



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

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**SPIRITUAL SPIRITUALISM.**

A lecture under the above title was delivered on Thursday evening, 14th inst., at the rooms of the St. John's Association of Spiritualists, Corporation Row, Clerkenwell, by Mr. C. W. Pearce, of Kilburn. The chair was occupied by Mr. Thomas Everitt, of 26, Penton Street. In introducing the lecturer, Mr. Everitt referred to an editorial remark in the *MEDIUM* of that week, wherein the editor expressed a desire that the religious tendency of spiritual phenomena and teachings should be more frequently and fully discussed, as a sentiment that he very warmly endorsed, and one which was peculiarly applicable to the manner in which, as he understood, the lecturer intended to treat the subject announced for the evening's lecture. He then formally introduced Mr. Pearce, who said:—

Mr. Chairman and Friends,—It is not my desire to lecture to you, but to have an hour's conversation upon spiritual phenomena, their teachings and tendencies. I may say some things contrary to the life-long beliefs of some of you, but be assured it will not be with the deliberate intention of wounding your feelings, but because of the necessity I feel to present the tendencies of the teachings of Spiritualism in their strongest possible contrast; and if the arguments I offer you commend themselves to your rational judgment, you will be blame-worthy unless you lay aside your former beliefs and adopt the higher ones. To better serve my purpose, I wish to divide the phenomena into two kinds, the objective and subjective. The objective are those manifestations better known as "physical"—the floating of a table in the air is an illustration. The subjective are those manifestations through "inspirational" or "trance" mediums; and the phenomena through Mr. Morse, who is sitting here, offers a most valuable illustration of this phase. The end of both of these phases is the same up to a certain point, viz., to convince the witnesses of a future intelligent and independent life; when this end has been accomplished, the parallelism stops. Physical manifestations, given in accordance with the uttered or unexpressed desire of the witnesses, when they are allowed to have their full effect upon the mind, convince of the presence of unseen intelligent beings; and when these beings prove, by the test communications they give, that personal friends and relatives are the unseen communicators, then the conviction of a future personal and intelligent existence is realised. But the knowledge that life is never-ending does not induce morality in man, neither does it teach him his duty towards his neighbour and his God; and here, where the physical manifestations fail, the inspirational take up the work.

Some of us who are Spiritualists say we have neither creeds nor doctrines. Here we deceive ourselves sorely, for the inspirational speakers are continually laying down creeds and enunciating doctrines. A creed is but a maxim, and a doctrine is but a central truth to which we all assent, and by which we govern or regulate our lives; for it is apparent to you all that our conduct in life does and must depend upon the idea we have of what that conduct ought to be; and this idea is formed by the teachings we accept and adopt. Now, as it is our spiritual or immortal nature which is appealed to and affected by the teachings of the inspirational speaker, it is necessary that we most carefully weigh those teachings, and adopt only those whose tendencies are elevating and Godward. I therefore purpose to analyse these teachings, and if I say aught that may appear hard, remember I condemn the teachings only, and this because I perceive their tendency; but you are not compelled to concur in my condemnation unless you perceive my reasonings to be rational.

It will be sufficient for the purpose to divide these teachings into the two general divisions which exist in the outside world, viz., the Materialistic and the Religious. The Materialistic combines several forms of belief, but the Atheistic and Pantheistic unite the varieties sufficiently for our purpose; and under the Religious I collect the three grand dissimilarities of the Unitarian, Trinitarian, and the Uni-Personal. Now, according as the tendency of these various teachings is either upwards or downwards, so is their value; and as the central idea around which all humanity, on every earth and in every heaven, revolves is the idea of God, and as men rise nearer to the Lord if their perception of Him be just and true, and recede from Him if their

perception be false, and as the whole of our conduct in life is governed by our estimate of what is due from us to the Lord, and as this depends upon our conception of the Lord, it is thus evident that it is of paramount importance that we entertain a correct idea of the Divine Being.

I now present you the Materialistic idea as it appears in the reports of two lectures given upon two different occasions, transposing the position of the sentences to present the idea more clearly—"That divine oneness from whence proceeds the multiplicity of developments seen around us is Spirit, existing everywhere. What is spirit? All spirit is matter sublimated." And in order that the lecturer may make his proposition more clear, he transposes this latter clause, and says, "All matter is spirit condensed." Thus you see the God defined to be—Matter, the garment only of that infinitely glorious Being. As a logical consequence, when man asks, "What am I?" he degrades himself to the same degree. And this result is shown in the next sentence of the lecturer, where, speaking of man, he describes him as "individualised spirit:" first he tells us that spirit is matter sublimated; next, that spirit exists everywhere, and its totality or "oneness" is God; then, as a legitimate deduction, that "individualisation" of this "divine oneness" becomes conscious man. The transition from this idea to that known as the Pantheistic is natural and easy; but first, that I may show you I have not misinterpreted the idea just presented, I will read you three or four lines from another lecture delivered a week afterwards, transposing the sentences as before, to show the idea more clearly:—"The material universe around us is an emanation from the Divine mind. Thus, spirit or mind, itself diffused, becomes condensed into matter. Matter is the outward form of the Divine mind; spirit the essential. Matter is continually sublimating itself to spirit, and then again condensing into matter."

I cannot believe that the lecturer who uttered these words has expressed what he desired to do concerning the Divine Being, but rather that he has misunderstood and misinterpreted the teachings he has received from his spirit-guides. But however this may be, if you ever hear this idea enunciated again you will instantly discard it as degrading in the extreme. The tendency of the belief, upon man in the other life, is to shut him out entirely from the presence of the Divine Being, and, as a consequence, from all those angelic men and women who have entered into the Divine presence, and become, through obedience, the human instruments through whom and by whom the Lord creates the universes and their wonders.

The Pantheistic idea is similar. It conceives of the Lord as Spirit: it says, using, but sadly misunderstanding, the words of the Lord Jesus Christ, "God is Spirit;" and thus it diffuses God into everything, dissipates his personality, and either sinks back again into the Materialistic or Atheistic creed, previously expressed, that the "material universe around us is an emanation from the Divine mind, which, continually diffused, becomes condensed into matter," or it induces in the man or woman who lives in the idea the only other belief possible, viz., that they as individuals are each and every one of them the Lord God himself. Both these beliefs will have the effect, in the other life, of shutting out from the Divine presence those who live in them. In the first idea this effect is self-evident; and the latter idea will perpetuate and increase in the spiritual world that infernal competitive struggle for place and power against which all good men are striving.

It is possible that I may be met here by the statement that men and women who hold these views are those who are struggling for the amelioration of humanity. I know it is so, and am glad to know it, because it is an evidence to me that their beliefs are superficial, and not internal. In this argument I wish you to understand I speak only of those who interiorly receive and confirm themselves in these views; and as the teachings we receive and adopt here mould our spiritual nature to a corresponding form, which does not fully appear until the restrictions which the external state imposes upon us are removed, it is not until the holders thereof enter into the spiritual state that the true tendency of life's teachings becomes apparent.

