



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

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LONDON, MARCH 29, 1872.

[PRICE ONE PENNY.]

**SCIENTIFIC FALLIBILITY.**

Do not accept any preposterous theory simply because it is backed by the support of great names. A large proportion of so-called "science" is not science at all, but untested statements received on authority and repeated on authority. True science is practical knowledge, arrived at by personal experiment; anything else may be or may not be true. All second-hand knowledge perpetuates ignorance, error, and superstition. It is a weakness with some to attempt to bring the facts of Spiritualism under the domination of authority. Such persons are apologists, not apostles; their conduct implies that truth is stronger by being mixed with something else. Their favourite form of "demonstration" is to laud the social and academical qualifications of their witnesses. The facts themselves are quite a secondary matter. If Professor This or Dr. That has anything, however insignificant or stupid, to say on the topic, such a fact is of far more importance in the eyes of some than the subject matter itself. With the Press generally, the claims of Spiritualism are systematically ignored, while prejudices, opinions, and individual statements, for and against it, are the only weapons used in its discussion. Indeed, such is a reflex of the popular mind. The true Spiritualist abhors such a course, and diligently travels in the opposite direction, in which all success in connection with Spiritualism has been achieved. We have been amused at the manner in which the report of the Dialectical Society has been referred to and advertised, even in spiritual papers, by the subject matter being entirely obscured by the great names involved therewith. Witnesses or correspondents whose testimony bore the remotest connection with the end sought after, had their names printed in big capitals, because such names had a conventional handle attached to them; while of much more important witnesses in the matter of experience and knowledge no notice was given in these announcements, on account of the fact that they had nothing but their intelligence to recommend them. We know with what disgust such flunkeyism is observed by the staunch and devoted Spiritualists both of London and the provinces, who behind the scenes do all the hard work of the movement, while the puppets are being exhibited to the vulgar crowd in front. But Spiritualists, and those who are of this material to make Spiritualists, are in search of truth, not big names, and prefer the light of reason to the foggy atmosphere of authority. And so this method of advertising does not recommend the wares which it has the misfortune to misrepresent. The fact is, the Spiritualists find that their self-constituted teachers are behind the age. The recent eminent converts to Spiritualism have either dawdled over the "beggary elements" of the subject, or rushed blindly into some form of eccentricity scarcely compatible with rationality and manly courage.

To illustrate the notorious fallibility of scientific opinion, we may remind our readers of a card from Henry Pittman, in *Medium* 102, in respect to Mr. A. R. Wallace's endorsement of Jenner and Vaccination. Now it is quite possible that Mr. Wallace knows as little of the merits of vaccination as he does of the psychology of Jack the Giant-Killer. Vaccination is one of the fashionable quackeries of the present day, and there is just as much orthodoxy and fashion in "science" as there is in religious opinions and ladies' head-gear.

Every sensible person knows that it is unnatural and unhealthy to put foul, diseased matter from a sore into a healthy child's blood, and almost every person we meet with can adduce cases in which children have been temporarily or permanently injured or killed by the process. Every sensible person also knows that the absence of vaccination cannot be the cause of small-pox, and granting that the operation prevents the disease from manifesting itself, does it therefore promote life and health, seeing that it allows

the causes of the disease to remain in full operation? The vaccinators are like the man whose domestic animal got poisoned, and he killed it to save its life. But to facts. Vaccination is unavoidably compulsory in Berlin—every person is supposed to be vaccinated; and re-vaccination has been performed very extensively. What are the results? In London, with a partially vaccinated population and a small-pox epidemic prevailing, the deaths from the disease during the last three months of 1871 were 980; while in Berlin for the same period the deaths from small-pox were 1,830. When the difference in population is taken into account, the astounding fact appears that the mortality from small-pox is seven times greater in Berlin than in London. Are we to assume, then, that vaccination promotes small-pox? Most decidedly! Not only does it promote that foul disease, but all other diseases. It poisons the blood, depraves the juices, perverts the natural tendency of the system to throw disease to the surface, and hence, the causes of disease remaining, notwithstanding vaccination, we have an increased mortality, more particularly from those diseases which manifest themselves inwardly in the lungs and mucous membrane. But, further, let us inquire for a moment what is the cause of small-pox in Berlin and elsewhere. The following extract from the *Graphic* of last week gives a sufficiently explicit answer:—"Berlin is looking forward to a summer with new tramways and two-storeyed excursion cars, with new suburban villas to visit, and, what is still better, an improved system of drainage. At present Berlin is almost untenable in the summer, and a visitor can scarcely sit down at a café without being half poisoned by a strong odour of sewage, while the Spree is as black and turbid as the Styx itself."

We have to apologise for occupying so much space with such a self-evident matter; but we write for the instruction of our scientific friends, and we hope the more intelligent section of our readers will kindly bear with the necessities of the case. It is yet more lamentable to think that this pernicious form of quackery is not only a favourite superstition in so-called scientific quarters, but has become the "law of the land," whereby intelligent and conscientious persons may be "legally" persecuted for not immolating the pure organisms of their dear babes at the bestial shrine of filth and corruption. A most harrowing case has just come under our notice. Mr. William Clarkson, an earnest Spiritualist, and intelligent reformer in every sense of the word, is a working man, with a small family—a clerk in a factory at Selby, in Yorkshire. Being conversant with the laws of health, he would not in the least dread small-pox, even if it appeared in his family. His present position is defined in the following letter:—

"Selby, March 22, 1872.

"DEAR FRIEND BURNS.—I regret to have to tell you that in consequence of my opposition to have my children poisoned with the foul and corrupt vaccine lymph and my refusal to pay fines—I could not afford to do so—I have been distrained for the payment of the same. They took goods that would cost me £4 to £5 to replace, to cover costs and fines (£2), and the things will be sold by public auction on Monday—this is for Percy. In the course of a few days I expect the same will be repeated in respect to Arthur and Adeline. I have written on the subject in the *Selby Times* twice, also read a paper on the subject, and this has, apparently, exasperated the guardians to resort to extreme measures. How we shall get through the difficulty, God alone knows! When they come again they will get all. I could bear all this myself bravely, but my wife and mother have taken it so to heart that it makes my position worse. There is a silver lining to every cloud, so we trust to Providence, and bear it as well as we can.—Yours fraternally,  
 "W. CLARKSON."

Here we have a whole family ruined, and for what? Because the father has the goodness to enlighten his fellow-citizens. Who will dare to say that scientific bigots are not a more tyrannical



priesthood than their theological brethren? And to this tribunal Spiritualists are asked to bring their facts for certification! To worship an idol or entertain a creedal dogma is but a small evil compared with worshipping the filthy fetish of scientific superstition. The corrupt matter from a suppurating vesicle is more dangerous than a theological doctrine. Mr. Clarkson has conferred many benefits on Selby, and such is his reward. He has got up several successful courses of lectures on Spiritualism and cognate subjects. We delivered our first course of lectures in that town, and our first audience of women exclusively, to whom we proclaimed the "gospel of health," was convened by the Misses Hutchinson in the Friends' meeting-house, Selby. Surely these good people will rally round their townsman and co-worker for human improvement, and help him to resist the most hateful and hurtful imposition under which humanity has laboured since the commencement of history. If the people of Selby side with the persecutors of their benefactor, then we call upon the good and true everywhere to aid him. A small subscription would help him much, and as he is worthy of a better place than the one he now holds, we hope some business house requiring a clerk will make him an offer. A general fund should moreover be established to sustain intelligent, brave, and conscientious objectors to the infamous vaccination laws. Though we are somewhat ashamed of our scientific brethren who in any way further this baneful superstition and disgraceful medical job, yet we are proud of such men as Mr. Clarkson, and sincerely wish all Englishmen were actuated by the same courageous spirit. Then their oppressors—clerical, medical, and political—would have but short leave of their ill-merited emoluments.

Moral: Pay no more attention to the dictum of a scientific man than you would to that of anyone else. Avoid cringing servility and a sneaking lust for patronage. Be men; investigate, think, know for yourselves, and act accordingly. Congratulate yourselves that you are outside of that self-constituted oligarchy which sacrifices human rights and liberties to serve its own peculiar trade or calling.

#### A LETTER FROM MR. MUMLER.

MR. J. BURNS,—

DEAR SIR,—I am in receipt of your letter, dated Feb. 2nd, with £4 enclosed and four pictures to be copied, which shall be strictly attended to at the time specified. As many persons write to me desiring the likeness of some particular spirit, it perhaps would be well for me to say to you that it is not in my power to give the likeness of any spirit, as their coming, or abstaining from coming, is not subject to my will or volition, and is entirely beyond my control. I simply act as a medium for preparing and developing the negative, and have not the slightest knowledge if I have a spirit-form on the plate until I see it developed. This has been my experience since I have been taking these pictures—now some twelve years—with two or three exceptions, in which cases the spirits have been able to so materialise themselves that I have seen their image reflected in the camera. In my circular I have laid down rules, dictated by my experience, by which persons have been the most successful in obtaining a likeness of the one desired; but this is not infallible, as parties write to me that friends have appeared on their pictures that were not in their mind, and whom they had not thought of for months. Again, I often fail to get a spirit-form, and after repeated trials, when perseverance becomes exhausted, I am obliged to give it up; but in this case, of course, there is no charge, and the amount paid is always refunded.

