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SPIRITUALISM.

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[PRICE ONE PENNY.]

“TRY THE SPIRITS.”

ABSTRACT OF AN ADDRESS BY MR. THOMAS SHORTER, DELIVERED AT
 CAVENDISH ROOMS, MARCH 3, 1872.

(Read 1 John, chap. iv.)

It has been said that religion restricts freedom of inquiry and retards progress. But if we look at progress as the aspiration towards good, the endeavour to reach up to better things, and a sense of dependence on Infinite Power, nothing can be further from the truth. What can we know of God, except what is revealed in creation and the soul of man? The more we know of these, the more we know of God. As the researches of modern science have been extended, so has our conception of the Deity been enlarged. Leaving the intellect and turning to the emotions, it is found that religion stimulates all the nobler feelings of the human mind; and that nation is hastening to decay in which this religious life is not apparent. Religion, looked at from its earthly side, or as it may be exhibited by man, is certainly liable to some reproach. It has been the cause of wars, sufferings, persecutions, and civil discord, even to the breaking up of domestic ties; and yet it has lived through all these obstacles, showing that it is a prime necessity in human nature, or it could not have stood the obloquy which its manifestations have oftentimes brought upon it, but has sprung perennially from man's breast, showing that it is an ineradicable element of human nature. Some think that religion is the invention of priests; as well might we say that the necessity for protection was the invention of architects. Man has his spiritual as well as his physical wants. He desires to know all the mysteries with which existence is surrounded, and naturally applies to those who can afford him information, or who he thinks can help him in his difficulties. These men, a step in advance of their fellows, would be looked up to as teachers. They would associate themselves together. Their occupation might become hereditary, an abuse of the vantage ground thus gained would ensue, and instead of extending knowledge they would pervert it and contract it to the detriment of human progress and for their own selfish aggrandisement. Religious experiences required to be recorded and preserved, which was of great use, as these records have transmitted to us much that is instructive and valuable in religious thought and history. As knowledge and the power of thought extended there would be a necessary conflict between the conservators of these old dogmas and the new light, which has given rise to many of the horrible conflicts with which history is marred.

The opposition of those in possession of the records of the past towards new ideas goes through three stages. Firstly, the facts of science are denied as falsehoods. Secondly, they are explained by the texts. Thirdly, the texts are accommodated to the facts. Thus scripture and science become alike perverted to the mutual injury of both. The science of geology has passed through these various stages, and now the same process is being repeated in reference to Spiritualism. In the first place the facts were denied as impossible, and in this negation scientists and theologians were united, as both their systems had otherwise disposed of man. The facts, however, persistently took place, so that a new line of departure had to be instituted. At this juncture, science and theology parted company. The former said the manifestations were caused by the operation of a law of nature—a new force—oddylic force, idiomotor power, nervous power, psychic force, &c., &c.; while the theologian attributed them to a very old force indeed—the Devil—the power to which he had attributed the origin of all new ideas. The theologian misrepresented the manifestations, that he might attribute them to the Devil, and that they were peculiar to the “latter days,”—an unknown period of time, which has been going to take place for the last two thousand years.

The passage just read from the 4th chapter of the first epistle of St. John is misunderstood both by Spiritualists and their opponents. The opening verse, containing the admonition—“Try the spirits,” by the means there set forth—is by many Spiritualists literally applied at the present day to know whether the spirits manifesting are divine or otherwise; and if the spirit does not answer satisfactorily, it is either dismissed or the circle is broken up. It is in the first place necessary to know what the passage—“Hereby know ye the Spirit of God: every

spirit that confesseth that Jesus Christ is come in the flesh is of God”—means. It simply expresses the belief that Jesus Christ had been born into the physical world, or otherwise that he was the Messiah. These were merely historical admissions, and had no moral or spiritual significance whatever. They could be no test of character, as the most abandoned reprobate or wickedest of spirits might admit them; for we are told that even the devils believe and tremble. “We know thee, who thou art, the Holy One of God.” So that these explanations could not be the meaning of the passage. In order to find it we must refer to the habits and forms of thought of the time. In the first century there were three distinct forms of belief amongst the promoters of Christianity. First, there was the Jewish belief of the personal disciples of Jesus, who looked upon him as the Messiah, and that he came exclusively for the benefit of that ancient people, the favourites of Heaven. Jesus is made to say that they were to preach alone to the lost sheep of the house of Israel. The second form of thought was that inculcated by Paul. He knew nothing of Jesus in the flesh, but got his knowledge from him as a spirit. He spoke of the early apostles almost in terms of contempt. He opposed Peter; and indeed it might be said that the twelve apostles disagreed with each other on many points of belief and doctrine. Paul, instead of restricting the gospel to the Jews, carried it to the whole outlying world. He regarded Christ as the federal head of the race through whom would be established the kingdom of heaven on earth. We are indebted to him for the universality of Christianity; whereas the Jewish nation would have confined it to the limits of a provincial sect. The third division was that made by the learned converts of Alexandria and others from the different civilised countries existing at that time. Thus various forms of Oriental philosophy and many of the doctrines of Plato were engrafted upon the original Christian doctrines and traditions. The purely Jewish element got overpowered, and that section dwindled down into insignificance, so that the dogmatic teachings of Paul and the philosophical views of the Gnostics gained the ascendancy. At that time there were many differences and opposite views as to the personal nature, office, and work of Christ, and even in that point the Gnostics themselves were not united, so that we find that the early Christians were no more harmonious on theological matters than the Spiritualists to-day. They had a common belief on some points, but with many other differences. One of the Gnostic sects did not believe that Christ had come in the flesh at all, but that Jesus was simply a gross physical symbol, or manifestation of the spirit, so as to bring its existence within the comprehension of that physical-minded age, and that the true spirit spoke from behind this physical man or symbol. This gave occasion to much warmth of feeling against the personal disciples and associates of Jesus, and we can well imagine the high indignation and strenuous opposition of that “beloved disciple” to any theory or spirit which would explain away the very existence of the beloved Friend and Master on whose bosom he had so often reclined. This was “Anti-Christ”—the spirit that is not of God, but a liar; hence the spirit who asserted it could not be of God, for he denied that which was palpable truth to the few remaining links which connected the latter part of the first century with the personal acts of Jesus.

This Mr. Shorter thought was the true meaning of the passage read, and he was not aware that it had ever been presented before. There were many collateral testimonies to the truth of the view which he advanced, as it was admitted that the epistle quoted had been written by the aged apostle about the year 95 or 97, at which time the early church was rent by conflicting schisms on the very question as to whether Christ had really appeared in the flesh or not. That controversy was now forgotten, and was known alone to the students of early Church history, and therefore that peculiar method of “trying the spirits” was of no practical value at the present day, to which it could not in any manner refer. The general principle laid down, however, was of universal application. “Try the spirits” by all means; try them by your knowledge, by your sense of right, by your sense of purity and holiness, by their deportment in every respect, by the results and tendency of their teachings; and in every way that occurs to you, try the spirits. The spirit-world is the receptacle for all types of mind that have lived upon the earth. Let us remember that in the light of Infinite Per-

fection we are all deficient, and viewed by that higher light the difference between the best and worst may be very slight indeed. Let us, then, exercise Christian charity, knowing as we do that obnoxious characteristics are not alone the work of the individual himself, but that parental conditions and subsequent surroundings have had much to do with the production of these repulsive characteristics; and if faulty spirits visit us, may we not infer that there are traces of the same faults in us which we deprecate in them? Let us, then, denounce the sin, but not the sinner; and as we desire to be aided and enlightened, let us extend the same help, as far as lies in our power, to those spirits which may visit us and require our aid.

EXTRACTS FROM MY DIARY.

A Lecture, by Mr. T. Everitt, delivered at 7, Corporation Row, Clerkenwell, on behalf of the St. John's Association of Spiritualists, on Thursday evening, February 29.