Now let me dissect the religious phase of Spiritualism:—First, the Unitarian creed: what is it? A belief in a God, designated Father; addressed as "Our Father who art in heaven;" but who the Father



is, not one of them knows. They also speak of God as Spirit. They refuse to believe that He ever manifested His presence to His children upon this earth in a human form; therefore, they have no idea of what form the Lord God assumes. It may be a personal human form, or it may not—they cannot say. They speak of the Lord as "Spirit," and address this "Spirit" as "Our Father." Friends! when we as Spiritualists ask our brethren who are not, what they are after death, they say, "Spirits!" You then ask them what a spirit is, and they have no conception of how to answer it. It may be ether, or a cloud, or a flash of light; or it may be mind, soul, intelligence. But when you tell them that spirits are in the form of men and women, having human bodies and faculties, they look upon you with an incredulous stare, and think you mad—this is the first stage of incredulity. Thank God! when they are willing to investigate, they soon admit their error, and recognise the personality and individuality of spirits. You can perceive from this how impossible it is for the human mind to conceive of a "diffused being;" therefore it is, that until, either upon reliable testimony or personal sight, we who have been educated in the old "diffused" belief concerning "spirit" life find it impossible to believe otherwise. So it is with the Unitarian belief of God as Spirit; they will not admit that God has a human form and that He has shown himself on this earth in that form; therefore, from the constitution of the human mind, it is utterly impossible for those who hold that belief to have any definite idea concerning Him in whose image and likeness they are made. The tendency of this belief in the other life, is to shut all who persistently hold it out from the presence of Him they deny. Next in order is the Trinitarian doctrine of One God, but Three Persons. I ask you to conceive, if you can, three persons in one: you cannot, except as a being with three heads on one body, or one head on three bodies. No other idea is possible, turn the doctrine any way you please. It is as degrading from this point of view as all monstrosities are; but it has this infinite superiority over all the others—it prepares the mind for the reception of the idea of a Personal God, and it holds firmly to the conviction that that God has revealed His presence to His earthly children, and that the second person of the Trinity was the person through whom the Godhead was made visible—as expressed by the Lord Jesus in these words: "No man hath seen the Father at any time—he that hath seen me hath seen the Father—I and the Father are one." Of all the soul-degrading and life-extinguishing creeds which have been built up during the past upon the misunderstood doctrine of the Trinity, I do not intend now to speak. You know sufficient of them to know that when full licence is taken by those who hold to the central one—the Atonement (as it is taught in most of our churches)—all forms of sin are condoned, and the blackest villain is transformed into an angel of light by a simple act of belief.

I now present the third phase of spiritual teaching concerning God. Carefully listen to it, and if it appeal to your inner rational mind, accept it, though it may appear new. There is nothing degrading in it, but every thought that elevates. It declares the Lord God to be a person in a human form, and that He manifested on this earth, and was known as Jesus Christ; that He has a divine nature and a human nature, the divine nature permeating and manifesting through the human nature, as the soul permeates and manifests through the body: that this divine nature is designated the Father; and the human nature, because it proceeds from and out of the divine, or Father, is designated the Son; and that mankind might have a clear conception of himself, and that they might be redeemed from the errors and misconceptions of their mind concerning Him and their relation to him, and therefore to each other, and also from the resulting consequences of these errors and misconceptions, He appeared upon this earth, manifesting the divine-human life in all its stages, from infancy up to the full development of manhood, or the human nature, to its submission to the divine will by preferring that will to its own, thus opening itself to the perfect inflow of that will, and again rendering the human nature divine; the various stages through which man advances to the Divine life, to the final merging of the human in the divine, being all symbolised by the external circumstances through which Jesus Christ passed, and His conduct therein. The objection frequently raised by dissenters from this view—"That it is improbable to suppose that God would leave heaven and come down for thirty years to this corner of the universe"—was only advanced because sufficiently careful thought had not been taken. The human mind could not conceive of the inconceivable; and it would be impossible to conceive of One who had never been visible, therefore the necessity for the appearance was evident. Further, the Lord God did not leave heaven. The idea that He did obtained because of an imperfect comprehension of the spiritual state. When the Divine Being took upon himself a material body which was visible to men upon this earth, He was visible to men and women upon every earth, and in every heaven, in the entire universe, in just that kind of body which corresponded to their several states. The angels did not see the Lord's material body any more than they now see our material body.

The lecturer then showed, by the following illustration, that distance in the spirit-world was governed by similarity of sympathy. If persons were in sympathy at any time, they were said to be in the same "state," and they then saw each other; if no sympathy existed they were "far away." He said about twelve months since, when present at a seance at Mr. Everitt's, Mrs. Everitt, who had been thinking of a friend in New Zealand, passed into the "trance," or spiritual state, and although this friend was 12,000 miles of natural space away from her, she saw him and his children, and his house and garden, and its vicinity, as clearly and distinctly as she saw those who were sitting in the room when she was in her normal state. She described this friend and his surroundings, and notes were taken of the description. In the course of about two months a letter was received from him in which he gave a description of his house and grounds, and their situation, and incidentally mentioned his children in connection with a circumstance which enabled us to confirm by the letter the description given by Mrs. Everitt two months previously—thus, said the lecturer, you may be better able to comprehend how the Lord would be visible to all who were in sympathy with Him, no matter what might be the geographical distance between worlds and heavens in the universe. Continuing concerning the personality of the Lord, he said that the two greatest spiritual seers of modern times, Swedenborg and Harris (whose works could be had of Mr. Burns, or Mr. Thomson, of Glasgow), both

were permitted to visit the earths and the heavens of not only our own system, but of other systems, and they each testified that the angels and inhabitants of each and every world and heaven told them that the Lord God appeared to them as a Divine Man, and that they knew of His appearing on our earth as a man.

This conception of the Divine Being, he contended, elevated man, whilst the former degraded him. It enabled him the better to comprehend Him in whose image and likeness he was made. The nearest approach to His likeness was in loving our neighbours as ourselves, but the perfect image of the Father, or Divine Nature, was revealed in the garden of Gethsemane by the Son, whose human nature, had it consulted its own will, would have shrunk from sacrificing itself for others; but permeated with the Divine, it said, Not my human will, which is self-gratification, but thy divine will, which is sacrifice for the good of others, be done. Thus the human and the divine are made one. In conclusion, he said that the difference between God and man was, that God was infinite, and His power unlimited; whilst man was finite, and his power limited; but the Lord himself had said that they who did His will should be one with him, therefore it was well carefully to consider the thoughts which had been presented during the evening, as only by living in the truth could we be one with Him.

At the conclusion of the lecture a few questions were asked, and some appropriate remarks offered by Mr. Burns and the chairman. Mr. Burns then moved a vote of thanks to the lecturer, which, with one to the chairman, concluded the proceedings.

#### MR. GUPPY'S SPIRIT-PHOTOGRAPHS.

MR. BURNS.—SIR,—As you were at Mr. Hudson's photographic studio, 177, Holloway Road, this afternoon, and saw the spirit-photographs already taken, and also one taken this afternoon of Mr. Harrison, wherein is a spirit-hand, you are in a position to tell the public that there is "something in it," and I therefore will add a few comments to the relation I gave in your last number of the complete accident by which the discovery took place. I say complete accident, for it was a mere chance that I went with my wife to Mr. Hudson's, as he is often at our house, and it is not five minutes' walk. Again, I had waited very patiently (smoking, of course) while she sat for three or four negatives. What put it into my head to propose the trial I don't know, and if no spirit-photograph had appeared, I should have been more troubled my head about it than if I had sat down to a table with some one to see if raps would come, and none came. Nor did I think anything of the wreath being placed on my head by an invisible power in daylight, for manifestations which occur only in darkness with strangers, often occur in broad daylight to those who are on intimate terms with mediums.

When Hudson in developing said, "There is something on the plate," I was curious and gratified on seeing it, and immediately said "Try again," and so on until the third time, when the light decreased too much. Neither did it surprise me that Miss Houghton got spirit-photographs, for the conditions once established, the surprise would have been the other way.

The only thing that surprises me is, that it has not been found out before; because all scientific, and, in fact, very many men whose brains are not allowed to be sufficiently trained to entitle them to the diploma of scientific, know that power or force is convertible into light, heat, electricity, galvanism, &c., &c. Now, all persons who have seen the phenomena, and have read the accounts of various manifestations of the power at times exhibited, must be aware that that power is at times almost really superhuman. Houses have been shaken from foundation to roof—tables broken which would defy the strongest men—besides the power required (whatever that may be) of carrying persons from place to place, and through solid doors or buildings. It is certainly not against any natural laws—in fact, it is quite in accord with such laws—that such power should be convertible into light, whenever the conditions are such as to favour such conversion. The present example I consider as nothing but a glimpse of what may be produced—something like the steam-engine before Watt took it up. Of course, in a mere trial of an idea at a photographer's, I had not the appliances I should have suggested had I had any conception of the results which actually took place. One remark is worth noting—that my wife and I had been fully an hour in Mr. Hudson's studio while she was having the negatives for her cartes-de-visite taken, and, therefore, the atmosphere of the room may have been rendered more apt for the trial.

