

THE MEDIUM AND DAYBREAK.

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

No. 106.—VOL. III.]

LONDON, APRIL 12, 1872.

[PRICE ONE PENNY.]

"SPIRITUALISM ANSWERED BY SCIENCE."

LETTER III.

To the Editor of the Medium and Daybreak.

SIR.—At the close of my last letter I was quoting Serjeant Cox's facts in his argument for the Scientific theory of the phenomena. So far the facts might be endorsed by Spiritualists with very little alteration. The rest of his "facts," condensed, are as follows:—

"(13.) The communications made by the intelligence that undoubtedly often directs the Force are characteristic of the Psychic. As he is, so they are. The language, and even spelling, are such as he uses. The ideas are such as he would be likely to possess, neither better nor worse. If he were to communicate avowedly with his own bodily organs, it would be done in precisely the same manner." In a note to this "fact" the Serjeant says:—"It appears to me to be incredible that the soul having passed from this world into a new stage of existence, with powers enlarged to at least the extent necessarily consequent upon the condition of immateriality, and its resulting exemption from the laws of gravitation, and from time and space as conceived by the material brain, should not be better informed than we who are in the flesh can be as to which of many religions is the true one. Yet do we find different communications, equally alleged to be spiritual, differing essentially as to what is the truth, each declaring with the same positiveness that its own creed is the only true one, and that creed being always the creed of the Psychic!"

It is painful to see a statement like the above inserted as a *fact*, and conclusions drawn from it. If Serjeant Cox has studied the subject at all, he *must* know that the above is a false assertion. If the statement be perfectly true as regards the few experiments he has personally witnessed, it is nevertheless as absurd as it is unscientific to form any theory upon it. Why, scarcely a pamphlet or volume on the subject that I have seen but proves the contrary. It is just because the opposite is true that so many have been converted to Spiritualism. As facts in proof of what I assert are to be found in all works on the subject, I shall only mention one here. My friend, Mr. D. Duguid, of Glasgow, is a wonderful "Psychic," but unfortunately his education has been somewhat neglected, yet with his hand have been written on several occasions communications in Hebrew, Persian, Latin, and Greek, neither he nor anyone present knowing anything of these languages. In his "psychic" condition he talks on subjects of which he is quite ignorant in his normal state, and his style of conversation and action is obviously different from his every-day manner. The admitted fact that the teachings of various so-called spirits differ on theological and other questions only proves that the learned Serjeant's notions of a future state were not quite perfect. That the theology is always that of the "Psychic" is simply not the case.

"(14.) The Force exhibits itself in pulsations or undulations, never being steadily continuous. It is rhythmical in its exhibitions, coming at equal intervals. The rappings are very regular, and the tremours of the table, chair, or floor of the room are as rapid and as regular as the waves of light or sound. When a table or a chair rises from the floor, it does not ascend with a jerk, as if pushed up, nor descend with a thump, as if a sustaining hand had been withdrawn from it. It soars and sinks like a balloon, precisely as if it had been released from the force of gravity and was going upward by its own levity."

Granting every word of the above, I do not see that it militates against the Spiritual theory. But no one who has studied the subject patiently can have failed to witness many exceptions to this general rule. I have seen the Force act most irregularly; and the broken tables of more than one of my friends testify to their occasional abrupt descent.

"(15.) The Force is materially influenced by the electric and magnetic conditions of the atmosphere and surrounding bodies—by heat and cold, moisture and dryness; and still more by the nervous condition of the persons present, and especially of the Psychic. These conditions are precisely such as would be likely to affect the flow of the Force from the Psychic, but difficult to assert as being likely to affect disembodied spirits."

This fact is admitted by all, and is perfectly consistent with the Spiritual theory. The spirits who communicate universally declare themselves conditioned as to the manner. No doubt it looks strange that the headache of the medium should disturb the conditions so much;

but we are not the makers of the laws—only the humble observers. The learned Serjeant has evidently got some fixed notions about disembodied spirits being in a very lawless condition, but from what facts he deduces this is not mentioned. Is it not perfectly plain that if the spirits manifest through the agency of Dr. Richardson's "nerve ether," a headache or toothache, a cold damp night, or a close room will interfere with the manufacture of this new patent article?

"(16.) The Force, as a rule, is not exhibited immediately; often half an hour elapses before symptoms of its presence are shown. Faint creakings are first heard, then the sounds get louder—tilting and moving occur—the manifestations gradually getting stronger: all which conditions indicate the operation of a purely mundane force. The process is similar to that seen in the gathering of the electric force: it must be accumulated before it becomes powerful, or even sensible to us—at least, there is waiting for an indefinite time, and then a slow but steady growth of the Force, and ultimately the Psychic becomes exhausted by the process. (17) Anything that strongly diverts the mind of the Psychic, or the thoughts of the persons present, always diminishes the force. (18) The presence of a sceptic is no obstacle to the exhibition of the Force. It is otherwise with positive antagonism. By disturbing the mind of the Psychic, and perhaps of others, it probably destroys that harmonious action of the brain which appears to be essential to the operation of the Psychic Force. *Note.*—All of the above conditions are wholly inconsistent with the spiritual theory, and entirely consistent with the physical theory of the origin of this Force."