Mr. C. W. Pearce, President of the Kilburn Society, occupied the chair. He remarked that it was not necessary to introduce the lecturer, as he was already favourably known to all connected with the meeting assembled. He had been one of the earliest investigators of Spiritualism in this country, and for a great part of the time had been a teacher of its facts or expositor of its phenomena. All that would be brought before them that evening was from his own knowledge. Most of the manifestations to be described occurred in his own house, and through the mediumship of Mrs. Everitt.

Mr. Everitt then read his very carefully prepared essay; the introductory portion of which referred to the importance of individual experience being recorded, the nature of mediumship, and the use of Spiritualism. He did not consider Spiritualism to be a new religion, as it was not a religious act to talk to the departed any more than to those in the flesh. He deprecated philosophical speculations respecting God, also "Pantheism." If God was in humanity, then in worshipping him we simply worshipped ourselves. The Christian religion, he contended, was able to supply all man's wants, and before its bright light Pagan systems, and theories derived therefrom, faded into nothingness.

When Mr. and Mrs. Everitt first heard of spirit-miracles, they were prepared to believe the fact, as they had been close students of the Bible, and were not at all surprised that God should by some means bridge over the chasm caused by death. Who should come first to manifest to the inquiring soul but mother? Such was their experience; and in the very first instance the identity was so perfect as to convince them that it was indeed his mother. They had conversed with her hundreds of times since, and received much valuable information from her respecting the spirit-world. He considered spirit-intercourse too sacred to be trifled with. They made it a subject of prayer to God for directions in all they did connected therewith. Their success and safety in spirit-communication arose from the fact that they would not hold any intercourse with any spirit except he or she believed in the Lord Jesus Christ. No spirit would admit it unless they believed it to be true, and those who equivocated had ultimately to confess that they did not so believe, for he was very firm in his stand on that matter. Their spirit-friends would not answer trifling, silly questions, and said they would leave the circle if visitors persisted in putting them. One of the earliest manifestations observed at their circle was the raising up of the solid surface of a mahogany table into a cone eight inches high, from the apex of which something seemed to spring. Tables had been made exceedingly heavy and very light, had kept time to music, and a table with a musical box upon it had danced about in exact rhythm with the tune played by it to a fast or slow movement. The spirit-raps also kept time to tunes. The piano had been played by the spirits, both by manipulating the keys and the wires. Mr. S. C. Hall had testified in the *Spiritual Magazine* to the playing of a tune on the wires of the piano when it was shut up and laden with articles, so that it was impossible for any human hand to reach the wires without much preparation. Mr. Hall described the music as beautiful, and original in conception. This phenomenon had occurred repeatedly on other occasions, even more decidedly and impressively than in the instance recorded by Mr. Hall. The sound of carpenter's instruments was also repeatedly heard under the table, produced by a spirit who had been a carpenter in earth-life. It was curious to observe the sounds of the various tools, both loudly and gently, produced so like reality.

Mr. Everitt then referred to the rapping manifestations, which were so distinct in quality as to indicate unmistakably the individuality of the spirits producing them. They had been heard in showers, and of all degrees of loudness simultaneously, and on all parts of the furniture and room. The house itself had been shaken from the foundation to the roof. They obtained the spirit-voice manifestation in November, 1867. Miss Nichols, now Mrs. Guppy, was at their house, and during the re-arrangement of the circle Mrs. Everitt and himself heard, as it were, words being pronounced quite near them. Mrs. Everitt, though she was the medium for the manifestations, was, from the first, very timid and incredulous respecting them, and could not believe they occurred through her agency, for three months. Previous to that evening she had objected to sit in the dark, though the spirits had urged her to do so. On that occasion she passed into the trance for the first time, and the first sentence given in the direct spirit-voice was:—"You have lost much by not attending to our directions." This voice came from "John Watt," the controlling spirit of their circle. He had died of consumption at the age of thirty years. He was born in Torquay, and died in London, and his body was buried in Bunhill Fields. Mr. Everitt gave an interesting account as to how the spirit had been converted to Trinitarianism after his arrival in the spirit-world, also of numerous conversations held with him as to spiritual laws and conditions. The manifestations of spirit perfumes and lights were then discussed; the production of the lights had been thus described by the spirits:—"We remove your atmosphere and you see ours, which is much brighter." Passing on to the direct spirit-writings, Mr. Everitt observed that the Ten Commandments, containing about three hundred words, was the largest manifestation of direct spirit-writing on record. They received their first specimens on the 8th of April, 1870.* That communication

contained five hundred and eighty-eight words, done in less than one minute. On another occasion they received a similar communication, a sentence of which was in Latin, and yet no Latin scholar was present, so that it could not have been the product of any of their minds. The lecturer showed *fac similes* of these wonderful writings, which appeared in *Human Nature* for May, 1870. Other communications were read, some of which have appeared in *Human Nature*.

During the last two years special meetings had been held for receiving papers on the truth of the Christian religion. One of these, containing four hundred and sixty-seven words, written by the spirits without mortal aid in seven seconds, was read to the audience. The matter was rather vague and diffuse, and seemed to be an extract from some work rather than an original communication.

Mr. Everitt characterised his sixteen years of Spiritualism as highly valuable to him. Spiritualism was a golden chain let down from heaven to draw man upwards; and, he contended, the light of the understanding should guide men in all their acts—religious as well as others. He considered that true manhood consisted in exercising this prerogative.

The audience were then requested to put questions, but none of any importance were propounded. Some objected to the religious views advanced, thereby eliciting from the lecturer the fact that he did not care to hold intercourse with any spirit which rejected his views of religion. Even such pure and enlarged minds as Socrates and Plato were obnoxious to him on that account.

Mr. J. Burns rose to propose a vote of thanks to the lecturer and his "better half," through whom the manifestations had been obtained. He looked upon Mr. and Mrs. Everitt with more than respect—indeed, with reverence. If we valued men and women for their qualities, then a very high estimate ought to be placed on such people, for through them we obtained a knowledge of facts of such paramount importance that they were invaluable. Were such phenomena to be recorded two thousand years hence to a people devoid of such knowledge, Mr. and Mrs. Everitt would be looked upon as central figures in history, and this would be considered a favoured age. We who lived in it, however, did not think so, and thus very much undervalued our opportunities and the mighty works which were occurring around us. The speaker narrated a very curious prophetic dream which had occurred to him some years ago, previous to his acquaintance with Mr. and Mrs. Everitt. At that time he had heard of the fame of their seances, but never expected to be favoured with an introduction to them. Mr. and Mrs. Everitt had experienced an act of unkindness in a quarter from which better things might have been expected; and under these circumstances the dream occurred, as follows: The speaker, in his dream, thought he was busy unfastening a small zinc plate from Mr. Everitt's private door, bearing the information that seances were held there. Having taken off the zinc plate, he commenced to fix a large highly-polished brass one in its stead, and he thought it was his business to occupy it with a more imposing and truthful inscription than that which appeared on its predecessor. This dream had met with a very literal fulfilment. He had sat many times at that circle, and, as Mr. Everitt had testified, had given great publicity to the manifestations occurring, and also to the credit which these worthy people merited for their disinterestedness in promoting a knowledge of Spiritualism.

Mr. Steele briefly seconded the vote of thanks; and Mr. West, in a very cordial manner, testified to the truthfulness of everything which Mr. Everitt had advanced, and his general faithfulness in the work he had given so much attention to.

The vote having been carried, and a similar one to the Chairman, Mr. Pearce, the secretary, stated that their association was entirely free in its principles. They welcomed Spiritualists of all shades of opinion, be they Christian or otherwise, and as it was the commencement of a new quarter, he cordially urged all who desired to advance a knowledge of spiritual existence to identify themselves with the society. They could do so by paying the modest subscription of one shilling per quarter.

MEDIUMS AND MEDIUMSHIP.

By T. R. HAZARD.

(From the "Banner of Light.")

(Continued from No. 100.)