Mr. Hudson, also, having seen the phenomena at various times at our house, was not sceptical at all as to anything that might occur; then were, therefore, no opposing elements of thought. My wife was perfectly passive, standing where I asked her to, without giving a further thought to the subject, except answering that she had nothing to do with placing the wreath of flowers on my head. She then knew that Katey did it, but Katey moves things about so often in our house that it excites no more than a passing remark. Altogether, it is a thing that will work itself out somehow; but there is power enough behind it to produce results which will be very astonishing.

As to imitating, of course it will be as easy as imitating the Davenport knots and then untying them. And then the impostors who make money by the public credulity called the Davenport impostors, and the men who don the livery of science in England, "being warned by the angels of Church and State," went to Egypt for an example, and, like the ostrich, hid their heads. Oh, my countrymen (which you are not, by the-by, for I am a Norman), what a set of fools you looked like to have a riddle hung up before your noses daily which you dared not unravel!

Now, Mr. Harrison had a very pretty carte-de-visite made yesterday. Over his head is a hand, clear on a black background. Photographers will imitate this by a hand on a glass interposed in the printing; but here was the hand, taken, developed, cyanided, and washed off in three minutes. The medium behind the screen could have nothing to do with it, for that, besides being visible to the operator, would tell its own tale on the picture.

Mr. Burns had his picture taken by Mr. Hudson yesterday with all conditions for a spirit-phenomenon; none, however, appeared. It is minus. The two first phenomena in pictures of me were the strongest. Mr. Burns showed me yesterday about twenty spirit-pictures from



America, from Munler, but that is entirely and quite a different phase of spirit-photography. Those are aerial spirit-forms—ghost-like and transparent; these are plain copies, just as though a real figure in a sheet was taken.

As to getting faces and all that, which people talk to me about the desirability of, it is just as though somebody said to a beginner at the diamond fields—"It is very desirable to pick up diamonds as big as walnuts." Of course it is, but you must take the diamonds as you find them. A great many conditions existed on the first trial which will rarely occur. The spirit-power must have been great, else the wreath would not have been placed on my head in daylight. Then Hudson, as far as his credulity went, helped rather, for I don't believe it would have surprised him if he had seen a shower of live lobsters come through his skylights without breaking them. He was sitting with me at supper when the spirit came and said that it had carried my wife to Lamb's Conduit Street, and that she was well, and nine persons at the seance. After that, a spirit-appearance on a photograph was a very minor occurrence. I do not know what the exact conditions are, for in the second three spirit cartes-de-visite of Miss Houghton I altered the screens, thinking to produce greater effect—but with a contrary result.—I am, Sir, your obedient servant,

SAMUEL GUPPY.

P.S.—The spirit cartes-de-visite hitherto taken have been three of me, six of Miss Houghton, and one of Mr. Harrison. Mr. Hudson, photographer, 177, Holloway Road (Palmer's Terrace), took them. He will show them without charge to any persons desirous of seeing them. He is authorised to sell copies, and desires me to say that the price is 1s. each.

Morland Villas, Highbury Hill Park, March 18, 1872.

[I have much pleasure in corroborating the statements made in the above letter. I could not rest until I had seen these recent marvels of phenomenal Spiritualism, and took the first opportunity that presented to do so. When I entered Mr. Guppy's residence on Monday afternoon, I was just in time to intercept him, as he and Mrs. Guppy were about to accompany Mr. Harrison to Mr. Hudson's, in order to try an experiment. Mrs. Guppy and Mr. Harrison went on in advance, Mr. Guppy, my father, and myself, following in a few minutes. When we arrived at the studio Mr. Harrison's sitting was over and the photographer was issuing from his dark room with the plate already developed, on which an outspread hand appeared about eighteen inches above Mr. Harrison's head. It was a beautiful and distinct picture in every respect, the spirit-hand being as solid and well-defined as if it had been a picture of a physical hand. It was proposed that I should sit, but no spirit-manifestation appeared on the plate, at which I was not surprised, as I am a very decided non-medium. My father also sat, but with the same result. Perhaps the power whereby the spirit-form is produced had already been exhausted. It is impossible that this hand could have been caused by any trick or deception on the part of the persons operating. The black curtain is so large that no one could reach over it or from behind it in any direction; and, if so, the act would be seen in the picture, since there is no slit in it through which the hand could be introduced. The ripple or folds of the curtain are also quite undisturbed where the spirit-hand is situated, so that it could not have been produced by an artificial hand being stuck on to the curtain. The photographs previously taken are very curious, and exhibit great psychical power. The first taken portray a well-defined blotch of whiteness, quite unlike the exhibition of a white cloth, and indicating great energy in the spirit-operators to produce such a decided effect. Miss Houghton's pictures have a hand introduced nearly touching her shoulder, but the light in this instance is less. Seeing that Mrs. Guppy is such a powerful physical medium, it may yet happen that spirit-photographs taken in her presence will be more positive and physical-looking than those from America. The readers of the MEDIUM will await with great interest the further development of these experiments.—J. BURNS.]

#### THE PARENTAGE OF JESUS, AND FREELove.

To the Editor of the Medium and Daybreak.

SIR,—Permit me to call the attention of the readers of the MEDIUM to the following curious facts, which, in my opinion, will further elucidate the ideas expressed in the above article of February 23, by "Another New Man."

I cite Grotius on the Truth of the Christian Religion (Book I., sec. xvi., p. 23, and note). "Eusebius" (he says) "has preserved them for us in his first book, chap. x., of his Preparation." The theology of the Phœnicians supposes the foundation of the universe to have been a dark and windy air, or the breath of a dark air, and a dismal chaos covered with thick darkness; and these were infinite, and had no bounds for many ages. But when this spirit or breath placed its desire or love on these first principles, and a mixture was produced thereby, this conjunction was called love. This was the beginning of the creation of all things; but the breath, or spirit, was not created; and from its embraces proceeded Mār (Mol), which some call Mud, others, the corruption of a watery mixture. This was the seminary, from whence all things were produced. "In Moses's history" (says Grotius) "we find the spirit, or breath, and the darkness; and the Hebrew word מְרַחֵם (Merachepeth) signifies Love." So here we have love made to be the first principle of all things; or, according to modern science, Attraction, or the bringing of things together. In turning to the first verse of the Gospel of St. Matthew we have the same idea promulgated, where it is said, "Jesus Christ, the son of David;" for דָּוִד (David) signifies Love, or beloved; which is also exemplified in the first chapter and third verse of John, where it is said: "All things were made by him (i.e., Jesus Christ), and without him was not anything made that was made."

The son of David is the son of Love; so that if we strip this character of his pulpit dress, where he is represented as both God and man, and deal with him as a mere mortal, he was only a love-child after all. But, to my mind, the legend has a deeper meaning. "Zeno" (says Grotius, p. 23, in the note already quoted) "affirms that the chaos in Hesiod is water, of which all things were made; the water subsiding made mud, and the mud congealing made solid earth."

It is well known to mythological students the ancients worshipped a female deity under the name "Damater," who, according to Bryant, in the Analysis of Ancient Mythology (v. 2, p. 203), where he says: "This name related to the Ark, and was a compound of Da-Mater, the

same as Mater, Meuther, Methyr, of Egypt and other countries. This name, or the mother, was given to it because it was esteemed the common parent of all mankind from its connection with waters—Damater the Deity of the Sea. As a personage, she was the same as Μητρῷς (Meter), Θεῶν (Theon), to whom Orpheus gives the sovereignty of the Main, and from whom he deducts the origin of mankind (ii., 338)." When we compare this goddess with the mother of Jesus, whose name was Mary, which name, according to Dr. Oliver's Scripture Lexicon, signifies "Exalted, Sea of Bitterness, Mistress or Lady of the Sea;" and who is thus addressed in the Litany of Loretto—"Holy Mother of God," in which character she is identical with the goddess Venus (who was the mother of Cupid, the god of Love), whose name was also "Marina" (a name synonymous with Mary), "because she was born of the sea, and begotten of the froth of the waters, which Ausonius hath elegantly mentioned in his poem:—

"Heaven gave her life, the sea a cradle gave,  
And earth's wide regions her with joy receive."