There are many laws that govern this phase of spirit-manifestation that I do not pretend to understand; indeed, I understand but very little about it scientifically, but I do know that spirit-photography is a truth that demonstrates the fact of an existence after passing through the change called death.

But the world says, What evidence have we that spirit-photography is true? I answer, *twelve years of accumulative evidence*. I have been investigated by the best photographers in America, and have their testimony in my favour given under oath; I have been tried in a court of justice and been honourably acquitted; and lastly, I have the evidences of thousands of people who have had pictures taken, and recognised the likenesses of their spirit-friends, many of whom never had a picture taken during life.

It has been a difficult task indeed for me to face the abuse and slander of the sceptical world; but being aware of the fact that every new truth has its martyr, I accepted the situation, and was willing to abide the consequences, feeling and knowing in my own heart that

"Truth crushed to earth will rise."

But when those who professed to believe in spirits' return condemned me without cause, branded me as a trickster, and pointed at me with the finger of scorn and contempt, this was the "unkindest cut of all," and nearly crushed me. Then poverty came in—my dear wife was sick, and with two sons, in a city among strangers, I found myself without a dollar. I asked for help from one who had abundance, and was refused; but yet I could not see the lamp that had been lighted extinguished. I could not have this great truth, which could establish the fact undeniably of a future existence, stamped out. It was for the good of humanity I laboured, and I struggled on. Relief came at last, and I have the satisfaction of knowing that I have not struggled in vain—that I have been an humble instrument in the hands of the Almighty to place a link in the great chain of evidences that binds the two worlds together.

In compliance with your request, I send you a few specimens of spirit-photographs; and as the facts connected with the taking of many of them are very interesting, I will relate them to you in detail.

No. 1 shows a picture of Moses A. Dow and his adopted daughter, Mabel Warren.

No. 1\* shows a copy of a picture of Mabel Warren taken when in earth-

life, and kindly furnished me by Mr. Dow after his picture was taken, so that the two might be compared.

Mr. Dow is proprietor and editor of the *Waverley Magazine*, a first-class weekly paper, and a gentleman of wealth and position. He came to my studio in my absence, and made an appointment with my wife to have a sitting for a spirit-photograph, giving the name of Wm. Johnson.

At the time appointed he was present, and after taking three or four negatives, I secured the above picture.

Perhaps it would be interesting for you to read what "Mr. Johnson" says about his picture to me, in a letter dated Boston, Jan. 20th, 1871. As it has never been in print, I will give you a verbatim copy:—

"Mr. Mumler,—After I put a letter in the post-office on Saturday last, I called and found a package from you, in which was enclosed the proof of my negative.

"It is perfectly satisfactory as regards a likeness of my friend. You have proved yourself superior in your art as a photographer; and if you are the first discoverer of spirit-picture taking, you deserve to be ranked among the greatest benefactors of science. The pleasure I derive from this proof positive of the truth of Spiritualism, as well as the truthfulness of the manifestations I have received from my friends, I would not part with for thousands of dollars.

"I enclose a picture of my friend, which she sat for a week before she was taken sick. She never saw anything but the negative. She was sick just nine days.

"She told (\*) at twelve o'clock last Thursday, through a medium, that she would stand by my side, with her arm on my shoulder, and a flower in her hand. If you will look over my left shoulder you will see faintly the impress of her hand, with a flower; but it needs a magnifying-glass to see it perfectly. I told Mrs. Mumler, when I first called, I was satisfied with the picture it would be a card for you; I think by showing the two pictures, you can convince any sceptic of your skill.

"I will drop the name of Johnson, and give you my true name. With much esteem, "Moses A. Dow, Editor of the *Waverley Magazine*.

"P.S.—You will see the eyes are perfectly correct—one was dressed for a picture, the other is in her innocent and natural dress.—D."

No. 2 is Mr. John J. Glover, of Quincy, Mass., and his spirit-mother.

No. 2\* is a copy from a photograph of Mr. Glover's mother, taken while in the form, and kindly sent to me after his was taken, so that they might be compared.

No. 3 is a picture of Capt. Montgomery, of Hodgson's Mills, Maine, and his spirit-daughter. This gentleman came to me a sceptic, but on receiving this picture his scepticism vanished, and he and his family are now enjoying that peace and comfort which our beautiful philosophy imparts.

No. 4 shows a picture of Mrs. Tinkham, of Lowell, Mass., and her little child, which is fully recognised. The peculiarity of this picture is in showing the power of spirits in moving tangible objects, the little spirit-child having actually raised a portion of its mother's dress. The lady told me that she saw her dress rise, and was intending to smooth it down, but did not have time before I removed the cloth from the camera.

No. 5 is a picture of Mrs. Sawyer, a lady residing near Boston, and shows her spirit-husband placing their spirit-babe in her arms. This was according to a promise made by her husband before he passed to spirit-life, which was some three months previous. I placed the lady in the usual position of persons sitting for a photograph, but while adjusting the focus, she requested the privilege of changing it, which I readily granted. She then placed herself in the position seen in the picture, and requested mentally that her husband would fulfil his promise, which he has done to her entire satisfaction, as she and all her family fully recognise the picture.

No. 6 is a picture of Master Herrod, of N. Bridgewater, Mass., and shows three spirits standing behind him—a European, an Indian, and a negro.

When the above picture was taken, the young man, with his father called and desired a sitting, not stating who or what he desired or expected to have come on the plate. After developing the negative, I brought it into the room. On looking at it, Mr. Herrod exclaimed,

"Mr. Mumler, that is the most wonderful picture you have ever taken." I asked him to explain. "Well," he continued, "my son has been controlled a few months, and before coming here a spirit took possession of him, and said if he would come to your studio, three spirits would show themselves, representing Europe, Africa, and America; and there they are," he said excitedly, "a European, a Negro, and an Indian." Subsequently the young man called on me for another sitting, and received on the negative an elderly lady and gentleman, which he declared was his grandfather and mother, as had been promised. It then occurred to me to take his picture while entranced, to see if I could get the controlling power, and to that end I asked if there were any spirit present, to please entrance the medium. In a few moments he threw his head back, apparently in a deep trance. I then adjusted the focus and exposed the plate, and took the picture as represented in No. 7. The spirit seen here is undoubtedly "his double," as it is recognised unmistakably by his family as a true likeness of himself.

Nos. 8, 9, and 10 are three pictures taken of Mrs. Conant, medium for the *Banner of Light*. No. 8 is that of her spirit-brother, Chas. H. Crowell, and fully recognised. No. 9 is her little favourite, "Vash-ti," this little spirit Mrs. Conant saw while she was being taken, as her very position indicates.

I placed her in the usual position, facing nearly front. When I was about to remove the cloth to expose the plate, she started, and turning partially around, with one hand extended, as if to shake hands, exclaimed, "Why, here is my little Vash-ti." No. 10 shows Mrs. C. surrounded with spirit-hands and flowers.

No. 11 is a picture of Mr. L. A. Bigelow, of Boston, a gentleman of wealth and high social standing. This gentleman is a thorough Spiritualist, and has had private seances at his residence twice a week for the last two years, the medium being Mrs. Sarah A. Floyd, a lady in every sense of the word, modest and retiring, and one of the finest mediums we have among us. Mr. Bigelow has been interested somewhat in electricity, and has received some advice from a spirit, through

\* Half-past twelve the same day was the time I took the picture.—W. H. M.



Mrs. Floyd, purporting to be Franklin. At a seance a few weeks since, he asked the spirit (purporting to be Franklin) if he could not give him (Bigelow) some evidence whereby he might know it was him. The spirit replied, that if he (Bigelow) would go to the medium that takes the photographs, he (Franklin) would show himself, bringing with him the key by which he drew electricity from the clouds, as a mark of identity. Mr. Bigelow started immediately, leaving the medium at his house, and called on me for a sitting; the enclosed picture was the result of the first trial.

No. 12 and last is Mrs. Lincoln, and the spirits of our late lamented President and son. This lady made a visit to Boston *incog.*, for the express purpose of having this picture taken, and on her arrival, came immediately to my studio. She was closely veiled, so much so that it was impossible to tell if she was black or white. She gave the name of Mrs. Tyndall; the picture was taken without the slightest suspicion on my part as to who she was. On printing the picture, however, I readily recognised the spirit as that of our late President, and suspected that she was his widow. I showed the picture, before she called, to one or two persons, who recognised as readily as I did President Lincoln. One gentleman recognised her as soon as he saw the picture, having seen her often in Washington.