The more I have investigated the phenomena of "modern Spiritualism," and the wonderful, complex character of spirit-mediumship, the more clearly I have been enabled to comprehend how exactly its character and phenomena correspond to those which occurred through the ministrations of Jesus of Nazareth and his mediumistic disciples. With a little modification or explanation of the terms used in the New Testament, the parallel seems complete. Addressing his discourse to the chief priests of that day, Jesus said to them, "The publicans and harlots go into the kingdom of God before you." Now, what did Jesus mean by "the kingdom of God?" Certainly not a place, but a condition—a gospel, or a dispensation of some kind—such, in fact, as he first brought to light, and preached in Judea; which gospel the publicans (receivers of the public revenue) and harlots were more ready to accept than were the priests of that day, just as they are the gospel of modern Spiritualism now. What chance, let me ask, would spirit-mediums have to announce the "glad tidings" that Jesus did, and do his works, in any synod of ministers or priests that could be convened out of all there are in New York? Not a thousandth part, I take it upon myself to say (even if allowed to speak at all), that they would have in Tammany Hall, though surrounded by every harlot and publican in the city, Tweed, Connolly, Hall, and all their thievish clan included. How characteristic, too, of the learned and ruling orders in Church and State as they were in that day and as they are in our day! "Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." How exactly does this attitude of the scribes and Pharisees toward the gospel of Jesus tally with the relation the same classes of society hold toward the gospel of Spiritualism in our day! The parallel is too self-evident to need illustration. Where is there a church, a university of learning, a legislature, or a convocation of learned or scientific men in all our land that would not "shut up" the mouth of any inspired preacher of the gospel of modern Spiritualism (ay, and of ancient too) should it be opened in their presence (or, in fact, anywhere else, if they

* In No. 8 of the MEDIUM will be found the engraved *fac simile* of several pieces of direct spirit-writing referred to by Mr. Everitt in his lecture. This number is yet in print, and is a curiosity worth possessing.

could)? or the conductor of either the secular or religious press that will permit its beautiful truths to be alluded to in his columns, otherwise than to sneer at them? How exactly, too, do the leading texts and traits of the gospel preached by Jesus and his disciples accord with those of "modern Spiritualism!" "He," says Jesus, "that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And what are these works? "And," again says Jesus, "these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues," and "they shall lay hands on the sick, and they shall recover." Now, who are those that speak with "new tongues" in our day? Hundreds of inspired spirit-mediums do so, but not one church minister or priest, so far as I have heard! Who "lay hands on the sick, and they recover?" But few ministers and priests, but thousands of healing mediums, through the whole length and breadth of the land! And what did the chief priests and scribes and Pharisees say of these works of Jesus and his disciples in their day? Why, precisely what the same orders of men say of the spiritual mediums who do like things in our day. In the one case they are "filled with new wine" (or drunk); and in the other they cure through the "power of the Devil." And how were the disciples of Jesus ordained to preach the gospel? Why, not until they received the Holy Spirit from "on high," as the spirit-mediums and ministers do of our day, and as the priests and ministers of the churches do not, and ridicule the others for pretending to.

Who is there that, having attended developing circles, has not seen a well-developed medium (a spiritual bishop) lay his hands on the heads of younger disciples of the faith, or make magnetic passes over them, and thereupon "a power descend from on high," through the vessel fitted for the purpose, and the newly-ordained ministers begin, unconsciously to themselves, to speak the words that in that *selfsame hour* are "given them to speak," sometimes in their native, and at other times in strange tongues? But who is there that has ever known these Christian tests of Jesus's discipleship to visibly follow the mocking ceremonies of the sepulchral-voiced bishop of the churches as he lays his hands on the head of his newly-ordained minister, and pronounces the lifeless words ("having the form of godliness without the power"), "Receive ye the Holy Ghost?" I have myself seen Dr. Newton so filled with this "power from on high," by virtue of which he ministers and heals, that after he got through a successful day's work of healing by "laying on of hands," there was so great a surplussage of the magnetic virtue still left in his system, that, upon his resting on one knee, so that I could raise my hand several feet above his head, I felt a current ascending as perceptibly as if it had been blown from a small bellows. On another occasion, when I went to hear the late Acha Sprague speak while entranced, a clairvoyant medium who was present told me (and I believe she spoke the truth) that she could see that the medium, while speaking, was protected from outside influences, and inspired by a vast number of glorious-looking angels or spirits, all clothed in resplendent white, who were arranged in a spiral column, commencing around her head, and ascending high above, and that she distinctly saw the inspiration emanate from these angels, and descend through the centre of the column, in sunlike rays, on the head of the prophetic or medium. I know that such things as these excite nothing but the sentiment of ridicule in the minds of the "scribes and Pharisees" of our day; but I take comfort from the fact that their fathers, those "serpents and vipers," felt the same contempt for the divinely-inspired gospel of Jesus in their day. I might draw from the New Testament matter to extend these similitudes between modern Spiritualism and the gospel preached by the great medium, Jesus of Nazareth, to an almost unlimited extent, but forbear for the present, and go back a little upon my subject, to the point where I was saying that the presence of some persons seems to throw a pernicious atmosphere around the mind of a medium that totally unfits it to reflect truthful spirit-impressions. There were times when Jesus of Nazareth (no doubt from somewhat similar causes) could perform no miracles (as manifestations of spirit-power were called in his day), and it is a suggestive fact that in some of his most remarkable exhibitions of spirit-power, such as the transfiguration and the reviving of the (apparently) dead, he seems (while excluding most others) to have provided, on several occasions, that his three most mediumistic and impressive disciples should be with him. I remember hearing, some years ago, of a clergyman in Philadelphia going to a spirit-circle and defying (accompanying his bravado with a thwack of his cane on the table at which the medium was sitting) "all the spirits in hell" to manifest themselves in his presence. And well he might, for it is doubtful to my mind whether there is any resurrected spirit, in heaven or hell, that could, even if astraddle of Balaam's tough-hided, whack-abiding, mediumistic ass, manage to breathe, for a moment only, the poisonous atmosphere that must necessarily emanate from the venomous spirit of such a pharisaical specimen (I will not say of humanity, but) of the persecuting priest, as was represented in that man.

So, too, with the seance that was some years ago inaugurated at Cambridge, and conducted under the auspices of Harvard's learned faculty. Had there been fifty of the best spirit-mediums present, the mere circumstance of the distinguished iceberg professor refusing to be seated at the circle, and in the meantime pompously tramping to and fro, and declaring in a contemptuous tone that he could not condescend to take part in the investigation of so foolish a subject as "modern Spiritualism," was of itself sufficient to render all that transpired entirely abortive, or an apparent "humbug." The casting of a hogshead of ink and another of nightsoil into the well at the same time could not more fatally unfit the water to reflect on its surface the true image of the medal that lay in its bosom, than would the spiritual stench and darkness that must necessarily have emanated from the malignant sphere of the arrogant, self-conceited professor, falling on the sensitive nerves of the mediums present, have unfitted them for all truthful intercourse with the spirit-world. That there are such elements as *spiritual fragrances* and *spiritual stench*, as well as *spiritual light* and *spiritual darkness*, most good mediums are not only aware, but have suffered at times in consequence of the presence of the last-named effluvia, as it is highly probable those mediums did who were with the professors of Harvard. It was no proof of its absence because none of the learned faculty "noised" it. A colony of polecats may not be aware of the peculiar odour that emanates from one or more of their own number, but it does not require an over-sensitive medium of a more refined species to detect the unsavoury smell even at a considerable distance,

just as the highly sensitive "spirit-mediums" who were present with the professors at Harvard may have had their olfactory nerves greatly offended by the stench that exuded from the *spiritual secreting organs* of their learned brother, without either he or they perceiving its presence at all. Besides, spiritual things can only be spiritually discerned, which is a profound truth that but few of our learned *ascetics* seem yet to have comprehended, nor is it probable that they ever will, until they have discarded their pride of intellect and learning, and become willing to seek after truth in the spirit of little children; in which humble state Jesus said we only can "enter into the kingdom of heaven," and which Lord Bacon said is alike necessary in the successful search after all truth.