—The Jesuit Pomey on the Gods, p. 129.

The Virgin, in the Litany of Loretto, is also styled "Ark of the Covenant," "Morning Star" (which is the planet Venus), "Queen of Angels," &c. She is also addressed as the "Queen of the Sea," which completes the parallel. The heathens have plagiarised the gospels, or the gospel writers plagiarised the heathens. All must admit that Venus was worshipped for ages before the gospels were known. The French Mere, or mother, signifies the sea; the Irish Mara; and the god Vishnu of the Hindoos was called Nara yana, or the spirit of God moving on the waters. This God was a personification of the Sun in his preservative character, like all the middle gods of the Pantheon; for they all had a trinity founded on the three great principles upon which all exist—the creative, preservative, and destructive forces of nature. The Sun being the great object of worship, in the morning this luminary was worshipped as the creator, Brahma; as the preserver, Vishnu, at noon; and as the destroyer, Siva, at night. The ancients took nature for their scripture, which Christians in this enlightened age reject, which has led men into a labyrinth of superstition that will take many ages, we fear, ere they escape from it.

If we take Matthew's account into consideration, we shall find it of the same mythic character as the preceding. For instance, he says:—"Now the birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost." Now, let us see what is meant by the Holy Ghost. Our word "holy" is from the Saxon halig, and there is no doubt in my mind but it is related to the helios of the Greeks—the Sun. According to Bailey, "halig" signifies "sacred and divine." This term, according to Max Müller (v. 2, p. 453), is a derivative of "div," such as diva, sky, or day." In p. 454 he states: "The principal objects of the religious poetry of the Vedic (sacred books of the Hindoos) bards were those bright beings, the Sun, the Sky, the Day, the Dawn, the Morn, the Spring—who might all be called deva—brilliant." In p. 453 he says: "If, lastly, we raise 'div' by 'guna,' we get the Sanscrit deva, originally bright, afterwards God," and corresponds with Bible phraseology, "God is light." Now, heat and light go together; in the absence of these, chaos would come again. The word ghost means air, or gas. Max Müller says on this head: "We can conceive powers not within the ken of our senses, yet endowed with material reality; we can call spirits literally breezes; we can call them ghosts—a name connected with gust, yeast, gas, and other almost imperceptible vapours. But a nothing—an absolute nothing—that is neither visible, nor conceivable, nor imaginable, ought never to have found expression, ought never to have been admitted into the dictionary of rational beings;" an unbeliever might add, the Holy Ghost included. Then I hold the Holy Ghost to be a personification of the Air, and corresponds with "the Jupiter or Jove of the heathens, and the Jehovah of the Jews." (See Le Clerc de Septeches's Religion and Antiquities of Greece, p. 66.) And everyone knows Jove was only a personification of the Sun. St. Luke is more particular in his account of the interview of the angel Gabriel with the Virgin, where he tells us in the first chapter, v. 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," &c. I find, according to the Bible Dictionary, that the word Gabriel means a man of God, or strength of God. The word angel signifies a messenger. Hence the true meaning of the allegory, i.e., the strength of God; for el, in Gabriel, means God in a theological sense, but light in the physical. Bryant says (v. 1, p. 13): "El was a title by which the people of Canaan distinguished their chief deity, the Sun. El was a title given to Cronus, and Osiris, the deity of light." The 25th of March is the day set apart by the Christian church to commemorate this angelic salutation, at which time of the year the sun has made his first degree of ascent after the vernal equinox; then days become longer than the night; there is more heat and light; the earth becomes subject to the fructifying power of the heated air, or Holy Ghost, and she then brings forth the true saviour of the world—the food that supports man and beast.

There is also another curious fact in connection with the history of John the Baptist, who was six months older than Jesus. He came baptising with water, and said One was to follow him who would baptise with fire. John was born at the summer solstice, Jesus at the winter. John decreased in power as Jesus increased, so that one would be inclined to say both of these wonderful characters are taken from the gods of the ancients which typified the year, i.e., Jupiter and Janus. It must be allowed the coincidences are remarkable. Besides all this, in the absence of contemporary writings of the Jews and Romans residing in Jerusalem at the time when those wonders are said to have occurred as they are related in the New Testament, in the absence of which this allegorical test would be as good as any other to account for their origin. What say you, gentle reader?

MYLES MCSWEENEY.

RECEIVED, WITH THANKS.—James Judd (Birmingham); Elder Frederick (New Lebanon, Shaker Community).

MR. JOHN WILKINSON, 5, Rosemary Terrace, Cinderhills, Southowram, Halifax, writes to say that on Sunday, March 3, as he opened his copy of the MEDIUM, which was damp and unopened as he received it from his agent, a full-sized butterfly flew out of it. He asks whether it was not early for such an insect to appear. He has it still in his possession.



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

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Spiritualism in Australia—The Carrying of Solid Objects through Solid Walls—Jesse Pandra—Lecture on Phenomenal Spiritualism—What does "Church" mean? The Spirit-Voice versus Ventriloquism—Impostors at Manchester—Dr. Carpenter and his Theory of Unconscious Cerebration—Spirit-Photographs taken in London—The Spirit Messenger—Where are the Mighty Dead?—An Article Returned by Spirits, &c.

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

FRIDAY, MARCH 22, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, MARCH 24, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. J. J. Morse will deliver an address in the trance.

MONDAY, MARCH 25, Seance at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, MARCH 26, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, MARCH 27, Mdlle. Hue's Seance at 8. Admission 1s.

THURSDAY, MARCH 28, 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 22, 1872.

### THE TRUTH MAKES US FREE.

Sectarians and Spiritualists differ in one essential of both systems. The Sectarian assumes that he has arrived at absolute and final truth, for he deprecates discussion, denies investigation, and passes a most fearful and uncharitable condemnation on those who differ from him. The Sectarian speaks as if he were conversant with the very fulness of the Divine mind—as if God and himself were mutual friends of perfect equality and of the closest intimacy. The Spiritualist, on the other hand, confesses his ignorance by his constant endeavour to get more light, in order to arrive at a nearer appreciation of truth. He feels that God is near to him, that He is his Father, and that to do His will is the purpose of life. But the Spiritualist may truly say, "I have no knowledge of God, further than my faculties of comprehension endow me with; hence it is not God in the absolute that is known to me, but simply my thoughts respecting Him." Thus the Spiritualist is ever anxious to elevate and perfect his consciousness of divine things, and keep his body in that state of temperance, health, and purity which will enable the mind to grasp the very highest conceptions of truth and righteousness. Spiritualists court free discussion. They do not ask whether the investigator is for or against them, but gladly grant their platforms, and space in their periodicals, to every honest seeker after truth. The Spiritualist knows that a man's effort to discuss a principle, however misdirected the attempt may be, is a necessary exercise for that soul towards its emancipation from ignorance. If a man is in error, ignorance, and darkness, he must commence his journey towards the light at the point where he is, and, consequently, his first efforts must be comparatively erroneous. Spiritualists endeavour to excite such acts in the human mind, however crude they may be, and thus promote spiritual enlightenment, whereas Sectarians oppose all such tendencies. The consequence is, that unless science came to the rescue of humanity the Religionists would ultimately have driven the people to the lowest level of ignorance, irreligion, and misery.

To illustrate the freedom entertained by Spiritualists, we have only to call the reader's attention to the contents of the present number of the MEDIUM. First, we have a contribution from Mr. McSweeney. He is not a Spiritualist; but, on the contrary, an active member of the materialistic party. The object of his paper is to show that Jesus is a mythological character, and, therefore, that miracles, or spiritual manifestations, the doctrine of immortality, and the religious precepts founded thereon are without foundation. Though we entirely differ from him in these conclusions, we are prepared to admit that something may be learned from the course of investigation he has pursued. We know from experience that the spiritual manifestations, human immortality, and the religious life thereby inferred are true, even though Jesus

were removed from the discussion altogether; hence we have no fear as to the consequences of an encounter with Mr. McSweeney. Every classical reader also knows that the great bulk of beliefs and observances inculcated by the Christian Church are derived from heathen sources, and no authority whatever is to be found for them in the Gospels. The mission of Jesus as a spiritual teacher and religious reformer was ingrafted upon the previous beliefs of the nations of his time, just in the same way as we find many so-called Spiritualists endeavouring to ingraft Spiritualism pure and simple upon the dogmas and creeds in which they have been indoctrinated. Hence it may be quite true what Mr. McSweeney states, and yet the whole scheme of the spiritual religion may remain intact, and even be more powerful because of its dissociation from these extraneous considerations.