Quite true, Mr. Cox. We all admit that the Force or Agent (call it by any name you please) used by the spirits to cause the physical phenomena is of mundane origin. From the epitome he gives of the spiritual theory, it is evident the Serjeant knows that Spiritualists do not look upon the Force as of spiritual origin; yet he is disingenuous or careless enough to credit them with the contrary. It is only the admitted intelligence that moulds and directs the Force which we look upon as spiritual.

"(19) So far as I have found in my own experiments, and by the reported experience of others, it appears that the intelligence of the communications is measured by the intelligence of the Psychic. Nothing is conveyed by them that is not in the mind of the Psychic, or of some person present."

This looks very like a repetition of "fact" 13, and it is not easy to criticise it without using strong language. When a writer grossly misrepresents others, it is difficult to believe him in matters of fact depending on his own assertion. Were Serjeant Cox acting as special pleader for a dubious criminal, it might be allowable to ignore, or even misrepresent, unfavourable evidence; but surely no such licence can be tolerated in a scientific discussion. I have seen communications which, so far from emanating from the mind of the medium or any present, were positively known to be false by the medium, while the rest of the circle were quite ignorant as to the nature of the messages.

"(20) The communications do not indicate an intelligence higher than our own, or a larger knowledge; they consist mainly of moral platitudes; both the thoughts and the language reflect precisely the thoughts and language of the Psychic. (21) Not unfrequently the communications are false in point of fact; and they are often tentative, as if the directing intelligence were guessing rather than knowing the answer to be given. (22) The descriptions of the future life are precisely such as the Psychic would form. (23) The movements of solid bodies, as previously described, when made without contact, are, if not always, almost always, towards the Psychic; and invariably the article advances towards him in a direct line, if nothing is interposed."

Most of the above is merely a repetition of former objections, and equally perverts the widely-published facts. That the communications are often false, and apparently guesses, is not denied; but this is just another proof that disembodied spirits have a closer resemblance to embodied ones than our author fancied.

I may here end my quotations. That there may be no doubt of his views, our author re-states them several times in his short pamphlet. In fact, it strongly reminds one of a criminal indictment, every idea being repeated in various forms, so that the reader cannot misapprehend the writer's intention.

Let us now look at this "Answer" as a whole, and see if, as

Spiritualists, we can learn anything new. He proves very clearly that the evidence in proof of the reality of the phenomena is overwhelming; but this is now an old story. It is demonstrated conclusively that solid articles can be moved about without apparent human contact: this fact we have been long acquainted with. The Force which causes these movements is traced pretty distinctly as emanating from the human organism; and in this, I think, most intelligent Spiritualists will agree with our author. He finds that frequently the movements of the solid objects are directed and controlled by intelligence: in this we are at one with him. His experience leads him to believe that this intelligence always emanates from the brain of the "Psychic" or Medium, or from some of those forming the circle, or from all combined: here we part company, and must go into detail.

But it is not a difficult question to settle. His facts have been too limited to enable him to form a right conclusion. He makes the astounding statement, as a basis for his belief, that the intelligence never transcends that of the "Psychic" or the circle. If his premises were correct, the conclusion as to the source of the intelligence would be inevitable. It is simply a matter of testimony. Multitudes of Spiritualists have recorded experiences as trustworthy as those affirming the simple physical phenomena, where they have obtained information of which the medium and the entire company, including themselves, were ignorant, but which afterwards was found to be truthful. Frequently, messages have been written by the hands of mediums in languages of which they and the circle were ignorant; one instance I have already recorded. The intelligence guiding the manifestations universally, I believe, announces itself as of spiritual origin. This occurs equally with beginners who are chiefly sceptical, and those who are veterans in the cause. To those pious people who believe that "God's image" is wholly given over to iniquity, and that "the heart of man is deceitful above all things, and desperately wicked," this nut may not be hard to crack; but scientists usually look upon man as a nobler piece of mechanism. From the stress the Serjeant lays on the assumed fact that the communications never transcend the united knowledge of the circle, it is evident he feels that this is the real point at issue in the inquiry; and he is right. But from the manner in which he accepts the physical phenomena, because it appears to be physically explainable, and ignores the higher spiritual or intellectual phase, as incompatible with his fancy theory, it gives the reader the impression that he investigates to bolster up a foregone conclusion, and not to discover truth.