I have not unfrequently known spirit-mediums made sick (even at times to vomiting) through the presence of this spiritual stench, without any other persons present being seriously incommoded by it. Some years ago I used to sit pretty often in a circle with a highly-sensitive medium at a house that was occasionally visited by a very good man after the pharisaical order, who nevertheless used to bring with him such an unpleasant spiritual aroma that all manifestations ceased the moment he entered the house, even though he were unperceived by the medium or anyone else present. I remember, on one occasion (when, as I suppose, the wind might be favourable, or the spiritual elements were in a corresponding condition), we were sitting at a table and receiving communications in a remarkably easy flow, when, without any apparent warning, the hand of the medium flew upward with a sudden jerk, and our spirit-friends vanished. Whilst wondering for a cause, we heard a distant gate open, and then the outside door of the house, and lastly the one that led to where we were sitting, to give entrance to the person in question. The street was unpaved, and it was utterly impossible, from our location, that either the medium or the others present could have seen this person approach; and yet, had there been a *Chinese stink-pot* suddenly dropped on the table before us, we could not have made half so quick an exit as our spirit-friends accomplished under a like pressure thrown upon their spiritual senses by an object yet distant.

As there are exceptions to all general rules in mundane affairs, so there appear to be in spiritual; and I know of many instances wherein persons of certain peculiarities of organisation find it very difficult to obtain the necessary conditions for spirit-communication, at the same time that they are not at all either personally or spiritually offensive to disembodied spirits. And so, too, although it is not usual for any but spiritual mediums to be sensible of the presence of spirit-odours, there are instances wherein the rule is departed from. I have it on the authority of both a lady (who is not a Spiritualist) and her husband, of high social position and refined culture, whose word no one would doubt, that, on an occasion that occurred in their own parlour, with no other than themselves and the medium present, wherein the spirit of a celebrated lawyer and that of a defunct millionaire were engaged in high altercation, through the medium, relative to the willing of some property by the latter which had been contested by a client of the lawyer, the smell of brimstone became exceedingly offensive, not only to the medium, but to themselves. This would seem to imply that the peculiar odour that is said in "*Holy Writ*" to so strikingly prevail in the place where *lawyers, scribes, and rich men* "most do congregate" in the other world, is not altogether mythical.

I will say, however, in passing, for the benefit of those whom it may concern, that I have it on the same authority that the millionaire in question was finally delivered out of "hell," after a deal of conflict and suffering, through the mellowing influence of a "little child" (a granddaughter of the unhappy millionaire), who chanced, on occasion of one of these spirit-circles, to be present, and before whose innocent prattle and winning ways the obdurate heart of *grandpa* was broken and melted into tenderness and contrition, that proved far more efficacious in redeeming his soul from its low condition than all the prayers of all the priests and ministers on earth could probably have done. What became of the poor lawyer I never learned.

I once attended a small seance where there chanced to be two mediums present, one of whom, however, though several times invited, declined sitting in the circle, alleging that he could not with safety imbibe the magnetism of most other mediums. By over-persuasion he was, however, finally induced to draw up to the table, but had scarcely placed his hand upon it when he raised his eyes upward, and his ordinarily coarse features lit up with an angelic expression, surpassing in glorious sublimity and beauty anything, I am sure, any Raphael or other mortal artist could copy. As we all gazed upon the scene with feelings of mingled awe, admiration, and wonder, his countenance became suddenly convulsed, as if he were strangling, whilst he violently tore open the collar and bosom of his shirt with both his hands. As the symptoms of choking increased, we all became frantically alarmed, and, after opening a window to give more air, without effect, we took the apparently dying medium in our arms, and carried him out of the room into a large hall, where his guardian spirits succeeded in casting out the dark spirits that had gotten possession. When fully restored to his right mind, the medium told us that he had only been in a semi-abnormal condition, and was conscious of all that had transpired, and said that he had been seized by the throat by portions of a crew of pirates who were hanged many years since on Gravelly Point, in Newport, R.I., with the intention of killing him. He further stated that our opening the window was one of the worst things that we could have done, as, otherwise, these unrepentant spirits would soon have been obliged to depart, through the noisomeness of their own intolerable spirit stench, that was engendered and intensified by their malignant attempt to take his life. Whilst I would not vouch for the correctness of the medium's explanation of the details of the phenomena, what then occurred affords, nevertheless, a lively example, if not to prove the existence of spiritual stench, at least that "Satan" has the power, under certain conditions, to assume the appearance of an "angel of light."

I have, however, since surmised that the seraphic expression that was impressed on the medium's features immediately preceding his obsession was not the work of *evil spirits*, but, in fact, the result of the earnest prayer of his guardian angels, who were in vain seeking to propitiate sufficient aid from the higher powers to protect their medium, in the dark hour of his temptation, against the entrance of the malignant spirits who had taken advantage of the occult (and unknown to us) disturbance of "conditions" to invade and subject to violence the mediumistic "kingdom of heaven."

(To be continued.)

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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CONTENTS OF LAST No. OF "THE MEDIUM."

Mediums and Mediumship—The Spiritual Review—Spiritualism of the Past and Present—Birds of a Feather—The Medium in Reading-rooms—"Another New Man," or the same "Old Enemy"—which?—Investigate—The Spirit Messenger—Historical Sketches of Seances in London—Extraordinary Phenomena—Communion with Departed Friends—Mr. Cogman's Jubilee—Messrs. Herne and Williams's Soirée—A Discussion at Croydon—The Works of A. J. Davis—A Theological Sketch, &c.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, AND CAVENDISH ROOMS.

FRIDAY, MARCH 8, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, MARCH 10, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. J. H. Powell will deliver an address; subject, "Where are the Mighty Dead?"

MONDAY, MARCH 11, Seance at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, MARCH 12, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, MARCH 13, Mdlle. Huot's Seance at 8. Admission 1s. Paper on the possibility of Testing Apparitions, by George Harris, F.R.S., at 8 o'clock. Admission by ticket.

THURSDAY, MARCH 14, Seance 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

* * Other Seances in London and the Provinces may be found on the last page but one.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 8, 1872.

A NATURAL HISTORY STUDY.

Time—a winter morning after five weeks of hard frost. Scene—a yard adjoining a dwelling. During the night the cold has been more intense than ever. An "oorie" sparrow is seen perched upon the outer wall. The benevolent wife and mother carefully collects upon a plate the crumbs from the breakfast table, and places it in the yard that the poor bird may have a morsel of food. Now observe what takes place. The famished creature does not rush at the proffered breakfast and help himself freely to that which he stands so much in need of. He flies away and is lost to sight altogether for a few minutes, but returns to his old position. In a little while he alights on the frozen bucket on one side of the coveted dainty; then on the ash-bin on the other; and after a long time spent in these cautious or affected circumlocutions, he ventures to the plate with great trepidation, and flies off out of sight with one tiny crumb. This process is repeated till the object has been accomplished for which the good woman preserved the minute fragments of food.

We have given considerable attention to the natural history of scientists, editors, literary men, and birds of a similar feather, in their recognition of Spiritualism, and we find that their habits very much resemble the conduct of the sparrow above described. A generic instance occurs in the *Spectator* of last week, in which an article appears, entitled "German Philosophers and Magnetic Phenomena." The writer, like our little shivering friend the sparrow, is either very ignorant of what he is discussing or appears to be so; but he has gained some slight knowledge of what he would like to be at, and like his diminutive feathered prototype he takes a singularly roundabout way of accomplishing it. Without asking him what he means by "magnetic phenomena," or why the subject indicated should be thus named, we are pleased to observe that he arrives at a recognition of some of the facts of clairvoyance and magnetic healing, and of a state in which the entranced subject "knows not only of, but in another—sees and feels all that affects the other as if it were his own experience." This is intended to describe "impersonation," as when a deceased person manifests through a medium; or does it indicate transmission merely from some person present? These scraps of psychological fact are quoted from Hegel, the German philosopher, who, we are told, has written "forty pages" on the subject, and Schelling "three or four pages"! This is the sparrow to a feather—a very long journey, and a small load as a result. The reader is dragged through the perplexing mazes of "testimony" to listen to hearsays which the writer is either not acquainted with or is afraid to

confess his knowledge of. A pilgrimage into another country and a past age is effected; the difficulties of the language are overcome, and we are told that Schelling's brother was a Mesmerist, and that Sir William Hamilton was "far from being indifferent" to such investigations. This is very small recompense for going so far in search of a theory "not wholly irrational." Why not have gone straight to Swedenborg at once, as the *Spectator's* German philosophers did, and give some of that greater philosopher's experiences as a basis of fact upon which the minds of his readers might exercise themselves? Or would it not have been something to the purpose to have spent a quiet hour in probing the depths of exploring the shallows of Spiritualism, to make the writer certain as to the "possibility of such phenomena as are brought under our notice in connection with" that subject? Good heavens! if "phenomena are brought under our notice," is it not insanity to question their "possibility"? Would it not be wise first to question their existence by simple experiment, and then tell the public what has actually been witnessed, and how it was brought about? Instead of that common-sense course, we have blind *spectators* telling an obdurate-eyed public what they *don't* see!