I was not present when Mrs. L. called for the pictures; my wife delivered them. A lady visitor asked Mrs. L. if she recognised the pictures. She replied that she did, when Mrs. L. tendered her one, when the lady exclaimed, "Why, this looks like President Lincoln." "Yes," replied Mrs. L., "it is him; I am his widow."

I think I have given evidence enough to satisfy you of the fact that I can and do take the likenesses of those who have "passed on," that the golden gates between this and the spirit-world are really "ajar;" and may we not hope that the time is not far distant when—

"All souls shall be  
From doubt made free,  
And death itself shall die."

—Most respectfully,

W. H. MUMLER.

170, W. Springfield Street, Boston, Mass., U.S.A., Feb. 26, 1872.

#### MR. GUPPY'S SPIRIT-PHOTOGRAPHS.—A PERFECT SPECIMEN.

MR. BURNS.—SIR.—Spirit-photography cannot fail to engage the serious attention of the scientific world, and that to an extent which it is difficult to appreciate.

On my part, I shall give clear particulars, as I have done in the *Spiritualist* of the 15th inst. and the *MEDIUM* of the 22nd.

The *British Journal of Photography* will have an article on the subject by the editor, Mr. Taylor, who has seen the negatives at Mr. Hudson's studio.

I have now to announce to you an advance—a very beautiful spirit-photograph taken under the following conditions:—Yesterday morning my wife said, "I will go with Tommy to get a spirit-photograph, but I must have my own way entirely. I am always interfered with, and told to do this and do that, but this time I will have my own way." Very well. We went at three o'clock to Mr. Hudson's. A snow-storm came on. However, she placed me behind the cloth screen, and placed herself kneeling, with the child, in front. She desired me to look at her through the cloth screen all the while.

There was no one else in the studio. Mr. Hudson looked carefully at her and the child when he took the pictures (two).

Though I say it (as shouldn't say it), I think it is the most beautiful photograph I have seen, and worthy of copying by a first-rate painter—my wife kneeling, the child, and the spirit Katey, in ample white folds, with the face uncovered, holding her hands as if blessing each. We ourselves were as much surprised as the outside world will be. I sent a hasty copy last night to the editor of the *Journal of Photography*, who pronounces it the best spirit-photograph he has ever seen. Indeed, it is not only the best, but immeasurably the best. Unluckily, Mr. Hudson had made a new bath, and the plate is full of pin-holes.

I appended to the photograph the following affidavit:—

"177, Holloway Road, March 25, 1872.

"I am willing to make affidavit before any authority that at the time of taking the within photograph (signed by me) there was no human being in my studio besides Mr. Guppy, Mrs. Guppy, and their child, and that Mr. Guppy was behind the dark screen the whole of the time of the photograph being taken, and that I looked at Mrs. Guppy and child most particularly when I uncovered the camera, and there was no person visible except Mrs. Guppy and child.

(Signed)

"FRED. A. HUDSON."

—I am, Sir, yours faithfully,

SAM. GUPPY.

1, Morland Villas, Highbury Hill Park, March 26, 1872.

P.S.—The spirit-photos taken are three with Mr. Guppy, six with Miss Houghton, one Mr. Harrison, one Mr. S., one Mrs. Guppy, child, and Katey. Mr. Hudson will show them to the public free of charge, and supply copies at 1s.

[The unmounted specimen enclosed with the above letter is a very decided picture, the light being more powerful than in the American specimens. The features are, however, open to improvement, which will no doubt follow on further trial.—ED. M.]

#### SPIRITUALISM AT WALSALL.

DEAR SIR,—Some months ago I wrote you for advice as to how I could get a practical knowledge of the theory and phenomena of Spiritualism, at the same time relating my little experiences; from you I received a sensible and courteous reply, giving me much valuable information, and also telling me where I could get more, viz., by calling on Mr. Blinkhorn, of this town, who holds seances. Although this may perhaps have quite passed from your memory, yet I would fain recall it, for the purpose of expressing my gratitude to you for directing me to a seance from which I have obtained great benefit.

In your reply to my former note, you asked me to give you my experiences, that you might insert them in the *MEDIUM*. Should,

therefore, any of the following be of use to you, you have my full permission to give it what publicity you may think fit, and can make whatever use of my name you please.

After receiving your letter I called upon Mr. Blinkhorn, and obtained permission to visit his circle (held on Sunday evening). I found that the good ship "Spiritualism" was in rather a leaky condition, having had to contend with severe storms, and gales, and contrary winds; nevertheless, the gallant captain (Mr. B.) and his small though trusty crew managed to keep her afloat, and, what is better, to make headway, catching now and then a glimpse of sunshine and of the bright shore beyond when the flood shall be crossed. Scarcely had the circle been formed when a young lady present, who I was told was the medium, went into the trance, and while in that state described in her own person the death of my father, which occurred twenty years ago, which was, perhaps, before the medium was born, she also not knowing but that my father was still alive. I may state that the enactment of the death was exactly similar to my father's decease. The young lady, having now returned to consciousness, began moving her hands on the table, as if playing upon an instrument (piano or harmonium). After many queries as to the meaning of this, I remembered that just before I left home I was playing on my harmonium, and upon asking, found that my father had been with me, and, what is more, had been endeavouring to instruct me. For a test, I asked, "What piece was I playing?" and the answer given was, "Mozart—Mass—'Gloria.'" I then asked, "Which mass?" when the medium's hand was struck twelve times decisively upon the table. It is only fair to say that the piece I had been playing was the "Gloria" from Mozart's Twelfth Mass. I was then asked if I had any questions which I should like to ask mentally, and upon my asking mentally some very searching questions, found to my surprise that they were all satisfactorily and intelligently answered; the answers being given by the hand of the medium, viz., three taps on the table, "yes;" two, "doubtful;" and the hand shaken, "no." Upon this I became convinced that other than mortals had to do with it, and left the circle satisfied. I forgot to mention that while sitting I was told by the spirits that I myself would be a medium.

I now attended regularly for five or six weeks, and, my brother having a short time before gone to America, my thoughts and inquiries naturally reverted to him, and I received authentic information week by week as to his whereabouts, his employment, health, &c., being even informed when I should hear from him (all which turned out perfectly true), by Mr. H., a medium, who was chiefly controlled by an Indian spirit, and spoke a kind of Anglo-Bengalee. At last the oft-repeated assertions of the spirits, that I was endowed with mediumistic powers, began to bear fruit. I first observed a trembling in my hands: a few nights after this I was thrown backwards off my chair, although without receiving any hurt. Soon after this it was my great privilege to be present at a seance at Birmingham, the medium being Mr. Bottomley. What I heard that night astonished me. It was an intellectual treat of the highest order, and my great aspiration was, that if it were true that I was a medium my powers might be after that pattern. I am thankful to say that this hope has been realised. About six weeks ago, while sitting in the circle, I fell unconscious—I gather the following from the minute-book, and the accounts given by brother sitters—and after great trouble—one of the mediums present being employed the whole evening in manipulating my head and sustaining me when I appeared falling—I at last delivered an address on "Music" and "Progress," the controlling spirit professing to be an ancient Briton who fell in the Invasion of the Romans. Since then I have been unconscious and the spirit has given addresses every week, lasting from half an hour to two hours in length. Other spirits have also spoken through me, and have given the following names—"Esau Coombes" (or "Aser," as he called himself), who lived at Nashville, America, and died in 1793; "Ike," or "Texas Ike" ("Texan," he calls himself), a companion of Esau's when on the earth, but more advanced (both these characters speak with a broad Yankee accent, and took part in the "War of Independence" and served in the Boston Volunteers); "John Jones," a steel toy maker, of Birmingham, whose parents are still living at Liverpool; "Mr. Roberts," lawyer, of Norwich; and several others from whom no names have been obtained. A great impetus has been given to the cause lately, and our meetings are more than comfortably filled. I have succeeded in enlisting several into the service who will, I have no doubt, make good soldiers.

I have got a lot of back numbers of the *MEDIUM* from Mr. Blinkhorn, which I am planting wherever I think they can possibly take root downward and bear fruit upward. Two little books that I find of great use, are "The Philosophy of Death," by A. J. Davis, and "The Creed of the Spirits," by Mrs. Hardinge. I have also lent to the members of a Church Institute to which I belong, "The Alpha" (Dennys) and "Concerning Spiritualism" (Gerald Massey). By-the-way, we had Gerald Massey, Esq., lecturing at Walsall last Monday, under the auspices of the Walsall United Lecture Institute, of which I am also a member; the subject was "Pre-Raphaelism," and he very cleverly and beautifully interwove it with Spiritualism.

I want to become a member of the Spiritual Institute, and therefore enclose 2s. 6d. in stamps as my donation; will you kindly tell me what the advantages are of a guinea subscription for provincials?