Though not very positive, our author thinks that the manner in which the intelligence works is explained by the Unconscious Cerebration theory. The scientists seem to feel they will soon be drowned by spiritual facts, and they are ready to clutch at any straw, or semblance of a straw. In adopting this theory, it seems to me they are getting out of the frying-pan into the fire. Reduced to plain English, Serjeant Cox and Co. wish us to believe that at an ordinary seance the intelligence displayed in the manifestations proceeds unknowingly from the brain of the medium chiefly, and perhaps also from some of the other sitters. They thus credit us with a form of mental ubiquity of an extraordinary kind. Thus, if a person asks a question at the seance, though the medium and sitters be conversing on another topic, their mental nature acts independently, and, assuming a physical character, causes the table to rap out an answer, they all the time unconscious of what it is about to indicate. Further, should the medium and sitters be quite ignorant of the proper answer, this unconscious power of our nature sets about to ransack heaven and earth for the desired information, and returns and gives it utterance. This unconscious inner self also asserts its independence by frequently stating what the sitters firmly believe to be false. It is so "desperately wicked" as almost always to insist that the intelligence is communicated by disembodied spirits. It occasionally assumes the character of ventriloquist, and thus the *ego* may converse with the *alter ego*. At other times it assumes the shape of a hand, and picks the pocket of its master, or shakes hands with him. As Gerald Massey facetiously says—

"If you are right, the time must come when rape
And murder—crime in every hideous shape—
Cannot be punishable; it will be
But muscular action done unconsciously.
You'll prove the intent whereby the deed is wrought
To be unconscious cerebrated Thought!"

I do not condemn the Unconscious Cerebration theory on account of its ludicrous nature, or its difficulty in being understood; but it will not cover a title of the facts, and is distinctly opposed by many of them.

This "scientific" inquiry is the best "modern instance" of the old saw of the mountain writhing in labour, and bringing forth a ridiculous mouse. Scientists are much mistaken if they think that Spiritualists have not been troubled with the same doubts as themselves; it is not through ignorance of the objections that we have accepted the Spiritual theory. Let our author pursue the subject with the same zeal he has already shown, and I doubt not he'll soon be ashamed of this pamphlet. He has shown "indecent haste" in publishing theories on such limited data, thus falling into the very error he credits Spiritualists with. Had not the article in the *Quarterly* classed him as a "believer," we should not have had to dissect this scientific abortion. The pamphlet is very clearly written, neatly printed, and contains a good deal of truth, but not "the whole truth and nothing but the truth." As to his theory, were I a jurymen in a Scotch court, I should return a verdict of "Not Proven," thus leaving the facts, in lawyers' phrase, *in statu quo*.—Yours faithfully,

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

THE EXISTENCE OF JESUS.

To the Editor of the *Medium and Daybreak*.

SIR,—I think I may fairly assume that you will not allow the letter of Mr. McSweeney to pass unchallenged in your paper, and in lieu of a more able reply to his statements, may I hope a corner will be granted to this?

First, as to the general subject of his letter, viz., the non-existence of Jesus as a man, how is it possible for us to believe that so great an effect as Christianity undoubtedly is could have arisen so suddenly in the world without some such adequate cause as the existence of its founder? Grant the existence of a founder some 1800 years ago, and all is smooth

and intelligible; but if this existence is denied, how can we give any plausible account of the sudden rise and rapid progress of Christianity? If our system of religion were really only a production of the old solar myth, how is it that the Pagans themselves did not discover it? Surely they knew more of their own religion than our friend Mr. McSweeney. But their very silence is a proof positive that Christianity had no such origin as he attributes to it.

When our friend wishes us to produce the testimony of Jews and Romans who lived in Jerusalem at the time of Christ, he asks an unreasonable thing from the nature of the case. If any writers lived in Jerusalem at that time, their works have not come down to us; hence, I reply to Mr. McSweeney, Bring us the works of these writers, and we will show their testimony from their works to the existence of Jesus Christ. Neither is our friend justified in refusing to believe except on the production of contemporary evidence; for if a person is only to found his creed on this, it will be the shortest possible. Take one instance: we all believe that Alexander the Great was a real man and a most illustrious general—on what grounds do we do so? We have a *Life of Alexander* by Plutarch, by Arrian, and by Quintus Curtius, all of whom lived in the second century of our era, or nearly 500 years after Alexander himself. If, then, we believe in the existence of Alexander the Great, whose history we cannot trace (in any detailed account) nearer than 400 or 500 years after his birth, shall we refuse to believe in the existence of Jesus Christ, of whom we have external historic proof within thirty years of his death? Surely, this is the very acme of inconsistency! And yet this is what our friend Mr. McSweeney would force us to.