Passing to the opposite pole of the argument, the very carefully-written lecture of Mr. C. W. Pearce will be observed. He teaches a dogmatic theology based upon the supposed findings of Swedenborg and Harria. Spiritualists and non-Spiritualists will be astonished to find that their religious views should be planned on these writers' notions. As Mr. Pearce has adopted Jesus as the central figure of his system, would it not have been well for him to have adhered to the testimony of Jesus respecting himself? But, indeed, on this point very little criticism is necessary. It will be observed that the lecturer proceeds to discuss the personality of Deity; in doing which it is at all times necessary to be very careful to avoid anthropomorphism, or the tendency to make God in the image of man. It seems to be accepted as a profound truth that man is made in God's image, so that the conclusion inculcates itself that the methods of God's existence are similar to the methods of human existence. This would no doubt be a rash conclusion. Suppose a confectioner made an elaborate wedding cake, artistic and beautiful without, and luscious and gratifying within. That cake would be the image of the confectioner's experience, ingenuity, and artistic skill; but the man and the cake would not at all be the likeness of each other. So it is with God and creation. The material universe is a manifestation of God's wisdom and goodness, and indicates a progressive tendency towards higher attributes. Man as a part of creation is more clearly capable of this progressive tendency; but intelligence as it exists in man is no more God's intelligence than is the unconscious vitality manifested in a flower: they are both manifestations of the unseen spiritual wisdom, which may be in all parts of the universe the very God. And yet how beautiful! Each object in creation, be it high or low, has just as much of God as its being can accept. The rock, the flower, the animal, the man, each manifests the goodness and wisdom of Providence when circumstanced so as to act in accordance with the laws of its being. It is the material surroundings that modify the manifestation of spirit, and mark the difference between the stone and the plant, the animal and man, the bad man and the good man. The confectioner models the cake mechanically; but God the Spirit operates interiorly—spiritually. As is the quality of the clay, so is the nature of the vessel—the tabernacle of the Holy Spirit. Jesus said, "God is Spirit." No material definition will explain the Divine Nature. Mr. Pearce gives Him the material attribute of personality, and denies the presence of Deity to all who reject his definition. Personality implies form; spirit has no form, but is the formative principle—the Creator. Matter is simply the effect of that of which spirit is the cause—a manifestation of spirit appreciable to us on our plane of embodiment. To address "spirit" as a person, to confer on it the attribute of individuality, is to erect an idol. Jesus said, worship "in spirit and in truth." The laws whereby spirit manifests itself—the facts of existence—are the "truth" and the "spirit" of all things. The Divine Worker we cannot see, cannot know; but what is more to the purpose, we may scan the method of His working and work with Him, thereby being one with the Father. By diligent study and following of the Divine method we, through lapse of development—growth—become perfect, even as our Father in heaven is perfect. Mr. Pearce has taken a private box to witness the drama of Divine existence, and he affirms that spectators in the great theatre of the universe shall have no fair view of the stage unless they possess a ticket to Mr. Pearce's private box. This would be rather appalling intelligence; but remember, it emanates, not from God, but from Mr. Pearce. Every human being knows that it is an untruthful conclusion. It is a relic of that spirit of Calvinism which makes God the father of a select few. All who live up to their highest light, which is God as revealed to them, at once have all of God that their souls can desire. They are supremely happy even in privation, death being as nothing to the Divine smile. God is thus seen in spirit, his approval felt in the inner consciousness, and not as an image or by the expression of words. Might we not suggest that the most ennobling view of the subject is to deify man rather than humanise God? God has been worshipped for ages in the form of stocks and stones, heroes and sons of God, but not often in "spirit and in truth"—the temple of which is every human consciousness. As a safe practice, we may recommend all to pay the same regard to every human being which Mr. Pearce advises in respect to Jesus; but perhaps an intelligent appreciation of human rights and honest disinterestedness of purpose would do more to promote human happiness than the most elevated form of hero-worship or religious formality.

SPIRIT-PHOTOGRAPHS are being taken at Camden Town. J. BURNS has been invited to visit Sowerby Bridge and Bishop Auckland.



Mrs. BERRY will read a paper on "My Experience as a Spiritualist," at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, at eight o'clock. Mr. Harris's paper on "Apparitions" (which will appear in next number of *Human Nature*), and the discussion which followed it, were so interesting that it was adjourned from the 13th instant till the 27th, and when Mrs. Berry's name was proposed to resume the subject, the sense of the meeting was so overwhelming that Mrs. Berry's reluctance was at last overcome, and she kindly consented to prepare a subject for Wednesday evening. It may safely be said that none have had the peculiar experiences of this lady, and the demand for tickets is so great that many will be disappointed in gaining admittance. The subscribers to the Institution are of course entitled to be served first, with liberty to introduce a friend, after which the remaining space will be allotted to those who apply first. Subscribers should send for tickets immediately.

Mr. MUMLER's interesting letter on spirit-photographs is unavoidably crowded out this week. It will certainly appear in our next issue. A London gentleman called this week and showed us spirit-photographs obtained from Mr. Mumler by sending his carte-de-visite. Two weeks ago we "sat" for Mr. Mumler—we in London, he in Boston—with what result we are not yet acquainted.

WE EXPECT to be able to give full particulars respecting the forthcoming lectures by Mr. Gerald Massey next week.

Mr. MORSE will speak at the Cavendish Rooms on Sunday evening. The subject is an interesting one.

#### SYMPATHY WITH MR. JACKSON.

MR. JACKSON'S ILLNESS.—We have received the following kind letter, which we hope will find general imitation:—"20, Rochester Road, Camden Road, London, March 17, 1872. I am truly sorry to hear of the illness of our friend, Mr. J. W. Jackson, which has no doubt been brought on by his unremitting mental labours (so inadequately requited) and the anxieties resulting from the disappointment of his hopes and plans in relation to the proposed Mesmeric Institution, coupled with carking pecuniary embarrassments enough to depress the stoutest hearts. It is to Spiritualists who have reaped so largely the advantage of Mr. Jackson's investigations on psychological subjects that your appeal for help is made, and I hope will be liberally responded to. I beg to enclose you my cheque for £3 towards the subscription.—I am, dear Sir, yours faithfully, WM. TEBB.

UPPER NORWOOD, March 18, 1872.—Mr. Benjamin Coleman begs to enclose one pound (P. O. order to J. B.) as a contribution to Mr. J. W. Jackson, with an expression of much sympathy for him in his severe illness.

N. F. DAW, Esq., has called, expressing his sympathy with Mr. Jackson, and left £1 to the fund being collected on behalf of our sick friend.

A CLERGYMAN writes:—"I am pained, but not surprised, to hear that Mr. Jackson is suffering from overwork and ill; not, I regret, an uncommon case with our leaders. I regret, too, that he suffers in a pecuniary sense. I send you a P. O. order for a small sum (10s.), which I should be ashamed to give with my name; but if you will kindly add it to anything else that may come in for the same cause, I should be thankful. I wish I could afford to be generous."

In enclosing 10s. from Mrs. Morris, of Hammersmith, the amanuensis states: "Mrs. Morris is only grieved her own very long and expensive illness and other claims on her preclude her assisting so good and so talented a man as Mr. Jackson in a manner more in accordance with his merits."

Mr. JACKSON is yet in a very low condition, and a further expression of interest in his circumstances would be gratefully welcomed.

