barkas's "Outlines of Ten Years' Investigation," &c., in support thereof. I contended that it was manifestly unfair to judge the immense body of Spiritualists by the utterances of certain individuals among them. I answered his other remarks by passages from the pamphlet by "Vindex." In conclusion I expressed a hope that my remarks might be the means of inducing everyone to give the matter a fair investigation, which would lead to the discovery of the truth of the matter and improve our own moral as well as spiritual characters. The chairman then reviewed the various arguments and placed them before the meeting in a thoroughly impartial manner. The decision took me by surprise, for, on counting, I had a majority of one over the "natural" hypothesis, the Satanic theory being literally "nowhere."

In conclusion, I beg to tender my sincere thanks to Mr. Burns for pamphlets, and to express my obligation to "Vindex" for the able arguments I borrowed from his work on "Spiritualism v. Satanism."—I remain yours truly,

ERNEST.

P. S.—Will Mr. Gledstanes please give date and vol. of *Quarterly Review* containing the remarks on railways to which he refers?

London House, Bromsgrove, December 22nd, 1871.

SPIRITUALISM IN NORWICH.—Spiritualism is making good progress in Norwich, and is being carefully investigated by many earnest inquirers. The persons of the city, however, appear inclined to view it as a hostile cause, and are giving it a bad name whenever and wherever they have an opportunity. On Sunday morning last, the Rev. Mr. Barrett, the leading Congregational minister in the city, took an opportunity of alluding to it, having taken for his text the passage of scripture in which Elisha and his servant saw themselves protected by horsemen and chariots of fire. The reverend gentleman has evidently no decided opinion upon the subject, although he leans to the theory that it is the work of the Devil. Twelve months back he expressed his opinion that Professor Faraday had hit upon the true explanation of so-called spiritual manifestations; but he has now evidently advanced a stage, and appears inclined to follow in the wake of the Rev. Mr. Jones. He has promised his congregation a sermon upon the Devil, and it is hoped he will definitively settle the question as to whether that personage is possessed of horns, a tail, and donkey's feet. The sermon, although intended as a hard hit at Spiritualism, had only the effect of inducing several of his congregation to forsake his chapel at night in order to investigate the matter for themselves, and some new converts were made. This investigation did more to disprove the Satanic theory than all the reverend gentleman's eloquence had done to prove it. We now want a few good lectures upon the subject to stir up the people and awaken a further interest in it. Already many of the reverend gentleman's congregation are Spiritualists.

BISHOP AUCKLAND.—A remarkable instance of levitation was exhibited at the circle held at Mr. Fawcett's, Gibbon Street, on Thursday night last. The controlling powers have many times attempted to lift the medium, Miss Fawcett, but have not been able to accomplish their desire, either through her excessive timidity or a want of power in the circle. On this occasion, however, better results were obtained. The chair on which the medium sat was lifted entirely off the ground several times, and afterwards she herself was raised bodily on to the table and then placed back in her chair, while her hands were held by the two sitters on each side. These two persons had to stretch their utmost height, which shows that the medium's body and limbs were extended while the lifting took place, and not bent as in climbing. This explanation is due, as these phenomena took place in comparative darkness. The table, however, was moved, rappings were heard, and other exhibitions of spirit-power given in the light. It is felt that, in addition to the usual most excellent and useful physical manifestations produced at this circle, only a good trance-medium is wanted to make it a full and complete success. Too much gratitude cannot be rendered to Mr. and Mrs. Fawcett and their family for their fearless avowal of these truths.—December 11th, 1871.

CLERKENWELL.—On Thursday evening, January the 4th, Mr. J. Burns will deliver a lecture for the St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell, on "Spirit Paintings and Drawings," illustrated by specimens of trance-paintings, direct drawings and writings, spirit-photographs, &c., &c. Doors open at eight o'clock; lecture to commence at 8.30. Admission free.

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* Judge Edmonds's "Spirit-Communications," Vol. I., p. 130.

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