There is much more I wanted to say, but I must now conclude, as I have exceeded greatly the ordinary bounds of a letter.—I remain, your earnest fellow-worker,

WILLIAM RUSSELL, I.O.G.T.

St. Matthew's School House, Walsall, March 19th, 1872.

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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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Spiritual Spiritualism—Mr. Guppy's Spirit-Photographs—The Parentage of Jesus, and Free-love—The Truth makes us Free—Sympathy with Mr. Jackson—The Extension of the Papacy—The Works of A. J. Davis—The Spirit Messenger—The Spirit-Spheres—"Spiritualism Answered by Science," &c.

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

FRIDAY, MARCH 29, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission is.

SUNDAY, MARCH 31, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. J. J. Morse will deliver an address in the trance.

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

WEDNESDAY, APRIL 3, Mdlle. Huet's Seance at 8. Admission is.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 29, 1872.

### MR. GERALD MASSEY ON SPIRITUALISM.

Most of us have friends who mean well, but have an unfortunate way of showing it. They damn us with faint praise, without intending to do so! We may know their little peculiarities and allow for them, but outsiders may not. An illustration of what we mean occurs in the last number of the *Spiritualist*. Here it is:—"Mr. Gerald Massey will shortly give a series of four lectures at St. George's Hall, on Spiritualism, in which he will answer the objections recently advanced by Dr. Carpenter and others. Although he is not the man to do battle with scientific weapons, he will bring to bear that common sense of which Dr. Carpenter speaks so highly, and as he is a lively and talented essayist, his lectures will doubtless be of considerable interest. He is supported by a committee of some of the leading friends of Spiritualism." No doubt the writer of this meant well, but if he had been patronising a youthful writer for *Punch* he would have been much nearer the mark. Mr. Massey has no doubt written "lively" and "talented" essays, seeing that he was for many years a contributor to the *Quarterly Review*, the *Athenæum*, *North British Review*, and various other periodicals, but his only essay before the public is the one "Concerning Spiritualism." Our contemporary does not seem to know that Mr. Massey has been heard of as a poet here and there, now and again, all round the world. Sixteen years before our contemporary was born, Mr. Massey was universally hailed as a new and genuine poet when he published his "Babe Christabel, and other Poems," of which five editions were called for in one year. As a poet, and "the first of all who in our time have sprung from the people," he was placed on the Civil List for a literary pension, by Lord Palmerston, many years ago. For the benefit of our contemporary and others, we will subjoin a few more facts, selected from a memoir of Mr. Massey which was printed some time since. Twenty years ago he was lecturing on Spiritualism amongst the Secularists, &c., at John Street and the Hall of Science, City Road. He started and edited the *Spirit of Freedom* in 1849; was engaged working on behalf of Co-operation with the "Christian Socialists" in 1850-1-2; was London correspondent of the *New York Tribune* in 1854-5; contributed a large number of sketches to the "Men of the Time" (second edition, 1856); edited an Edinburgh paper in 1855; published "Craigcrook Castle" in 1866; "Havelock's March, and other Poems," 1861; "Shakespeare's Sonnets and his Private Friends," 1866—a labour of love and of three years' research, aided most potently by spiritual revelation. "A Tale of Eternity, and other Poems," was published in 1870. For ten years Mr. Massey reviewed for the *Athenæum*; during four or five for the *Quarterly Review*; and for ten years he wrote for *Good Words*. He has been a lecturer during some fourteen years—one of the highest prized—and has delivered more than five hundred lectures in the three kingdoms. Here are two or three opinions of him as a lecturer:—

"Never have lectures given more delight and satisfaction than those of Gerald Massey."—*Newcastle Chronicle*.

"They are full of beautiful gems exquisitely set."—*Hertford Mercury*.

"For two hours he kept the large audience—comprising the noblest minds in Newcastle—entranced, as he grandly pleaded the noblest Raphaelite cause. \* \* \* At the close of the lecture, which was throughout a poem, the audience broke up with praises of the poet-lecturer on their lips. Never was lecturer more successful."—*Gateshead Observer*.

"The Bishop of Derry (Dr. Alexander) expressed the peculiar satisfaction he felt in being there to welcome to the good old city of Londonderry a man of real genius, and a genuine poet. Mr. Massey was there to discharge a duty for which, himself a poet of a high order, and a subtle critic, he was eminently qualified."—*Londonderry Paper*.

"All who were there thoroughly enjoyed the hour and a half with a wit and poet. The opening of his lecture was marked by such incessant play and sparkle of puns and other witticisms as to suggest that the spirit of Hood was present in person. A lecture more humorous, more pathetic, more exhaustive, more interesting or delightful, was perhaps never delivered."—*Gloucester Journal*.

"There was all the humour—all the wit—all the pathos—written as it were in Lamb's own style. None but a poet could have brought out the quiet pathetic touches of Lamb's life as Mr. Massey brought them out. There was all the light and all the shade of the charming picture."—*Northern Whig*.

As a poet, Mr. Massey began as the advocate of unpopular opinions, for he was, and is, essentially the poet of the people—the poor. And yet he succeeded at once in conquering the recognition of the rich man's press, as the following brief extracts will show:—

"Here is another poet, and one whose story and position as a teacher and a preacher clothe him with unusual interest."—*Athenæum*.

"A man who has fought his way to the temple-gate of fame, sword in hand. May his summer day be fair as the spring dawn is bright!"—*Times*.

"There is a real glow about all Mr. Massey writes."—*Edinburgh Review*.

"Heartily do we congratulate the age that sees the advent of the poet of 'Babe Christabel.'"—*Church and State Gazette*.

"In whatever part of the field of literature we meet him, he deserves recognition as a writer of earnestness and ability, who has achieved success under circumstances which, in the case of the vast majority of men, would have involved total failure."—*Guardian*.

Many years ago the *London Review* said: "The career of Gerald Massey marks an era of progress in the history of his country. It shows how the 'people' are advancing, and prefigures their coming possession of political power. Brave, honest, free-spoken Gerald Massey! He has won his own independence, and his now recognised title. From his mind emanates the flower of poetry, that is destined to live and give forth sweet odours, ever fresh and ever new, as long as our English language is a living tongue in this world."

"It is in some respects unfortunate for Mr. Massey that, where he is at his very best, his poems do not challenge criticism at all. We receive them; rest in them; and occasional lines dwell with us with a lingering tenderness that oftenest imposes reticence. Like some of Uhland's they are charged with the *Heimweh*, the longing look-back, or rather let us say the longing look-up, which supervenes on great and crushing experiences. Their sensuous beauty is one thing, their suggestion for the crushed soul is quite another thing, and it is impossible their whole beauty should be seen save through the latter; and then the human heart is scarce in a mood for speech, even to utter its gratitude for words of cheer and helping."—*Nonconformist*.

We are privileged to quote a letter lately received by Mr. Massey after one of his lectures into which he had skilfully inserted a good deal of Spiritualism:—

"Nov. 27, 1871.

"MY DEAR SIR,—I thank God that He has permitted me to see your face in the flesh, and I hope that I may one day have the privilege of clasping the hand that penned the 'Wee White Rose.' Eight years ago we laid our darling firstborn in the grave, and many a time, in the weary days that followed, your sweet words made music in our lonely hearts, and my husband and I have cried together over them, and loved you for writing them. Now he too has gone, and another precious child since, and I have less left on earth than in heaven.

"I have no right to trouble you, but I must thank you out of the abundance of my heart for the sweet comfort that mingled with your words to-night. I feel sure you will be glad to know that you made one desolate heart to sing for joy—yet you taught no new doctrine, but just what Jesus Christ Himself teaches in his word concerning those that 'sleep in Him.' God bless you for the way in which you unfolded such a blessed truth! I think I shall meet you in the 'upper sanctuary,' if I do not down here, and I shall thank you again then. With loving and grateful thanks, I am, my dear Sir, most sincerely yours."

Of his later works, we are pleased to know that Spiritualists are making themselves more or less acquainted with them.