#### THE EXTENSION OF THE PAPACY.

On a recent evening it was asked in the House of Commons whether Her Majesty had granted an asylum to the Pope in Malta or any part of the British dominions. The Government replied in the negative. We think the answer is open to criticism, and displays a lack of knowledge of the progress of events in these realms. It might be asked, To which Pope did the querist refer? This question might be considered out of place by those who are cognisant of only one Pope—the egotistical old man in petticoats at Rome. We beg to correct such narrow views of the Papacy. A few months ago we pointed out that there was excellent material for the construction of a bran-new Pope in the person of one of the most pope-ular (excuse the pun) pillars of Secularism. It is now our duty to report that the Devil has finished his job, and the new Pontiff has commenced his functions in the person of the anonymous writer who pens the Answers to Correspondents in the *National Reformer*. True to the instincts of the race of bigots to which, by his acts, he has allied himself, this nameless and obscure individual's first "miracle" has been one of much arbitrariness—of excommunication. Allow us to honour the occasion by giving full details. Dr. Sexton has for some time been a prominent lecturer in connection with Secularism. The Doctor is, moreover, a man of education and literary ability, and in his search for truth he discovered that spiritual manifestations were part of the scheme of being—that mediumship and the phenomena attending it were true. He gave expression to his convictions on these points, the consequences attending which were alluded to in the *MEDIUM* at the time. Furthermore, one of our correspondents observed that Dr. Sexton was prepared to advocate a wider view of human destiny than the dark system of negation which constitutes the fossilised bread of Secularism. Of this rumour the new candidate for the Papacy demanded an explanation, to which impertinence a pert rejoinder was given. Since then the name of Dr. Sexton has not polluted the ink which prints the *National Reformer*, and the new fount of type has positively refused to be arranged to form the symbol representing his name. These are indeed "modern miracles"—the most recent achievements of "Freethought." These "signs and wonders" arrested the attention of Dr. Sexton's friends, who looked in vain in the *National Reformer* for the appearance of their announcements and reportages

respecting Dr. Sexton's visits. A letter was addressed to the editor, which received the following reply from his "Holiness":—

"J. Barker, Huddersfield.—The notice was omitted under our directions. The gentleman has had his attention called to the *Medium and Daybreak*, where he is represented to have stated that he is not a Secularist. He gives no explanation or contradiction, and we decline to advertise him in this journal as a Secular lecturer until the matter is satisfactorily cleared up."

We should think that after this Mr. Bradlaugh will not be able to deny that Spiritualism is a fact. He has most certainly *seen something* of it now. To him and the Rev. John Jones, of Liverpool, it is the very devil. We earnestly recommend these gentlemen to compare notes, and see if they cannot come to terms on the matter. A "holy alliance" might be formed highly favourable to protracting the reign of ignorance and narrow-mindedness among the people. Of course his "Reverence" cannot be expected to be quite so rigorous as his "Holiness." The former has multitudes of Spiritualists in his flock, even those occupying positions near the throne of congregational grace; and we have heard of no excommunications from Chadwick Mount Chapel. To him of the *National Reformer* belongs the honour of setting a high example to priests, sectarians, and bigots of every form and hue. We congratulate ignorance on having such a champion. What would the highest gifts avail unless backed by brazen-facedness?

This indispensable qualification is possessed in an eminent degree by the Pope of Whitechapel. He has done more for human enlightenment by his recent acts than by his whole labours previously. Like Samson, he has lived long enough to pull the house down about his ears. The inmates of the Secularist camp are wiser than their leader. They pass over to the realms of light and freedom in crowds, to be followed, we have no doubt, before long, by the *National Besom-wielder*. If "new brooms sweep clean," the one referred to must be very old. Why not repair the worn-out scrubby head with the new patent spiritual article?

#### THE WORKS OF A. J. DAVIS.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Twenty-one years ago, when I was a profound but assiduously inquiring sceptic, I ran against, in my travels, a peripatetic philosopher like myself, who referred me to the first great work of A. J. Davis, "Nature's Divine Revelations," as containing a genuine solution of that greatest of all problems, *man's immortality*. Although I have had opportunities of experiencing in every clime a little of what are termed the "sweets of life" in every form and variety, and probably most of the "bitters" too, so as to have derived perhaps greater gratification from the "sweets" by comparison, yet I can safely say that the perusal and study of Davis's great work, demonstrating to my mind as it did man's spiritual existence apart from his corporeal, and elaborating, as Professor Bush observed, "a profound philosophy of the universe," afforded me infinitely greater delight than all the pleasures combined which I had previously experienced, from the lowest physical up to the highest intellectual. Is it any wonder, then, that I should feel an affection for the writings of that author, united with a reverence greater than for those of any other, and be lost in astonishment when I perceive, "twenty years after," such works undervalued in any quarter whatever? I fear there is a tendency on the part of a few in this country still to exclaim in reference to America, "Can any good thing come out of Nazareth?" To such I would reply, Go and see for yourselves, as I have done. And in the words of a great admirer of Christ's teachings in his day, I would now add in reference to the teachings of Davis in the present day, "I am not ashamed of the gospel of" Davis, although it may "appear foolishness" to some who shall be nameless.—I remain, yours fraternally,

London, March 2nd, 1872.

C.

P.S.—I feel confident that in the case of Miss Fowler's extraordinary levitation lately, the controlling agencies well calculated beforehand the conditions required and actually found, as to her personal safety and restoration to consciousness, and that there was no advantage in attempting to restore her *sooner* than half-past eight, the hour mentioned, though the magnetic appliances of a lady present may have been one of the conditions foreseen. Some will say "cui bono?" Answer, precisely the same as in the case of the levitation of Philip, afterwards found at Azotus—a physical manifestation in evidence of spiritual agency.

THE WINNER of the first prize in the recent distribution of trance-paintings, through the mediumship of Mr. Duguid, of Glasgow, is a young man who has no means of using the large painting that has fallen to his lot, and he is therefore willing to sell it to anyone who may feel desirous of having such a wonderful product of psychological art in their possession. The picture was valued at £28 in the price-list, but the owner would be disposed to take less for it. It is yet on view at the Progressive Library, where offers will be received from intending purchasers.

A GENTLEMAN desires to donate some books to Spiritual libraries. Will the managers of such kindly send us their names as early as possible, and the works for distribution will be sent to them. We hope a large number will apply. One or more persons retaining works on Spiritualism for lending amongst inquirers will be entitled to the distribution.

THE COMMITTEE of the St. John's Association of Spiritualists beg to announce that Mr. J. J. Morse, the well-known inspirational speaker and trance-medium, will deliver a lecture in the trance and under spirit-influence, next Thursday evening, 28th March, 1872, at the St. John's Temperance Hall, 7, Corporation Row, Clerkenwell. To commence at 8.30.

KINGSTON-ON-THAMES now possesses two trance speakers, Mrs. Bullock and Mr. Russell, and the Spiritualists have taken the Temperance Lyceum in which to hold public meetings on Sunday evenings. Mr. Russell has been invited to speak at the Cavendish Rooms some Sunday evening soon.

NORWICH.—It gives us pleasure to know that Mr. C. W. Pearce will lecture in the large room of the Free Library, Norwich, on Tuesday evening next. Subject: "Spiritualism, and its Influence on Religious Life."



## 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 15th.

(The first control was by TIEN-SIEN-TIE.)

Q. What is your opinion and estimate of the Shakers—their principle of life, and their theology?—A. In many respects our appreciation of the brotherhood mentioned extends and enlarges itself to profound respect and admiration. In other instances we cannot accord the feelings mentioned. We admire the community for the universal love and sympathy which characterise the individuals composing the order. Secondly, we admire them for their consistent honesty and steadfastness—characteristics which might well be imitated by the world at large. We cannot agree with them in the abrogation of one of the essential faculties of the human organism. We find that all functions which the Creator has formed serve a useful and necessary purpose in the grand economy of the universe; and that, therefore, it is not for us to say which shall be used and which not. We ever believed that men and women approached their highest development in proportion as they made a proper use of their functional relations; we have found this belief to be founded on absolute fact. We believe that man has a natural and a spiritual side; he has a spiritual as well as a fleshly body; and we further believe that it is his bounden duty to fulfil the demands of all the faculties of both organisations, in accordance with the wishes of the great Creator. We can sympathise with the Shakers in their spiritual efforts, but not with their theories with reference to certain physical requirements.