But perhaps the writer referred to is much more in earnest than appears from his acts. He is like the prevaricating little sparrow. He means the plate of crumbs, but dissimulates by making a flight to the bucket and ash-bin; but having satisfied himself that all is right and safe, and that Mrs. Grundy's dishcloth is not likely to come about his ears, then he may make bold to nibble a tiny morsel of fact on his own account, and become in truth a veritable spectator and teacher of the people.

IN GIVING a garbled account of Mr. Duguid's trance-paintings from another paper, the *Globe* of Wednesday thus concludes:—

"These are the latest 'manifestations' of 'Spiritualism'—Clever conjuring, doubtless; but not more remarkable than those achievements of the Spiritualists which, after investigation, a committee of eminent scientific men lately denounced as gross impostures."

This is the product of a creature much inferior to the humble sparrow. It betrays a reckless way of dealing with personal reputation, which would be serious were it not even beneath contempt. We plainly tell the *Globe* that the paragraph quoted is a barefaced falsehood, and before the literary world we challenge him to proof. We shall see if the *Globe* has any more sense of honour than the *Echo* manifested when it published a lie and declined making acknowledgment, stating that Jacob the "Zouave" had been shot as a spy in France whereas he was in London at the time. Is lying a virtue on the part of the newspapers when Spiritualism and Spiritualists are to be misrepresented? It would appear so.

APPARITIONS AND SUPERNATURAL VISITATIONS TESTED.

As noticed before, we have to observe that an important paper will be read at the Spiritual Institution, 15, Southampton Row, on Wednesday evening next, at eight o'clock, by George Harris, Esq., F.R.S., barrister-at-law, Vice-President of the Anthropological Institute of Great Britain and Ireland, and foreign member of the Anthropological Institute of New York. The object of the paper will be to show "That it is possible and practical to frame a certain test, generally applicable, by which the truth of apparitions and other supernatural visitations can be satisfactorily tested." We have had a call from Mr. Harris, and learn that his effort is not to explain away such phenomena, but to test and establish their existence. He is prepared to give a number of illustrative examples, but would gladly allow others to take part in the discussion which is expected to follow the reading of his paper. The admission is by ticket, to be had on application at the Spiritual Institution. A number of tickets are already disposed of, and those who desire to be present would do well to apply immediately, as the accommodation is limited.

SEANCES AT THE SPIRITUAL INSTITUTION.

Messrs. Herne and Williams continue to attract great numbers of people to witness their manifestations, which are perhaps more convincing than ever they were. It is very suggestive to observe the ever-changing quality of the phenomena. These are evidently in keeping with the persons assembled. One evening the manifestations will be quite rough and boisterous, the furniture of the room being moved about with much violence, though without doing damage. On the following evening the articles may be lifted on to the table, and otherwise transferred from place to place, without noise or disturbance.

Miss Lottie Fowler's meetings are usually select and successful. On Tuesday evening there was considerable difficulty experienced with the first two cases, as the influences from three gentlemen got mixed, and the descriptions had to be recognised as best they could. At the close of the seance every visitor had received much satisfaction, and some very curious and entertaining revelations were made, extending into the future as well as the past.

Mr. Morse's seances will be resumed again this evening, as he has recovered from his severe indisposition.

Investigators seem to overlook the fact that Mademoiselle Huot has a seance every Wednesday evening at eight o'clock. She is well adapted to give special seances. Investigators in the family would also do well to invite Miss Fowler to visit their homes and give her wonderful delineations of spirit-friends and events past and future.

THE SUNDAY SERVICES.

Mr. Shorter's excellent address on Sunday evening last was listened to by a small but intelligent and attentive audience. The chief points advanced will be found in another column. The amount of suggestive thought thrown upon the spiritual notions of ancient times by the examination of a few verses shows what a great amount of work there is before the exponent of historical Spiritualism in clearing away the vast accumulation of superstition and error which exists in the minds of the people at the present day. We are more and more convinced that our reverend exponents of the Scriptures are not only ignorant of their task, but, instead of the truth, they furnish a fabulous mixture, which, to quote an old saying, "turns the truth of God into a lie." Spiritualism, in its efforts to elicit truth from every department of being, need not expect to please the ruling minds of the age. If it did so, it would fail in its mission and deny its own individuality. We have to urge this view upon some of our half-and-half friends who may from time to time object to the opposition presented in the MEDIUM to cherished ideas. Our friends must remember that such is our work, to which it is our duty to be faithful, rather than to obey the suggestions of the opposition. On Sunday evening next Mr. J. H. Powell will give an address, entitled "The Mighty Dead," which, we understand, was deservedly popular during his sojourn in America.

In his lecture at Clerkenwell, reported in another part of the paper, Mr. Everitt lent his sanction to a principle in which we heartily concur, namely, that the discussion of religious doctrines should form a part of spiritualistic investigation. The facts themselves are indeed a scientific or phenomenal basis, but the apex points heavenwards and teaches man in what religion essentially consists, which Mr. Everitt graphically and truthfully defined as "a golden chain let down from heaven to draw man upwards." This is the old and only religion, and hence there can be no new one; but this result of man's efforts to receive spiritual light is the religion which has always and everywhere existed, although it has unfortunately been obscured by conflicting forms and details. The universality of the one and only religion being thus established, we cannot see how the sphere of our religious sympathies should receive such a restricted definition as that given by Mr. Everitt. At least Jesus was much more elastic in his views on such matters. We never asked a man what he believed theologically, but directed all inquirers to a life of goodness and self-denial. In alluding to Pantheism, we do not clearly know what the lecturer meant by the term. Taking the words of Jesus, however, as valuable truth, we must accept the statement that the kingdom of heaven is within us if it is anywhere about us at all. Secondly, that heaven is God's dwelling-place; therefore, God must be in us and we in him, if we are at all aware of his presence. It must also be remembered that "God is spirit," and they that would "worship him must worship him in spirit and in truth." Thus he has not the form of man or anything else; nor must his worship be of such a kind as we would offer to a finite or tangible creature: it is of the spirit within, not the lips without—not the utterance of words and sentiments, but a doer of His will—an acknowledgment of those truths which underlie our being, which constitute the spirit of all things, and an earnest desire to know them more, and a love of them which will influence us to realise them in our every-day lives. To the sober and temperate conditions which Mr. Everitt always affords the spirits, we trace much more of his success than to his theological views and practices. We have seen very opposite results from circles where there was quite as much religion, but where the physical laws of God were neglected; and we have seen the grandest results with those who were at heart lovers and doers of the truth, but who had no prayer nor belief respecting Jesus. As to Mr. Everitt's test of the spirits, see Mr. Shorter's views in another place.

SCIENTIFIC REVIEWING.