So that, on the whole, we do not think Mr. Massey deserves to be made known in our ranks as a "lively essayist." He does not come amongst us either to win his spurs or to have them hacked off. He is no dilettante Spiritualist, but one who has lived face to face with the phenomena in his own house during fifteen years. Our contemporary suggests that Mr. Massey is not the man to answer Carpenter "with scientific weapons." What are they? The *Quarterly Reviewer's* weapons—those that cut deepest—were malevolent misrepresentations, falsifications of fact, and miserable decryings of men who had done some work in the world. It will be a sufficient answer to Dr. Carpenter for anyone who is manly and knows his subject, to be manly and speak the truth. Spiritualism is so many years ahead of Dr. Carpenter that he will never overtake it in this world. As for the next, we trust his doom may not be to have to come back after death and try to convince others of the truth which he denied in life, and move his



wordless lips in vain across the grave to a world that will not heed him. He shot an arrow or two which happened to reach our "Psychic Force" friends far in the rear of our movement. And it turned out that the arrows were poisoned. This caused their outcry. But for this circumstance, can any Spiritualist find any real argument in the article to answer? Dr. Carpenter has not been nearer to Spiritualism than Burns's poet "Willie" was to Pegasus. Of what avail would it be to demonstrate to him that the universe is not to be measured by a Carpenter's rule, or that it is far easier to get solid bodies passed through walls and ceilings than a new idea through certain big-wigged skulls? Let Dr. Carpenter go on objecting. He can't do better for us, and will certainly do for himself. And let Mr. Massey give us his facts; tell us the story of his particular personal experience; and throw what light he can on the subject generally for the benefit of others.

### MR. GERALD MASSEY'S LECTURES ON SPIRITUALISM.

In accordance with the promise given last week, we are now enabled to present some particulars respecting the forthcoming course of lectures by Mr. Massey, at St. George's Hall. The secretary, Mr. Daw, has handed for publication the following list of names constituting the

#### COMMITTEE OF INVITATION:—

Rev. Sir William Dunbar, Bart.  
Sir Charles Isham, Bart.  
Cromwell F. Varley, Esq., F.R.S.  
William Crookes, Esq., F.R.S.  
George Harris, Esq., F.S.A., Vice-President Anthropological Institute, &c., &c.  
Rev. S. E. Bengough, M.A.  
H. D. Jencken, Esq., M.R.I., Barrister-at-Law.  
Mrs. Makh Dougall Gregory.  
Mrs. Berry.  
Mrs. Hamilton.  
N. F. Daw, Esq.  
James Wason, Esq., Liverpool.  
Andrew Leighton, Esq., Liverpool.  
Nicholas Kilburn, Jun., Esq., Bishop Auckland.  
William Tebb, Esq.  
Benjamin Coleman, Esq.  
A. C. Swinton, Esq.  
Thomas Shorter, Esq.  
J. Traill Taylor, Esq.  
William White, Esq.

It also gives us pleasure to report that the invitation, thus influentially presented, has been as cordially responded to by Mr. Massey, who has forwarded to Mr. Daw the following list as the subjects of his lectures:—

#### FIRST LECTURE.

Sunday, May 12.

Facts of my own personal experience narrated and discussed, together with various Theories of the Phenomena.

#### SECOND LECTURE.

Sunday, May 19.

Concerning a Spiritual World in relation to the Natural World.

#### THIRD LECTURE.

Sunday, May 26.

The Birth, Life, Character, and Teachings of Jesus Christ, delineated from a fresh point of view.

#### FOURTH LECTURE.

Sunday, June 2.

Christianity and (what is called) "Spiritualism."

By another week the arrangements will have been perfected for the issue of tickets and means for obtaining the necessary publicity, and in promoting the success of this very desirable course, we have no doubt every Spiritualist in or near London will actively and heartily do his part.

### A SOCIETY OF SPIRITUALISTS PROPOSED.

[This letter was read at the meeting at the Spiritual Institution on Wednesday evening, and a Committee was formed to promote the object herein sought. Mr. J. J. Morse, Secretary *pro tem*.]

Sir,—Having a vivid recollection of the interest that attached to the Gower Street Conferences three years ago, I write to throw out the suggestion of the desirableness of public meetings of the same kind being again held occasionally.

In my opinion a very desirable way to spread a knowledge of Spiritualism would be the formation of a Society on a basis sufficiently broad to include every phase of religious and theological belief; but I fear that the unbrotherly feeling and petty jealousies that are said—with too much truth, I fear—to exist among London Spiritualists, would militate against successful organisation of this kind. Among the uses that such an organisation would have, would be the making Spiritualists acquainted with each other, stimulating to new exertions, and taking measures for advancing the interests and accelerating the objects of Spiritualism.

Pending the advent of the time when such a society may be formed, I beg to invite comment on the desirableness of appointing a small committee to organise public meetings for the discussion of subjects connected with Spiritualism—meetings at which papers may be read, to be followed by discussion.—I am, yours, &c.,

Wood Green, N., March 27th, 1872.

J. TRAILL TAYLOR.

### A LETTER FROM MR. BRADLAUGH.

To the Editor of the Medium and Daybreak.

Sir,—While thanking you for your kindly notice of myself and this journal in your last issue, will you permit me to state, as another piece of evidence of my bigotry and unfairness, that I inserted for months long reports of Mrs. Hardinge's and other Spiritualistic lectures, at a time when Spiritualism had no journal in this country, and no other journal would insert any notice. If I thought the last week's notice editorial, I would point out a few material errors. Should it happen to have been written by any person having personal knowledge on the matter, I should have to use a stronger word to describe at least one of the inaccuracies.

The *National Reformer* is an open platform to difference of opinion; it is, however, I admit, a little hard on dishonesty of conduct and untruthfulness in advocacy.—Yours respectfully,

CHARLES BRADLAUGH, Editor.

The "National Reformer," 29, Turner Street, Commercial Road, London, E., March 27th, 1872.

[We heartily welcome Mr. Bradlaugh to our little cot. Dr. Sexton had no participation whatever in the paragraph referred to, and we know nothing of any private or personal difficulties which may exist between the parties. Our comments were a logical sequence upon Mr. Bradlaugh's public explanation. We thought the position he placed himself in did him an injustice, which his lifetime of devotedness to the public good did not merit, and we hope our animadversions have had the effect of bringing the fact home. Our talented correspondent knows how his fingers itch and his pen heaves with delight as he so aptly exposes the incongruities of his reverend friends from week to week, and surely he cannot deny us the same enjoyment when he presents such an irresistible opportunity. We thank Mr. Bradlaugh and his able paper for what they have done, and cordially urge them to press nearer to the front.—Ed. M.]

### "LOVE ONE ANOTHER."

We are very pleased to have the privilege of publishing another list of contributions on behalf of our sick friend, Mr. J. W. Jackson, who, we are sorry to say, is not making much progress towards recovery, and is far from being well. In fact, it would be a commendable proceeding if some of our good friends, who are blessed with comfortable country mansions and plenty to do with otherwise, would invite the sick gentleman and his little household to spend a few weeks in the invigorating country air. If he were a Rajah, Pasha, or other specimen of a Nabob, there would be numerous claimants for the distinguished privilege. But Mr. Jackson's company would be far less trouble and confer more pleasure than that of any of these great people. He was our guest several months last year, and we look back to the time with pleasant reminiscences. Oh, we wish we were rich! We would have the largest family in Great Britain, and one of talent and merit to boot.

Sir C. Isham, Bart., in a communication, observes: "The balance (£3 19s.) I should be obliged by your handing over to Mr. Jackson."

"I beg to enclose a check for £2 2s. from Mr. and Mrs. Strawbridge as a contribution to Mr. J. W. Jackson."

"Enclosed is £1; would you kindly carry this small amount to the fund on behalf of the worthy Mr. J. W. Jackson, with my expression of sympathy.—W. L. Shearwood."

"I have not had the pleasure of making Mr. Jackson's acquaintance, though I have several times seen him at the Anthropological Institute, but I am very much grieved to see in the *MEDIUM*, which I got last night on my return from London, that he is ill. If I had known this before I should have made an opportunity of seeing you when in town, but I had not. So I now have pleasure in making you the medium of forwarding a contribution to him, with my best wishes for his recovery, for he is a valuable and independent man whom D.V. we can't well afford to lose.—I am, yours truly, "WILLIAM C. COPPERTHWAIT."

"Bank of England note £5."

In enclosing 10s., Mr. J. Brignall expresses sympathy for Mr. Jackson, and a conviction in his earnestness, and hopes his former pupils in mesmeric and phrenological classes will now rally round him.

Two friends from Glasgow, 10s. each.

Dr. Anderson, 10s.

Pliable, 10s. 6d.

### SPIRITUALISM AT THE HALL OF SCIENCE.

We observe elsewhere that Mr. Gerald Massey, poet, discussed Spiritualism amongst the Secularists many years ago. On Wednesday evening the theme will be resumed by Mr. Burns, who has engaged the Hall of Science, 142, Old Street, St. Luke's, to give a descriptive lecture on the Phenomena of Spiritualism, and explain, as far as possible, their *rationale*. Our readers will understand the desirability of making this meeting a success as regards attendance, and we hope they will do all they can to be present themselves and to induce their friends to attend also. Handbills are ready, and may be obtained on application at the Progressive Library. If the meeting be at all encouraging, it will be followed by a series on the same subject.

### A NEW THEOLOGICAL CRITERION.

Sir,—The article in the *MEDIUM* of the 22nd inst. called "Spiritual Spiritualism" gave me a physical pain in the heart. The article in the same number, "The Truth Makes us Free," took it away.—Yours truly, A SENSITIVE.