Q. In a book called "Tests of Divine Inspiration," by the Shaker, Elder Evans, it is taught that "good" and "evil" have always existed as separate and distinct principles, and a warning is given against listening to any spirits who teach that evil is only germinal good in a state of progress;—what are your views on the subject?—A. It is a physical and spiritual impossibility for two distinct but totally dissimilar principles to exist together, since it would imply the existence of two creative powers in the universe. Were such the case, the result would be a continual war of opposing forces, and the harmonious and healthful development of being would be impeded. Believing as we do in one supreme Power, the creator and maintainer of all forms of being, we cannot conceive the necessity of a secondary principle, absolute in its nature. Hence we cannot allow that evil exists as a separate and distinct principle; we can only look upon it as an inferior manifestation of mind, out of which man will ultimately grow. Evil is a lesser good, or, at least, so we look upon it.

Q. Evil is, therefore, of temporary extent?—A. Since it is manifested in the sphere of time, and the occasions that conduce to it being of time, it is necessarily of temporary duration.

Q. You do not, then, admit of evil being the work of Satan?—A. To admit so would be contrary to our experience; contrary to the experience of all whom we have met with; and, moreover, contrary to the modern thought of the planet on which we live.

A STRANGER.

I have only been in the spirit-world a short time. Ever since my entrance I have had a strong yearning desire to send a word of comfort to my bereaved husband, to assure him that death is life—that I still live. It was not I whom he buried, only my form. I cannot say more now. My name was Isabella Oakes, Hill House, Stowmarket.

Q. When did you pass away?—A. In the middle of January this year. I was thirty-nine years of age.

Q. What was your husband's name?—A. Henry Vincent. Good-bye.

The medium under the influence of this spirit spoke in a low, sympathetic voice. The circumstances are quite unknown to all connected with the seance; and if any of our readers can in any way test the message, we shall be glad.

## THE SPIRIT-SPHERES.

AN ADDRESS DELIVERED BY MR. WALLACE, IN THE CAVENDISH ROOMS, ON THE 17TH INST.

Mr. Bielfeld read the 14th chapter of St. John, and then briefly introduced Mr. Wallace as a medium with whom he had been acquainted for many years. He had heard him speak under influence in private, and the matter thus given was generally very interesting and instructive. He had not, however, been used to speaking to public audiences.

Mr. Wallace was very soon entranced. The following is an outline of his remarks:—

The many mansions in our Father's house are all so many resting-places for our spirits. There are seven spheres surrounding this planet, each divided into seven circles, so that there are a great many varieties of conditions for the departed spirit. The first sphere is so very near the surface of this planet that it has been called the earth-sphere, or the spiritual side of earth-life; but we look upon it as a distinct sphere. It is a condition of darkness in which the inhabitants are very miserable, being those who have lived by robbery, murder, and violence. There they remain until the Divine spark within them shall be fanned into a flame, and repentance reaches their souls. If spiritual distances could be measured by miles, we should say that the second sphere is sixty miles from the earth. It is peopled by those who have lived under the influence of ambition, and led men to slaughter for a great name, or lived for gain that they might make a display. In these lower spheres the inhabitants appear like wild beasts, or a personification of the selfishness which actuated them on earth. The third sphere has a dark, cloudy atmosphere, like your November fogs. Here there is some form of social life; the inhabitants are clothed, and look decent. But there are no children to be found amongst them. Formality rather than reality is the order of society. It is the abode of those who have been fashionably selfish, and have lived entirely for themselves in order to carry out the external appearance of respectability also of those who went to church to gain patronage,

that they might make more money—not that they believed what was said, or cared what was true, so long as they could get wealth. There is a form of civilisation in this state, but no peace and no love in the soul to elevate man beyond the requirements of self. The fourth sphere is the abode of children, who are divided into classes for improvement. It is also the place to which those with false opinions on religion and Deity gravitate until they are divested of them. The atmosphere is brighter, and the scenery is pleasant and cheering. In the lower circle there is one spirit-guide to ten individuals. In the higher circles each has a guide. There is much sorrow and regret amongst these spirits, because they feel that they have not used their reason, but been led by earthly notions. But they have hopes of advancement which cheer them on. The fifth sphere contains those in whom the love of humanity has found a place—those who saw the grandeur of creation and appreciated the wisdom of the Creator—those whose hearts expanded in charity to all, and who had no pride of self, but loved to lift up the poor and ignorant, and to leave the world better than they found it. In this sphere there is peace, order, and joy such as those on earth cannot conceive of. The inhabitants meet in vast multitudes to welcome teachers and instructors who come from higher spheres to give them knowledge, and their delight is to minister to those who are in an inferior condition. The more they give, the more they can receive and the better they are. Even if you on earth gave freely that which you possess of knowledge and the world's goods, there would be greater riches amongst you than there are now. Then you would have no dread of death or fear of suffering. Angels would dwell amongst you, and heaven would be realised on earth. The scenery of this sphere is grand in the extreme. The waters are replete with life, and the trees with beautiful birds: flowers and fruits spring up spontaneously, and are free to supply the necessities of all. The sixth sphere is infinitely more grand and glorious, and the spirits have attained to a higher degree of experience. They are able to visit the various heavenly bodies in space, in order to study the operations of Nature, and to aid in promoting the development of material forms, as all the objects in creation are governed by spiritual intelligences. Amongst such people there are no secrets, but the various orders enter into entire sympathy and mutual knowledge of each other. They cannot speak contrary to the orders to which they belong, but all are so expanded that they are of one mind and feeling. They are called the Spirits of Truth, for they are principled in truth alone, and those of earth would call them perfection. We are not permitted to allude to what is to be seen in the seventh sphere.

In answer to questions, the following remarks were made:—The origin of sacrifice was to appease those low spirits which are in the form of beasts. God has no desire to inflict evil on mankind; hence sacrifice to Him is unnecessary. But when men became cognisant of these lower spiritual forms they ministered to their selfishness to purchase the good will of these spirits. Swedenborg was right in describing the existence of hells; but his theological proclivities made him err in stating that mankind should ever remain there. They are simply stages of progress instituted through the mercy of God to elevate and improve humanity. The spirit then gave an exposition of the text: "He that believeth and is baptised shall be saved; he that believeth not shall be damned." When properly understood, this passage conveyed a glorious truth. "Belief" means to entertain a thorough conviction of spiritual realities, so that we can lay hold of them and apply them to the improvement and harmonisation of our lives; and to be baptised is to be buried in or immersed in the spirit rather than in the appetites of the flesh. Such is a state of entire salvation, and peace, and enlightenment. To be damned is when a man is stopped in his vicious career. It is a glorious institution of the Creator that no man can sin more than he can compensate for; but when he has gone far enough, a merciful provision is enforced, which cuts short his progress in evil, and he is placed in the most favourable condition for improvement and ultimate repentance.

## "SPIRITUALISM ANSWERED BY SCIENCE."

To the Editor of the Medium and Daybreak.

SIR,—As I have seen no review or notice of Mr. Cox's pamphlet bearing the above title, perhaps you would allow me to make some remarks on it, as I consider it one of the very few reasonable productions which have appeared from a non-Spiritualist author. I have no doubt I speak for you and all intelligent Spiritualists when I say that we cordially welcome all such scientific inquirers, and will give our best attention to any theories or statements they make. I am quite willing, if not anxious, to give up the spiritual theory in favour of any other that approves itself to my mind as being more satisfactory.

Edward W. Cox, S.L., F.R.G.S., formed one of the now famous Committee of the Dialectical Society appointed to inquire into the truth of the alleged spiritual phenomena. He was also connected with Mr. Crookes, F.R.S., in his mechanical tests of the phenomena; and seems to have made separate investigations on his own behalf. In the article on "Spiritualism and its Recent Converts," which appeared in the *Quarterly Review*, Mr. Cox is assumed as having been converted to the spiritual theory. To dissipate this "deliberate falsehood," as he terms it, seems to be the chief object in the publication of this pamphlet. I shall endeavour to give the gist of Mr. Cox's argument, using his own words as far as possible in my limited space.