The March number of the *Edinburgh Medical Journal* reviews "Psychic Force and Modern Spiritualism: a Reply to the *Quarterly Review* and other Critics." By Wm. Crookes, F.R.S. It says:—"In this pamphlet Mr. Crookes attempts to combat his reviewers. It is not worth while to follow his arguments. In his preface he states that he wishes for the present 'to be considered in the position of an electrician at Valentia, examining, by means of appropriate testing instruments, certain electrical currents and pulsations passing through the electric cable, independently of their causation, and ignoring whether these phenomena are produced by imperfections in the testing instruments themselves; whether by earth currents, or by faults in the insulation; or whether they are produced by an intelligent operator at the other end of the line.'" After quoting from Mr. Crookes, how he proved, by special apparatus, that the variation in the weight of objects was not due to imagination, the reviewer proceeds: "We venture to think that these experiments thus detailed will leave no doubt in the mind of any party of average intelligence as to the existence of an 'intelligent operator at the other end of the line,' though they may create great wonderment why so intelligent an operator should content himself with mystifying Mr. Crookes, Lord Lindsay, &c., and not rather at once realise a fortune by a judicious employment of his peculiar art in the ordinary course of trade. We concede to Mr. Crookes all honesty of purpose, but we need hardly say that we deem him deficient in the only psychic force whose existence we acknowledge—the force of intellect.

"Learn from your enemy" is a useful maxim in spiritual as well as physical warfare. We are generally acquainted with our strong points, and we have only to watch our opponent's tactics to find out wherein we are weak. As a rule, we find the strongest confirmation of the truth

of our position as Spiritualists in the criticisms of our opponents. In this belief we quoted verbatim from the *Edinburgh Medical Journal* two weeks ago, and again do so. This journal stands high in scientific literature; medical men are supposed to be especially qualified to give an opinion; in neither the former nor the present review is there a single argument advanced against our facts, therefore we might almost conclude they have nothing to say. It is an old saying, that when a man loses his temper, and especially if he descends to mean personalities, he may be considered to have the worst of the argument. It is painful that medical men, who ought to be gentlemen, should resort, as in the above case, to what has been termed Old Bailey practice, "If you cannot answer the facts, abuse the prosecutor and his witnesses." The question as to the commercial value of Spiritualism seems to hold a chief place in the reviewer's estimation. Could the "psychic force" be employed to drive a lathe cheaply, our medical friends would evidently consider it worthy their serious attention. This *cui bono* question always marks the non-scientific mind; they do not love science for its own sake, but simply as a means of filling the purse. Does it never strike such reviewers, and those who are always prating about conjuring, that the argument cuts both ways, and, if anything, in favour of the spiritual view? Mediums, as a rule, are poor—some of them very poor. Were the phenomena produced in their presence the result of sleight-of-hand, and therefore capable of being done under almost any circumstances, it would obviously pay better to go into the conjuring business at once, where their character would not suffer as at present, and their financial prospects be much brighter. There may be impostors amongst mediums, as there are quacks amongst scientific medical men; but the presence of an owl does not prove darkness. The cowardly anonymous stab about Mr. Crookes being deficient in intellect does not sink deep. Were the medical reviewer to affix his name, the comparison personally, we fear, would be somewhat odious. We can judge both by their fruits. Of course, in insinuating this of Mr. Crookes, he necessarily includes Dr. Huggins, F.R.S., Serjeant Cox, Mr. Varley, and most of the Committee of the Dialectical Society, not to speak of a few millions more quite as capable of testifying to physical objective phenomena of the most palpable kind. We trust Mr. Crookes is sufficiently grateful for the pat on the shoulder given by his kind reviewer. He believes Mr. Crookes to be honest, and we all know Pope's estimate of an honest man; and Hamlet's opinion will also cheer our well-abused author—"Ay, sir, to be honest, as this world goes, is to be one man picked out of ten thousand."

WILLIAM ANDERSON, L.R.C.P. ED., L.R.C.S. ED.

WE HAVE RECEIVED from the Rev. J. P. Hopps a parcel of this month's *Truthseeker* for distribution. We are sorry it did not reach us in time for notice in our last number. The contents are—Dr. Caird on "Inspiration, Revelation, and Miracles," Dean Stanley on the "Early Christians," Dean Stanley on the "Father, Son, and Holy Spirit," "The Right and the Expedient," the Duke of Somerset on "Christian Theology and Modern Septicism," "A Scotch Clergyman on Scotch Creeds," the Rev. Charles Voysey on the "Deity of Jesus," &c., &c. Those who will promise to make a good use of them for the extension of the circulation, may obtain copies gratis on application as long as they last.

INQUIRERS into Spiritualism will be glad to know that another lithograph sheet of mediumistic writings and drawings appears with *Human Nature* for this month. It consists of a number of signatures of distinguished people and others, including those of certain eminent painters. If these signatures should be found to be correct, it will afford a curious instance of psychological power.

THE ORATORIO of "Ruth," by G. Tolhurst, was performed with success by the Brockley Choral Society on Tuesday evening. There was a large attendance, and a brief *résumé* of the biblical narrative—adding very much to the interest of the evening—was given by the Rev. J. T. Wigner. Mr. E. A. Miles conducted the music, Mr. Wood presiding at the pianoforte.

A LECTURE was given by Mr. Burns, in the Working Men's Club, Kilburn, two weeks ago. It has not been reported, because of the fact that our friend, Mr. Austin, who got up the meeting, nearly had his wife killed in the crowd on the 27th ult., so that he was unable to give any attention to this matter.

WE ARE PLEASED to observe that the discussion at Croydon, noticed by us last week, has been very fully reported in the local papers. The *Chronicle* has two columns, and the *Advertiser* a little more than two columns. Two other papers also contained notices. Mr. Sulman's excellent paper was chiefly given.

MISS KATHARINE POYNTZ has announced three classical subscription concerts, at St. George's Hall, on Thursday, March 14th; Tuesday, April 9th; and Thursday, April 25th. Sofa stalls for the course, one guinea, to be subscribed for at the libraries, and of Miss Poyntz, at her residence, 22, Connaught Square, W.

HAGG'S LANE.—Mr. Joseph Wilde desires to acknowledge with thanks the receipt of a parcel of books from Mr. John Scott, of Belfast. Mr. Wilde has carried them with him many miles in order to distribute them.

THE VICTORIA DRAMATIC CLUB will give a complimentary benefit to Mrs. Verkrüzen at King's Cross Theatre on Thursday, March 14. Commence at seven o'clock. Tickets, 3s., 2s. 6d., and 2s. The recipient is a Spiritualist, and solicits the kind attendance of Spiritualists.

HORNSEY YOUNG MEN'S LITERARY ASSOCIATION.—Mr. Webb's discussion of "Spiritualism" will take place on the evening of the 25th instant.

WE HAVE HAD letters from Mrs. Hardinge-Britten and J. M. Peebles. They are both busy in their work in various parts of the United States.

"WILLIAM HIPPIE."—Thanks for your kind contribution to our waste-paper basket, the proceeds derived from which form quite a little revenue.

MR. JOHN JONES, Enmore Park, has donated a balance of five guineas to the Spiritual Institution, for which he is sincerely thanked.

"FRED."—We hope the portrait and verses were appreciated by the scientific mind.

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.]

March 1st.

(The state of Mr. Morse's health would not permit of his sitting on Friday evening last.)

WALTER MONTGOMERY.

It will be remembered that a dramatical gentleman of this name committed suicide in London a few months ago, just after his marriage. The following message, purporting to be from him, appears in the *Banner of Light*, February 2nd, 1872:—Q. "Will you return, if proper means are furnished you, and give an explicit statement as to the cause of your committing suicide?" A. "I have this answer to give: 'No; that is a matter between me and my God, with which the world here has nothing to do; and, however I may respect the motives that have prompted this call, I refuse to answer it as they desire. Sooner or later, if I mistake not, my friends will see something of wisdom in the refusal.'—WALTER MONTGOMERY, Nov. 23."

A SEANCE WITH GERALD MASSEY.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Last Friday evening, at the request of a friend, I held a seance. Not having been very well, I have given them up the last few weeks, as the mediums unfortunately draw too much upon my vitality—no fault of theirs, but my misfortune, as I am never happier than when holding a seance. I will now tell you as nearly as I can what took place.