[Our correspondent is a clergyman of the Church of England.—Ed. M.]

Our next number will be of extra size, being the first issue in the month, and the opportunity is a favourable one for securing extra copies for circulation. It will be loaded with matters of interest to all who desire to investigate the varied aspects of truth connected with Spiritualism. Orders for extra copies should be sent in as soon as possible.



## 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 22nd.

(The questions were answered by TIEN-SIEN-TIE.)

Q. Are you acquainted with the history of the world from the earliest times, and how have you acquired such knowledge?—A. The knowledge we possess of the history of the world does not extend to the far distant past, but only to the period when the historical evidence commences; and what knowledge we do possess has been gained through the ordinary channels of investigation.

Q. Have you any objections to giving us your own history.—A. On the present occasion, yes.

Q. Do all or some spirits possess a knowledge of the future? If so, how do they acquire that knowledge?—A. A knowledge of the future is conveyed to those who are able to penetrate its seeming mysteries. The power to do so is simply the ability to put this and that together and trace them to their proper results. It is the perception of causes that exist in germinal conditions, and the legitimate effects that belong thereto.

Q. By what means do clairvoyants prophesy, and how do you reconcile that power with the doctrine of free will as opposed to predestination?—A. We cannot see that the prophesying of clairvoyants is any proof of free will, or tending to destroy its operation. The power of clairvoyance is the ability to perceive thoughts that are interior at present, and to trace from these hidden forces that which is to be—those things which must follow from causes in latent operation.

Q. If a man's death by an accident is predicated by a clairvoyant to happen on a certain day, has he no power to avert it? If not, are all other events of his life predestined, or only some?—A. So far as we can understand the matter of destiny, there seems to be a general interrelation between all things in existence; and those contingencies which overshadow things must eventually fructify themselves into actual results. No effort to evade them, therefore, can be of any avail, since the prophecy is a literal fact that is to be.

Q. Is there any truth in the notion that evil spirits assume the form of animals, and does that account for the apparitions of dogs and other animals in haunted houses? Do such evil spirits never become extinct?—A. So far as our experience goes, we have never met a human spirit in an animal form, but we have met human spirits who project from themselves their characteristics, which, to those below them, assume the form and shape of animals, hence the appearances of animals said to have been seen, or rather spirits in animal forms. Absolutely, this is not so, but simply the reflection of inward conditions upon outward surroundings.

After many other questions had been answered—

### THE STROLLING PLAYER

gave a long and interesting colloquial address on Politics and Ecclesiasticism. As usual, the chairman asked, "Have you got a stranger to introduce to-night?" He replied: "Yes. The late President of the Glasgow Association of Spiritualists is here, but the conditions are not at all favourable for his manifesting." The chairman: "Is it Mr. Marshall?" "Yes." "Then do get him to speak if possible." After a considerable time the spirit gently controlled the medium, and spoke in a rather difficult manner as follows:—

JAMES MARSHALL.

"My firm adherence to the truths I have discovered in Spiritualism has served me valuably in my new state of life. Though the long, laboured indisposition I suffered from robbed me of much of the strength and vitality I possessed, yet I am daily and hourly recovering strength and health. Oh, it is a joyful thing to die! To those dear friends that I laboured with—perhaps not so well or so effectually as I might—let me urge them to be steadfast in the truth they have. To my dear wife, suffering like myself, I send a husband's fond trust and love. I cannot say more now. My name was James Marshall. I have come as much for friend Nisbet as anything."—"Did you make any arrangements with him to come?" "No actual arrangements."

### THE FUNDAMENTAL PRINCIPLES OF SPIRITUALISM.

ABSTRACT OF AN ADDRESS DELIVERED IN THE TRANCE BY J. J. MORSE, AT CAVENDISH ROOMS, SUNDAY, MARCH 24.

Man is a child in the gardens of eternity, culling flowers, and oft-times he picks up weeds instead. The varied and contrary aspects of human nature would tax the patience of the greatest philosopher. The views of life propounded by rival sects are innumerable. Religious ideas are co-existent with the dawn of thought, but many of the grandest inspirations of the past have been polluted by subsequent emendations, so that the significance of the original inspirations is lost or dimmed; hence the necessity for a new revelation. Man still wants to know the truth respecting himself and his destiny. The teachers of to-day cannot supply that necessary knowledge, but the dawn of the new era has arrived. It is already here, appealing to the highest powers of the human intellect, and touching the tenderest chords of his emotional nature. It is here, in the name of Modern Spiritualism, with universal aptitude directing us to the past, the present, and the future. Its basic fact is man in his dual aspect, of body and mind—physical and spiritual. Secondly, that man survives death. Thirdly and lastly, by Spiritualism we realise that there is a Power supreme, to which all things render obedience, and in which all things live and move. All that bears the name of religion outside of man and his requirements is myth. All a man requires he must have a knowledge of, and be aware of its use to him. This is ample warrant for us to explore the merits of every relationship presented to our minds. That mind is a property of matter is a pure assumption, only half a truth, and therefore a lie. True, we can know nothing of mind apart from matter. Matter is necessary for the manifestation of mind, but if

the organs had the power of secreting mind, an absurdity would ensue, for they would thus have the power of creating something superior to themselves, and the slave would be the creator of his master. We can understand mind controlling matter, and the action of the human will in overruling the involuntary functions illustrates to every holder the superiority of the powers of mind to the mere properties of matter. The will controls the physical body by intermediate links, of which the spirit-body is an important part. And in controlling a medium a spirit uses the same agencies, derived from the external sphere of those who are furnished with mediumistic tendencies. The intelligent principle within constitutes the divine in man. Man is divine. Let it be inscribed in golden characters on the heart of everyone. Let it be immortal, as God is eternal. Having resigned a physical body, he passes into the realms of peace and progress, surrounded by physical conditions suitable to the requirements of his resurrected state. His return to earth and manifestation to his friends is simply the adjustment of his spiritual body to the external appliances of the physical body of another. The existence of the deific power is manifested in every department of being. There is a mutual dependence of kingdoms upon kingdom and system upon system throughout the universe, all in accordance with immutable law, and subservient to the development of a higher power than that which is manifested in their purely physical operations. Thus we see that a power works in and through matter for the evolution of a form of being which is over and above matter. And so the great mystery which men have ever tried to fathom is at length surmised. We have reached the confines of the Creative Spirit, and find him represented in our inner being. We have touched the hem of the garment of the Infinite Father, and realise that as man's body is dependent upon God as manifested physically, so is his inner being daily fed by the spiritual effluence of the Infinite One.

### SPIRITUALISM: ITS ADVOCATES AND OPPONENTS.

To the Editor of the Medium and Daybreak.

SIR,—Everyone has a right to hold and propagate his own sincere convictions upon any subject. This right is conceded by common consent. There is, however, an exception to every rule, and I think I am not far wrong in my belief that Spiritualism in the case of religious questions is the exception. This may be strange to some, considering that our "belief" is based, not upon mere theories, but upon real, tangible, living facts, and that our teaching embodies all true morality and universal charity. Having firm ground to stand upon and principles such as these to inculcate, the Spiritualist can afford to look on calmly and observe complacently the contentions and internal differences which are constantly racking, changing, and dissolving the thousand and one Christian sects scattered over the world.

Spiritualism has nothing to lose and everything to gain from inquiry. The nominal Christian, however, cannot say this much in favour of his belief, for free inquiry in his case only shows how full of incongruous absurdities and of the prejudices of former times is the belief upon which he places his hope of future happiness; and being in an unhealthy spiritual condition, he cannot perceive and receive truth in the form in which Spiritualism presents it. He is, in fact, morally blind, and his unreasoning opposition to Spiritualism springs from no other cause than were possible. History unfolds the black and bloody things which have been perpetrated upon suffering humanity in the name of Christianity, and it is not difficult to discover that the cause of the opposition, misrepresentation, and persecution which Spiritualists encounter in their battle of right against wrong, fact against fiction, truth against error, rests upon the fact that poor murdered humanity speaks again through the voice of Spiritualism as the voice of God spoke to the Patriarchs and Prophets when the old Pagan beliefs and deities had exercised to the full their baneful influence on the poor and ignorant.