In a lengthened introduction, he says: "Science can successfully combat Superstition only by strict observance of the great principle whose enunciation by Bacon made Science what it is—first, find the fact, then the conditions of its existence, and from this basis proceed to inquire into causes. The argument *a priori* is equally foolish and fallacious. Modern Science was supposed to abjure it utterly. Her boast has been, that assertion that a thing cannot be because it is apparently opposed to some established laws of nature can never be accepted as an answer to averments of facts by credible persons, which, according to the rules of evidence, would be accepted by any judge or jury. But Science is not bound to believe on the testimony of witnesses, however competent and credible. The duty that devolves upon her in such cases is to test by patient and careful examination the truth of the fact so asserted; if, upon such fair and impartial trial, it be found to be a fact, to proclaim and to show, as always may be shown, how that new fact accords with the other facts of nature. If such is the profes-



gion of modern Science, such is not the practice. On the contrary, hers is one long history of practice in direct defiance of principle. She has met almost every new discovery by the old, and, as it was supposed, exploded argument *à priori*, instead of by the Baconian rule of first ascertaining the fact and then inquiring upwards from it. As the necessary consequence, she has been put to shame continually."

Our author next exposes the unphilosophical and ungentelemanly nature of the opposition given to Mr. Crookes's labours in the elucidation of Spiritualism. He says: "Not one of the many objectors to his demonstration of the existence of a Psychic Force has ventured to answer him by saying, 'I have tried the experiments described by Mr. Crookes, carefully and patiently, and the results he states did not appear.' All have shrunk from this only philosophical treatment of the question." The *Quarterly Review*, *Saturday Review*, and *Athenæum* are administered a heavy rebuke for their absurd attacks on the subject, and on the characters of the investigators.

As to the value of the testimony in favour of the phenomena, he writes: "I can only say, as an expert, that if the evidence of the existence of Psychic Force, produced under so many and various conditions, with such careful experiments and under tests so often repeated, is not to be deemed a sufficient proof of the fact that motions of heavy bodies and audible sounds of impact upon them are produced without contact or material connection with any person present (for that is all we assert), however that fact may be explained, the pursuit of truth must be abandoned as hopeless. If the senses of honest and intelligent observers are not to be trusted for a fact so obvious to the eye as that of a table being moved untouched over spaces of several feet, how is the common business of life to be conducted? We must close our courts of justice, for upon evidence infinitely more disputable than that attested by the scientific experiments and the Investigation Committee, liberty and property are daily dealt with by all our tribunals."

The parrot cry of mediums being deceivers is thus disposed of: "Much prejudice has been raised against the experiments that have demonstrated the existence of Psychic Force by a prevalent belief that the phenomena occur only in the presence of a few professional Psychics, and the suspicion of imposture thus suggested. But, in fact, Psychics are common in private life. There are few family circles in which some of the phenomena of Psychism might not be exhibited on patient trial. All the forty experimental meetings of the Sub-committee of the Dialectical Society, and almost all the further experiments here reported, were conducted with Psychics found in private life, among personal friends and acquaintances, and *not* professional, paid, or public Psychics, as it has been wrongly assumed. Psychic Force is often developed to an extraordinary extent in children too young to be capable of contriving or conducting an elaborate fraud, and too weak to possess the requisite muscular power to move a heavy table. And by whom are the facts thus powerfully attested denied? By those only who have never tried and proved them. If they are *not* facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or ventured to assert that he has discovered a trick and shown how it was effected? Is it probable, nay, possible, that if they were really the feats of conjurors, the manner of performing them would not have been discovered by some of the many witnesses eager to dissipate a delusion? Psychics of all classes, of both sexes, and all ages, have been observed for thirty years by thousands of persons, sitting at the same table with them and holding their hands and feet, and in *no single instance* has ingenuity or accident discovered the contrivance (if it be one) by which what is seen and heard is performed."

The underlying cause of the virulent opposition to the study of the phenomena is thus commented on: "Unhappily there is a fanaticism of scepticism as well as a fanaticism of faith. Dogmatism is at least as rampant in science as in theology. A true Materialist would be sorely vexed if it could be demonstrated to him that he has an immortal soul. I cannot help suspecting that this endeavour to deter even from inquiry by anticipatory denunciations as fools and rogues of all who dare to inquire, is prompted by a suspicion lurking in a corner of the minds of the Materialist philosophers that there may be some truth after all in this evidence of a Psychic Force; and that, if a truth, it will go far to disturb their favourite dogma that mind is a secretion of the body; that life is an arrangement of particles; that there is nothing of us but doth perish and pass away; that we are only animated machines that perform a prescribed task, fall to pieces, and there an end."

The learned Serjeant concludes his able and interesting introduction by the following summary of the argument:—"A protracted series of careful experiments has proved the existence of certain phenomena. These phenomena appear to indicate the existence of a Force, hitherto unrecognised, proceeding from the human organisation. The asserted phenomena are true or false. If true, they demand investigation in order to ascertain their origin; if they sustain the suggestion of a Psychic Force, or if not, to what other source can they be traced? If false, they should be exploded for ever, not by mere denial, but by detection and exposure of the contrivances by which they are produced. In the one case the world will profit by an enormous addition to human knowledge; in the other case it will be benefited by the banishment of a vast amount of superstition and imposture. For either end, the duties of Science are the same—a careful, extensive, patient, and unprejudiced examination."

Under the heading "The Phenomena," Serjeant Cox details the experiments made by the Sub-committee of the Dialectical Society. He says they commenced their labours under the firm belief that the alleged phenomena were self-delusion by the spectator, or imposture by the medium, or involuntary and unconscious muscular action. Fortunately they found a good medium in the person of a lady, the wife of one of their members, of high professional and social position; and as she had never witnessed any of the phenomena, it made her powers all the more striking. The meetings being held at their own houses, fraud was impossible. The question of self-delusion and trickery was soon disposed of, and Faraday's miserable hypothesis of unconscious muscular action was put to the blush by a series of incontrovertible tests. Space forbids our copying the experiments, but they are familiar to most of us who have paid any attention to the subject. He says—which is important for us to bear in mind—"We agreed also that these sounds and motions were directed frequently by some intelligence, but as the duty

of the committee was merely to ascertain the facts, and *not* to inquire into causes, with these conclusive proofs of the physical facts we closed the investigation and reported accordingly."

But I must conclude for this week. The pamphlet is so clearly and ably written, that I should like to see it entirely transcribed in the MEDIUM. So far as I have quoted, we may all say Amen to it. In another letter, however, I hope to point out where he has erred in his deductions and reasonings from the facts he records.

WM. ANDERSON, L.R.C.P. Ed., L.R.C.S. Ed.

PASSED ON to spirit-life, on March 16th, from his residence, 62, Victoria Road, Tranmere Park, Birkenhead, John Clements, brush manufacturer, of Liverpool, in his seventieth year. During the past twenty years he was a thorough Spiritualist, and an earnest advocate of the cause. By his gentleness and courtesy to all inquirers, he invariably commanded respect, even from those opposed to his views. All who knew him will concur in the sentiment that a better man never lived. The day before he passed away he had a vision wherein he beheld a band of bright spirits who he said were waiting to lead him away from earth. After it had faded away, he expressed his regret that the vision had not been of longer duration.

#### SEANCES IN LONDON DURING THE WEEK.

SATURDAY, MARCH 23, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 1 o'clock. Admission, 2s. 6d.

SUNDAY, MARCH 24, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, MARCH 25, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, MARCH 26, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7. Seance at Mrs. Maine's, 321, Bethnal Green Road.

WEDNESDAY, MARCH 27, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, MARCH 28, 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 22, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, MARCH 24, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

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. Wild and Mrs. R. Hudson.

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

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. 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 25, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

TUESDAY, MARCH 26, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, MARCH 27, 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 28, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, 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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APPENDIX:—Professor Allen Thomson—Isaac Taylor—The Article in the *Quarterly Review*—A Hint for Messrs. Darwin and Wallace—Marlowe a Spiritualist.—Poetical Extracts from "A Tale of Eternity"—The Doom of a Child Murderer—A True Story—Let Not the Sun Go Down Upon Your Wrath—Non-Eternity of Punishment—In Memoriam.

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