The party consisted of seven—Gerald Massey, Fabyan Daw, Mr. Ellis, Mrs. Barber, Messrs. Herne and Williams (the mediums), and myself. We entered the seance-room about 8.30. I then proposed that the mediums should have their hands fastened with string, a ball of which I had previously procured. Mr. Daw suggested that the string should be fixed with a nail to the floor, so that should any manifestation take place it would be quite impossible for the mediums in any way to have assisted, even had any of the party present been sceptical. The doors were then closed. The "spirit of the cabinet" instantly came, and began talking, addressing everyone present by name. To Mr. Ellis and Mrs. Barber he was very communicative, telling them many of their private affairs that none present could have known; indeed, I was astounded, for it was the first time they had been present at one of these cabinet seances. This conversation continued some time, much to their astonishment, but we had nothing more until one of the mediums called out that his hands were unfastened, so they were let out. I then proposed going in with Mr. Williams, but we did not get even the voice, so I asked Mr. Herne to come in and join us, the two sitting on the bench and I standing before them. Presently I felt the string being placed round my thumb, this being made into a loop, so that I could hold it, and after a few minutes the mediums called out that they were being strangled. The door was opened, and there they sat in a complete network of strings, that I am quite sure it would have taken half a day to have done, it was so pretty and artistic. I will now relate the scene that had taken place in the room during my stay in the cabinet. It appears that Mrs. Barber became nervous at my being away, and, from what I learn, the spirits had been acting upon her without the string in the same way as they had been acting with the mediums in the cabinet with the string. The consequence was that she was perfectly rigid and trembling violently. I immediately went to her, and in a few minutes she recovered and was herself for some little time; but later in the evening she was entranced, and this time by a spirit who knew Gerald Massey. A very curious and interesting scene took place. I should like this gentleman more particularly to describe it, as the result appears, according to his statement, to have more convinced him of the truth of these manifestations than anything he has yet seen; but I believe his experience has not been very great in such seances. During the whole of our sitting we had loud raps coming from all parts of the room. The tables turned completely over without doing them any injury. I am happy to say we had no violent manifestations, although one of the mediums was rather inclined to be boisterous, which is always unfortunate, as the spirits will partake of the medium's conditions.—I am, yours very truly,

March 2nd, 1872.

CATHERINE BERRY.

MEDIUMSHIP AT BISHOP-AUCKLAND.

A seance, at which manifestations of a more than ordinarily interesting nature were exhibited, took place at Mrs. Fawcett's, Gibbon Street, Bishop Auckland, on Thursday evening last.

There were present—Mrs. Fawcett, Mrs. Cleminson, Miss Fawcett, Mr. Fawcett, sen., Mr. Kidd, Mr. T. Fawcett, Mr. Kidd, jun., Mr. Meek, Mr. Robson, Mr. Cleminson, Mr. Walters, Mr. Kilburn, Mr. Gibson, and also Mr. Joseph Lee, of Barnard Castle, who visited the circle for the first time.

The evening was commenced—as is usual here—with singing, and an invocation to the Great Spirit for aid and direction.

The attendants at this circle are now so familiar with the rappings, tiltings, and liftings of the table, that we only mention these here on account of their more than usual excellence. The table—a round one—heavy, even for the arms of a strong man, was lifted entirely off the ground and swung in the air. Although darkness is a required condition, in this case no one of ordinary penetration could allow the possibility of the table being lifted and so oscillated by any mortal present; and, had any such thing been possible, the known character of the sitters entirely precludes any such conclusion.

Another physical manifestation given was the bringing of a pepper-caster, filled with pepper, from the pantry at the back of the house to the table round which the circle sat. This was done so unexpectedly that it was only when the spirits declared that they had brought it that its sudden appearance could be accounted for. No pepper was spilled,

or probably the noses of the sitters would have given evidence of it, as the box must have been carried over the heads of several.

The other manifestations were chiefly from spirits claiming to be departed relatives of Mr. Lee, and the statements made fully substantiated their claim, seeing that Mr. Lee's family ties were entirely unknown to everyone present.

The first message—written through Miss Fawcett—was somewhat as follows:—"Dear brother,—I am so glad to meet you here, and see you in this glorious meeting. I have only been able to get in corner-ways, as it were. I am your sister. Good-bye at present!"

It was asked to whom this message was addressed. Reply—"Write to my brother, Mr. Lee. Ask him if he knows who it is. I cannot hold any longer."

Two things in this message are notable. First, that the word *Mr.* should be used; possibly this was owing to the medium's mind, as Mr. Lee would be "*Mr.*" to *her*. Second, the statement, "I cannot hold any longer," which indicates that first controls are difficult.

Mr. Lee having stated that he had three sisters "over there," the name "Harriet" was written, followed by "Do you remember how you used to be with me? I was so delicate. I cannot stay without hurting the medium."

Mr. Lee affirmed that the name was that of a much-beloved sister, with whom he had often sat during her illness, she being an invalid and very delicate.

Inquiring after other relatives, another sister gave the name of "Janie," which was also substantiated.

Mr. Meek being entranced, also gave utterance to the name of a sister—"Willie Lee,"—and stated that he and "Harriet" were very much attached to each other, which is quite in accordance with their feelings when on earth. Other relatives were asked after, but no response was given; and in these cases Mr. Lee stated that there were sufficient reasons of a private nature why this should be.

The utmost harmony prevailed during the whole evening; and doubtless this opened up the necessary conditions, enabling the spirits to give what cannot but be considered as most satisfactory and conclusive tests of identity. Messages urging most earnestly the importance of this new gospel were given, and further trance utterances were promised through the medium, Mr. Meek—by a spirit who had been, when on earth, a Materialist—so soon as the control should prove equal to the task. The name of the late Mr. Brown, barrister, of Barnard Castle, was mentioned by the spirits as one of their number who takes great interest in these things, and who would aid the circle which is to be formed at Barnard Castle. Most cordial wishes for the success of this new attempt to establish another "telegraphic wire" were expressed.

March 2, 1872.

MISS FOWLER'S "VOYAGE."

To the Editor of the *Medium and Daybreak*.

SIR,—The account given in No. 99 of your useful periodical, by Mr. H. Clifford Smith, of the carrying of Miss Fowler by the spirits into the seance-room at Messrs. Herne and Williams's, appears to me a disconnected—that is, as to the actual circumstances and surroundings (if I may call them so) of this aerial carrying—that I have taken the liberty of seeking for some explanation respecting it, and shall be glad if you or some correspondent will furnish the readers of the *Medium* with a reply.

On the evening of the 17th of February last, a spirit named "Annie" informed the friends who were sitting at Messrs. Herne and Williams's (which facts are vouched by Miss Fowler) that Miss F. had her home, Keppel Street, Russell Square, at seven o'clock the same evening, intending to visit Mrs. Gregory. To facilitate her on the journey she enters an omnibus going up Oxford Street, at the corner of Tottenham Court Road. After this, Miss Fowler becomes sick, and remembers nothing more until she is restored to consciousness at 61, Lamb's Conduit Street. After such a statement it does not at first sight seem possible to extract much more from a person in Miss Fowler's condition; however, Sir, with your permission, I will place Miss Fowler in the witness-box, and through your columns put to her a few practical questions which suggest themselves to me as I write.

1st. How long, to the best of her recollection, was she in the omnibus?

2nd. Did she tell the conductor when she entered the omnibus what part of his route she wished to be put down? If this was not done, how far had she travelled before she paid her fare? I put these questions assuming that if it should so happen that there were no other passengers in the conveyance, this man could certainly furnish some information as to the manner and condition under which Miss Fowler left the omnibus; for if she was carried out by some unseen agency of force at a higher elevation than the public thoroughfare, this circumstance, in itself so extraordinary and singular, must have struck the eye of even an omnibus conductor, notwithstanding he might not have the slightest acquaintance with or information about these phenomena. Further it occurs to me that it would be impossible for a person to be carried in such a mysterious way through a crowded part of London, on Saturday night, without being seen by many, I might almost say by hundreds. If this be so—and I think, Sir, you will agree that the inference is most reasonable—how is it that not one among so many should have thought such an occurrence worthy of notice in the public newspapers, especially when it is considered how great a sensation could have been made of it? The editor, however he might pooh-pooh Spiritualism, would surely have had an eye to business and readily have published, nay, even sent a "special" to investigate the case.