But although Spiritualism encounters much unreasoning opposition from the recognised teachers and preachers of Christianity, its advocates should not forget that there is more room for toleration within its pale than within that of any church or belief in the world. They should bear in mind that there is a right and a wrong way for doing everything, and that many a good cause is doomed to misadventure or disappointment through the wrong-headedness or wrong-heartedness of its advocates. How much the cause of Spiritualism has suffered in this respect in the eyes of many, and how seriously it has been compromised by injudicious handling, is painfully felt by many of us. The great world outside takes diligent note of such, and brings up charges against us on all sides of illusion or delusion. But it is not this kind of opposition that Spiritualists have to fear, nor indeed any kind of opposition, but in meeting such charges, as well as when advocating the cause upon their own platform, they should remember that *there* is the broadest and noblest field of action in which man ever fought for the good of his fellows, that charity and toleration will in the end prove to be the means upon which success depends, and that Spiritualism is destined soon to change the course of events and weave a new texture of benevolence into the web of human history. They should disdain to play the part of Iconoclasts, and should not seek to build up a structure upon the ruins of an exploded philosophy, remembering that a very little physical force will suffice to demolish the most beautiful palace, and that it requires not only intellect, but education, and sometimes genius, to build even the meanest habitation.

Therefore, in our battle with the world's sects, it behoves us to prove ourselves worthy of the principles we profess by showing unto our professing Christian neighbours that we possess more of that charity and love of truth which were the distinguishing characteristics of their great Master and Apostle, and that we are better and more justly entitled than they to claim to be His followers and the exponents of His moral teachings, inasmuch as the cause in which he lived, suffered, and died is more closely allied to modern Spiritualism than it is to modern Christianity.—I am, Sir, yours faithfully,

JNO. CHAPMAN.  
10, Dunkeld Street, Liverpool, March 11, 1872.

WM. LOXTON (Kennington).—We do not know in which Number of *One a Week* the article on the planchette appeared. If you will write Mr. Welton, 13, Upper Grafton Street, Fitzroy Square, the information may be obtained in another form.



## AN INQUIRING SECULARIST.

To the Editor of the Medium and Daybreak.

SIR,—I am a Secularist, and have been one for nearly twenty-two years; but, notwithstanding, I am willing to examine any system which presents itself, providing that the result of that examination be free from all penalties if I reject the system as false after an honest and a careful examination thereof. What I wish particularly to ask you is if Spiritualists generally hold to the doctrine, that if a man means well, and acts well, it will be well with him hereafter, believe what he may; or, in other words, do you think that any belief whatever is essential to salvation. What I want to know is how Spiritualists look upon Atheists, and others who conscientiously disbelieve in a future state, and what will be the position of these disbelievers in the spirit-world. L. G.

[The facts arrived at by Spiritualists teach that mere opinions or beliefs respecting theological theories have no influence whatever on man's future state, except in so far as they keep him from advancing in true knowledge and happiness. There are vast asylums in the spirit-world, where the victims of dogma are placed until they are able to perceive truth independently. This will, of course, apply to the bigoted Secularist as well as to the bigoted Religionist. True progress, both in this life and the future, consists in knowing as much as possible, and in ever feeling our need of further light; and secondly, in carrying out in our lives that which we believe to be true. Honesty, aspiration, manliness, and humility bring peace. There is no penalty attending human existence excepting that which is incurred by ignorance and misdirection. Man, in all phases of existence, has to bear the consequence of his peculiar disabilities, whatever they may be; and our object should be to remove these disabilities by every available means, and take steps to prevent their occurrence in the unborn. Study the laws of man's nature, spiritual and physical, and live accordingly.—Ed. M.]

ON ANOTHER occasion I was asked if I would allow an experiment to be tried for the purpose of testing whether it was spirits or animal magnetism which moved the table. I consented, when the following process was acted upon:—Two ordinary office rulers were placed on the centre of the table, a small wash-hand basin was placed upon the rulers, and nearly filled with water. I was then asked to place my hands on the surface of the water. The table then commenced moving, and communications were received—this was considered sufficient to explode the theory of animal magnetism. One evening I was visited by two gentlemen, who asked if I would allow them to sit with me for a short time. After sitting for about an hour, and receiving some kind of communication, one of them asked me to pay him a visit on the following Sunday afternoon. I promised, and asked his name and address, which he refused to give, as he said he had his reasons for so doing; but if I would cross a certain field at a certain time, he would be looking out for me. I complied with his request, but felt rather reluctant at going to a gentleman's house without knowing his name or what he was going to do with me. I communicated with my spirit-friends, and ascertained his name and purpose in asking me to pay him a visit, and some of my spirit-friends promised to go with me. I went a distance of four miles from my own home, and found my strange friend as appointed. I asked him if his name was L.—H.—. He answered, 'Yes; who had told me?' I said, 'Is your house haunted with strange noises, such as running up and down the staircase, and the fluttering of birds?' He said that was correct, but would I convince him how I had got the news? I said, 'From the spirit-world.' He was astonished at my statement, but had to wait patiently to test what I had stated. I shall continue in the track of this gentleman by giving you in my next a description of 'The Haunted House, and our proceedings therein.—JOHN L. BLAND, 42, New King Street, Hull.

The newspapers record that "the Rev. Mr. Barnes, incumbent of Trinity Church, Plymouth, has obtained a verdict and £5 damages against the proprietor of a local paper for commenting on his conduct at a mesmerist entertainment, where it appears he succumbed to the influence of the mesmerist, and danced the 'Perfect Cure.' The plaintiff alleged that the article brought him into contempt and caused his congregation to leave him." Just so. It is the "cloth," the "starch," the long face, the bland speech, the affected holiness, the "reverence," that the people worship, and not anything which they can give a satisfactory account of. What a falling away from true inherent manliness since the time when Jesus rode into the city "sitting on an ass's colt!" and what a beautiful sequel to pharisaical pride is the vindictive resort to a legal process. The dignity of the title "reverend" is worth £5 and a verdict! This is another instructive instance of the marked oppositeness of modern Christianity to the religion of Jesus.

The *Civilian* backs that party of investigators "who accept the major part of the alleged spiritual phenomena as genuine," and who "can discover no evidence that spirits are in any way concerned in their production." This is a secondhand opinion merely, and based on a belief in certain men rather than in discovered truth on the part of the writer. If the persons worshipped by the *Civilian* adopted the theory of spiritual agency, would he be prepared to follow them? and what advantage would it be to himself and the truth thus to look through the eyes of others who may be squinters after all? Millions have been brought into contact with spiritual beings through these manifestations, and how puerile it is to think that such an array of experience can be upset by the opinions of a few partial observers!

A CLERGYMAN, writing from the Eastern Counties, remarks: "I admire the meed of justice administered in the pages of the MEDIUM to the differing theological parties." This gentleman is a reader in the Progressive Library, and finds the works obtained therefrom very interesting to his friends.

THE NEWSPAPERS in the North of England are justly indignant at the abominable teachings respecting "Hell" promulgated by a man in "holy orders" (what mockery!) of the name of Furniss (why not Furnace?). It is alluded to as a specimen of priestly nonsense admitted into the education of the young, and an argument in favour of denying the preaching trade any influence over the schools of the country. It might be useful to ask if the priesthood of Great Britain teach one single truth. If so, who will oblige us by pointing it out?

CONTRIBUTIONS RECEIVED to the Progressive Library:—S. C. Hall, Esq., two copies of his Letter to a Clergyman on Spiritualism; Robert Thomson, Dunfermline, 3s. 9d.; Co. Durham, 20s.; Rev. Mr. Whittier, "Bealings Bells, an account of the mysterious ringing of bells at Great Bealings, Suffolk, in 1834, and in other parts of England, with relations of further unaccountable occurrences in various places, by Major Edward Moor, F.R.S., &c."

The *Harbinger of Light* is the monthly organ of Spiritualism in Melbourne. We notice an improvement in every issue. The February number just to hand discusses in a free and pithy way the attitude of the local press towards Spiritualism. Specimen copies of this monthly may be obtained at the Progressive Library on remitting 6d. in postage stamps.

THE BRITISH JUGGERNAUT.—The following paragraph appears in the *National Reformer*:—"The total number of persons who were received at the chief metropolitan hospitals in consequence of injuries sustained on Thanksgiving Tuesday was 227." We add that while a theology ordaining such human sacrifices exists in this country, the witnesses of the true God and the teachers of a rational religion must be very unpopular and disreputable people.

## SEANCES IN LONDON DURING THE WEEK.

SATURDAY, MARCH 30, 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 31, Mr. Cogman's Seance, 22, New Road, E., at 7.  
MONDAY, APRIL 1, Mr. Charles Williams, Healing Medium, at 48, Ada Street, Broadway, London Fields, at 7.30.  
TUESDAY, APRIL 2, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.  
Seance at Mrs. Maine's, 321, Bethnal Green Road.  
WEDNESDAY, APRIL 3, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.  
THURSDAY, APRIL 4, 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.  
St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m., and closed at 8.30, prompt. Free.

## SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, MARCH 29, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.  
SUNDAY, MARCH 31, 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.  
BOWERBY 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.  
COWME, 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.  
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, APRIL 1, NEW PELLON, at Mr. Swain's, at 8 o'clock.  
HULL, 42, New King Street, at 7.30.  
WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.  
TUESDAY, APRIL 2, 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.  
BOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, APRIL 3, 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, APRIL 4, 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.

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

BERMONDSEY—MRS. PAICE, Bookseller, Jamaica Road.  
BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.  
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.  
BRISTOL—GEORGE TOMMY, 7, Unity Street.  
GLASGOW—J. McGEACHY, 89, Union Street.  
HALIFAX—ASHWORTH, 39, Crib Lane.  
HUDDERSFIELD—COWGILL, Printer and Stationer, 24, Kirkgate.  
G. HEPPLESTON, General Dealer, King Street.  
HULL—JOHN L. BLAND, 42, New King Street.  
KEIGHLEY—J. TILLOTSON, Mary Street, Greengate.  
KILBURN & ST. JOHN'S WOOD—W. Mitchell, 3, Albert Terrace, Belsize Road.  
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LANDPORT—F. POORD, Bookseller, 16, Charlotte Street.  
LEICESTER—MR. HEWETT, Granby Street.  
MR. BENT, Carts Lane, High Street.  
LIVERPOOL—MRS. LEIGHTON, 39, West Derby Road.  
LOUGHBOROUGH—J. BENT, 80, Pinfold Gate.  
MANCHESTER—JOHN HEYWOOD, 143, Deansgate.  
MARYLEBONE—T. WHITTINGHAM, 27, Warren Street, Fitzroy Square.  
MIDDLESBORO—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.  
NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.  
NORTHAMPTON—L. HILLYARD, 43, Grafton Street.  
NOTTINGHAM—J. HITCHCOCK, 64, Marple Street.  
" J. SWEET, Bookseller, Stoney Street.  
" BENNETT, 24, Milton Street.  
" CLAYTON, 15, Carrington Street.  
" WAPLINGTON, 61, Alfreton Road, New Radford.  
PADDINGTON—T. WHITTINGHAM, Newagent, 60, Church Street, Edgware Rd.  
STOKE-ON-TRENT—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.  
BOWERBY BRIDGE—ALFRED ASHWORTH, Newagent.  
WHITECHAPEL—R. COGMAN, 22, New Road.  
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.



**SOUTH PLACE CHAPEL, FISSBURY.** Mr. Moncre D. Conway will deliver as follows a series of discourses embodying impressions of Rome:—

March 31.—Old Altars and New. April 21.—Paganism & Romanism.  
 April 7.—The Stones of Rome. „ 28.—The Carnival and the People.  
 „ 14.—Saints and Devils.

Services begin at a quarter-past eleven. We can heartily recommend our London readers to spend their Sunday mornings with Mr. Conway.

**MESSRS. HERNE AND WILLIAMS** will in future conduct their seances at their rooms, 69, Lamb's Conduit Street, so that their meetings held at the Spiritual Institution on Monday and Thursday evenings have been discontinued. These mediums are in full power, and the phenomena experienced at their seances give general satisfaction. We can recommend investigators to patronise these mediums at their rooms, and also to invite them to their houses.

**Mrs. POWELL**, healing and developing medium, begs to inform her friends and Spiritualists that she will commence a developing circle on Easter Tuesday evening, at 7.30, at her residence, 179, Copenhagen Street, Caledonian Road, N. To be continued every Tuesday evening until further notice.

**Mr. MORSE** will again occupy the platform at the Cavendish Rooms on Sunday evening, to be followed on the next Sunday by Mr. Henry E. Russell, of Kingston-on-Thames, with whose trance-mediumship the readers of the MEDIUM are already acquainted.

**NORWICH.**—“We had a good lecture to a large audience in our lecture hall last evening, on the forbidden (here) subject of Spiritualism, from Mr. C. W. Pearce. Questions after were highly amusing.—**MARIE STOCKS**, March 27.”

The reading of Mrs. Berry's paper at the Spiritual Institution on Wednesday evening was a grand success. A very excellent paper was also read by another lady. Mr. Burns will read a paper on Wednesday week.

Read Mr. Mumler's very interesting letter in another page. The photographs described may be seen at our office; also those through the mediumship of Mrs. Guppy.

**J. BURNS** will lecture at Sowerby Bridge twice on Sunday, April 14: at Bishop Auckland on the 15th, 16th, and 17th April; possibly in the same district on the 18th and 19th; and in Liverpool on Sunday, the 21st. Particulars will be given next week.

Received.—The *Redruth Times and Camborne Advertiser*, *North Wilts Herald*, and *Newcastle Chronicle*. A. B. T., John T. Markley, J. Pitt, N. Large.

**J. BURNS** will preach in Mr. Kennard's Chapel, Billingshurst, on Sunday morning and evening, and lecture in the same place on Monday evening.

#### NEW PUBLICATIONS.—NEW EDITIONS.

**THE PHILOSOPHY OF DEATH.** By A. J. DAVIS. With Clairvoyant Descriptions of the Death-scene. 2d.

**A REPLY TO A SERMON BY THE REV. JOHN JONES, ENTITLED “SPIRITUALISM THE WORK OF DEMONS.”** By THOMAS BREVIER. Reprinted from the *Spiritual Magazine*. 2d.

**THE PRESS VERSUS SPIRITUALISM.** By INVESTIGATOR. Reprinted from *Human Nature*. Should be circulated vigorously at the present time amongst intelligent investigators. 1d.

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**THE GOSPEL AND SPIRITUALISM:** Showing how both rest on the same Foundation. By a CLERGYMAN OF THE CHURCH OF ENGLAND. With excellent Rules for the Formation of Spirit Circles. 8 pp. 3d., or 2s. per 100.

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**JESUS RAISING THE DEAD.** A faithfully-executed facsimile of a direct Spirit-drawing through the Mediumship of D. DUGUID, Glasgow. It took the Artist one hour to trace it, but the Spirits drew it in four seconds. Printed on plate paper for framing, with the names of witnesses and descriptive article from *Human Nature*. Price 6d.

**SPIRIT AUTOGRAPHS.** *Human Nature* for March contains an Illustrated Sheet, bearing facsimiles of the following Autographs of Spirits, through the mediumship of Charles Swan, a boy 14 years of age, while in the unconscious trance. A number of them are accompanied by pen-and-ink illustrative sketches by VANDYCK:—

##### PAINTERS.

W. V. Prento,	with a sketch—Pineapple.
A. Vandyck,	“ A Lady's Hand.
J. S. Ruysdael,	“ Waterfall.
W. M. Turner,	“ Landscape.
J. Simpson,	“ Negro's Head.
C. L. Eastlake,	“ Lady's Portrait.
J. Di Credi,	“ Moonlight Scene.
Edward Williams,	“ Portrait.
W. Hogarth,	“ The Beadle.

##### CONTROLLING SPIRITS.

Mary Wilson,	sketch—A Hand Writing.
William Wilson,	“ Medicine Bottle, Skull, and Crossbones.
John Wilson,	“ Plane, Nail, and Hammer.
H. Seymour,	“ A £5 Note.
Henry Angus,	“ A Tin Teapot.
William Angus,	“ A Coffin.

##### ALSO, THE AUTOGRAPHS OF

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#### THE CHRISTIAN SPIRITUALIST for APRIL, 1872.

CONTENTS.—Sundry Notices—Owen's “Debatable Land”—The Government of God and Prayer, by Horace Field, B.A. (Part I.)—A New Medium at Aylesbury—The Morning of Easter Sunday, by E. H. Sears—Narratives from Owen's “Debatable Land” (No. 2)—Denny's “Life Lectures”—Gates of Pearl, by H. A. Nourse—Letters from Morell Thibault, Georgiana Houghton, and E. T. Bennett—Outlines of Sermons (No. 16, Galatians vi., 5)—The Crucified Christ, by F. H. Hedge, D.D.—Our Risen Master, by S. D. Robbins—The Gleaner—Advertisements, &c.

London: ARNOLD, Hornet's Nest, 86, Fleet Street, and most Booksellers.

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**MR. C. P. B. ALSOP**, having returned from his American tour, begs to inform his friends and the public that he has opened spacious Premises at 46, High Holborn, W.C., for the sale of Oil Paintings and Furniture of all kinds.

**TO COMPOSITORS.**—Wanted, at the Office of this Paper, a respectable Young Man as Improver. A total abstainer, and one desirous of being associated with Progressive principles, would find this a desirable opportunity for securing a comfortable situation.

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**MESSRS. HERNE AND WILLIAMS**, SPIRIT-MEDIUMS, beg to inform investigators that they are at home daily to give private seances from 10 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residences of investigators. Address, 61, Lamb's Conduit Street, Foundling, W.C.

**MRS. OLIVE**, Trance Medium for Tests, Healing, and Development.—61, St. George's Road, Regent's Park Road, Primrose Hill.

**MISS LOTTIE FOWLER**, Medical and Business Clairvoyante and Test-Medium, from America, can be Consulted Daily, at 24, Keppel Street, Russell Square, W.C. Hours from 12 till 8. Terms, 21s.

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

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

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