Again, from the statement of the transaction, as it now appears, it will, I think, be impossible to set up the theory that Miss Fowler's body was "etherialised" by spirit-power so as to make it invisible except to the "seers." We presume that when she entered the omnibus her body was in its natural state. Mr. Clifford Smith tells it was so when she so unexpectedly and unaccountably entered Messrs. Herne and Williams's rooms, except that she was in a trance, and "came to herself" at the hour stated by the spirit "Annie." We are told there was gas lighted in the front room. Was the seance room darkened? If it were, would there be sufficient light from the other room to enable the parties present to see how Miss Fowler entered the room? We infer that she came bodily into the presence of the sitters, first floating above their heads.

If we are correct in our inference, then comes the difficulty—how is it possible for one material substance (a human body) to pass through other material substances (closed doors, windows, and brick walls) without leaving traces of its passage? How will Mr. Smith explain this? For the phenomenon is of an entirely different kind to the materialisation of "departed" spirit-forms as mentioned by the Hon. Robert Dale Owen in his most admirably written book, "The Debatable Land," because in his accounts of these phenomena the materialisation does not occur until the spirit-form is visible in the apartment where he and his friends are conducting their investigations. Assuming that it is in the power of spirits to convey material substances, and to sustain the human body in mid-air, we have the unexplained difficulty of the *modus operandi*, how the physical body passes through other material substances without marks or injury.

Submitting these queries to the consideration of your numerous readers.—I am, Sir, yours truly,
Hyde, near Manchester, March 1st, 1872.

JOSEPH OGDEN.

[Miss Fowler could not have been in the omnibus above six or eight minutes. The last place she remembers noticing was Peter Robinson's, at Regent Circus, but she has a faint recollection of having seen Duke Street, about half a mile further west, soon after which she thinks she left the omnibus. Miss Fowler is in the habit of paying her fare on entering an omnibus, and desiring to be put down at her destination, as she is a stranger to London. She had done so on that evening, and desired to be set down at Park Street, near to the Marble Arch. There were five or six other passengers in the vehicle, but no steps have been taken either to find the conductor or any of the passengers. She says she travelled in a Baywater omnibus, and that the conductor wore a light coat, and high boots over his trousers. She also observed something respecting his whiskers. It is quite possible that Miss Fowler might be removed from the carriage without anyone present perceiving the fact; she might all at once be missed, without the operation being perceived. The body would move so quickly, and at such an elevation, that it would not be perceptible. It is understood that there are means whereby an object may be rendered invisible by surrounding it with conditions which do not reflect light. The seance-room was quite dark. If Miss Fowler had come in by the passage door or from the front room, the light would have streamed into the seance-room, and been observed by the sitters, which was not the case. It is understood that she came through the closed window, which was also heavily curtained to exclude the faintest traces of light. These arrangements were not the least disturbed. The method by which solid bodies may be passed through other solid bodies has been repeatedly described in the MEDIUM (see Nos. 64 and 65). The transit of such objects seems to take place instantaneously, as in the case of articles carried from Kingston to Ostend. The subject is a difficult one to explain in the present state of knowledge on the subject, but there can be no doubt as to the facts. Some ladies who were present will not allow their names to be published. Mrs. Edmiston, of Beckenham, was in the seance-room at the time of Miss Fowler's arrival. We arrived soon after she came out of the trance, and heard the testimony of all present, which Mr. Clifford Smith's letter and our note very fully embody. We do not see what more can be said on the subject.—Ed. M.]

"ANOTHER NEW MAN" AGAIN.

Being, according to my own admission, somewhat of a "New Man" in matters spiritual, I fear my letter in the MEDIUM has been rather too pointed and forcible for the feelings of its many readers. I have to thank the editor for the courageous and generous manner in which he has taken the burden upon his own shoulders, as well as for his sense of honour in maintaining inviolate my anonymity. As far as I know anything of Spiritualism, it means absolute freedom from the tyranny of mere opinion, be it theological, medical, social, scientific, or political. Such being the case, I am convinced that unless every question, no matter what its nature may be, be freely and vigorously discussed, we are not doing our duty as Spiritualists. I do not admit that there is anything indecent or "wanton" in my letter. On the contrary, I narrated the facts in words concise and unmistakable, and the tone of the epistle is quite opposed to sensual feeling. But the discussion which it has raised on grounds of propriety contains a most important admission, namely, that the very mention of the subject is highly improper; but prudes are never consistent, and hence we find that the very same topic was reviewed on Sunday morning last, as it is every week, before millions of people in the churches, by the recital of the creed—"conceived by the Holy Ghost, born of the Virgin Mary." Such is the consistency of the Pharisaism of the age. But further; if this subject is unfit for discussion, how much more so are hundreds of others narrated in the Bible, and when we remember that it is used throughout the religious world as a reading book for tender children the very height of inconsistency is reached. It is probable that every individual in the religious world, without exception, will object to my familiar letter. Will they not be consistent, and oppose the reading of certain portions of the Bible in families, schools, and churches? What grieves me more is to see these repulsive narratives put into the mouth of the Godhead, and the most perfect of his children attributed to the result of an irregular parentage. I am certain that the qualities of children are the normal product of parental conditions, and I referred to the true, pure, and spiritual love existing between Joseph and Mary, as described by the spirits, as being sufficient to account for the great spiritual ascendancy of their son. It is undesirable to suppose that God should have resorted to the paltry expedient of an unmentionable miracle—in fact, to contradict himself in order to attain his ends. Such a belief is worthy of the savage Fetish worshipper, but far beneath the consideration of Spiritualists; and, indeed, calmly viewed, Jesus presents no such extraordinary feature of character as would necessitate the employment of any such special means of parentage. My object in writing was that the discussion of this topic might tend to remove superstition and inconsistency from religion, break one link in the chain of bondage which fetters the human mind, and incite mankind to understand and appreciate the responsibility of parentage, the true exercise of which is the one great and basic means of improving and spiritualising the race.

ANOTHER NEW MAN.

MRS. POWELL'S HEALING POWERS.

DEAR MR. BURNS.—In the last number of the MEDIUM you call attention to Mrs. Powell's desire to receive patients for magnetic treatment. She happened to call upon me one day last week when I was suffering from a kind of headache, which only passes away with sleep. I had an engagement for the evening, which I was particularly desirous of keeping, but I felt so ill at the time she called that I thought I must be excused. Mrs. Powell kindly offered to try and remove the pain, which she did by making passes over my head; this induced sleep, from which I awoke in a few minutes quite refreshed and free from headache.

I believe Mrs. Powell to be under the direct guidance of Indian spirits, and hope she will have many calls to exercise the healing power with which she is favoured.—With kind regards, very truly yours,

MARY ELIZABETH TEBB.

20, Rochester Road, Camden Road, N.W., March 4th, 1872.

[This is good news, similar to what we have heard repeatedly. We hope Mrs. Powell may have many opportunities of exercising her beneficent vocation. Her address is 179, Copenhagen Street, Caledonian Road.—Ed. M.]

SEANCES IN LONDON DURING THE WEEK.

- SATURDAY, MARCH 9, 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, MARCH 10, Mr. Cogman's Seance, 22, New Road, E., at 7.
- MONDAY, MARCH 11, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
- TUESDAY, MARCH 12, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.
- Seance at Mrs. Maine's, 321, Bethnal Green Road.
- WEDNESDAY, MARCH 13, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, MARCH 14, 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. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, MARCH 8, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 8, Stafford Street.
- SUNDAY, MARCH 10, 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.
- SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
- BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
- BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
- MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
- COWMS, at George Holdroyd's, at 6 p.m.
- HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
- GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
- GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
- MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 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.
- PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.
- MONDAY, MARCH 11, NEW PELLON, at Mr. Swain's, at 8 o'clock.
- HULL, 42, New King Street, at 7.30.
- TUESDAY, MARCH 12, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- GAUTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
- SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
- WEDNESDAY, MARCH 13, BOWLING, Spiritualists' Meeting Room, 8 p.m.
- HAGG'S LANE END, J. Crane, Trance-Medium, 7.30 p.m.
- MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
- THURSDAY, MARCH 14, BOWLING, Hall Lane, 7.30 p.m.
- GAUTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
- WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide 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.

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