There are grave errors and many illogical statements in his proofs from the Hebrew, Greek, and Saxon languages. The word David does not mean love, but *something beloved*. Hence his attempt to prove Christ a love-child fails. Besides, what connection has the word *logos* in John i. 3, with the name David in Matt. i. 1? Are the words *David* in Hebrew and *logos* in Greek the same in meaning? If not (as they are not), why does our friend quote John i. 3, to prove that *love* created all things? Where does the word *logos* ever mean *love*? Again, because a child's father's name means *love*, does it necessarily follow that the child is illegitimate? Truly we shall have to be asleep when such logic is accepted by the people of England.

Our friend's endeavour to prove that the Virgin Mary and Venus are the same fails most signally. We hear nothing wrong of the former in either our canonical gospels or in the apocryphal ones. But can this be said of Venus? Of all the goddesses she is the most disgraceful; and her character is no more like that of Mary than chalk is like cheese. His criticism on the words *Mary* and *Marina* are quite unfounded. *Mary* is a Hebrew word meaning *bitter*; *Marina* is a Latin word, and has its root in *maris*, meaning *the sea*. The two words are different both in origin and meaning, and he has made a great mistake in confounding them. Our friend has wasted both time and talent in telling us the meaning of Holy Ghost in Saxon. Our New Testament was written (as he must know) in Greek, not in Saxon. He proves to his own satisfaction that these two words mean *the sun* and *gas* in Saxon; but do they mean this in Greek. Does *pneuma agion* mean anything like it? What connection has *agion* with *Holios* (the sun) in Greek; and where does *pneuma* mean *gas*? Our friend lost his time when he took such trouble over the Saxon, for he has to prove that it is the same in Greek before his theory stands good.

But here I must draw to a close, though I see many other matters worthy of consideration in his letter; but perhaps abler pens than my own will undertake the duty of putting him right. Thanks, however, are due to Mr. McSweeney for introducing so important a subject to the readers of the *MEDIUM*; and thanks are also due to our worthy editor for his liberality in inserting our friend's paper on the subject. Trusting a like favour for my own lucubrations,—I remain, Sir, yours obediently,
A READER.

THE HAUNTED HOUSE OR MILL AT WILLINGTON, NEAR NEWCASTLE.

DEAR MR. BURNS,—When I read the statement given in the *MEDIUM* of the haunted house at Willington, my mind in a moment was called back to the days of my boyhood, when I lived within a mile of the place, and passed it at least once every week. The house referred to is an old flour mill situated close by the river Tyne, on the north side, some five or six miles below Newcastle. Everybody in the neighbourhood knew that the place was haunted, or said to be so, but how to account for it was not so plain, and it would take up too much time to enter into the various conjectures given; but it is said that a party went to the place on purpose to investigate the matter, and I suppose, if possible, lay the ghost. One of the gentlemen I knew who was a good man, but has gone to the spirit-land years ago, where perhaps the mystery has been fully made known to him. What the party made out of the visit I think no one ever knew but themselves, but one thing is certain, namely, that they did not banish the ghost; for it appears that although the old owners of the mill have left it, yet the new comers are troubled as well. I have heard it said that it was quite common for noises to be heard at night in the mill, and the waggon being moved about the outside, when in the morning all was right and stood as before. Now, you suggest that some of our investigators out of county Durham, with mediums and clairvoyants, visit the place, form a circle, and search into the matter. I think, Sir, it would be a good opportunity for Spiritualists, and might be a means of spreading Spiritualism in the North; but who are fit, and who will go? I don't know whether I am a medium or not—spirit-friends have often told me I was, but if so, I have not yet been fully developed, but I will try to make one to go if suitable persons, and a few such as you name in the *MEDIUM*, can be got to go also. It would be a nice chance if a few would join Miss Lottie Fowler when she comes North, and visit the place. I may state here that our few friends, with myself, would like very much to have a visit from Miss Fowler. Our number is so small here, and we sometimes feel discouraged from the fact that we do not progress, as we think, fast enough; but if we could have such aid as a visit from Miss Lottie Fowler would afford, I think then we would go ahead.

Now, I would suggest that our friends, both weak and strong, in the various places, at once arrange with each other to request Miss Fowler

to pay us a visit. There are Hartlepool, Bishop Auckland, and I hear a circle is forming at Barnard Castle, then our small but earnest number at Howden, and it may be other places as well: by uniting together we might accomplish our purpose, and do much good in this great and noble cause of Spiritualism.—Yours truly,

Howden-by-Darlington.

THOMAS BROWN.

Sir,—In your paper No. 102 you express a desire to learn something about the haunted house at Willington, near Newcastle-on-Tyne, and as I lived in that locality some time ago for about eleven years, I can vouch for the notoriety the house in question had acquired long before modern Spiritualism was thought of.

In the year 1842, it was my lot to reside in a temperance hotel in South Shields, where also was located a person (I forget his name) who was engaged for a few months as temperance lecturer in that district, and he told me that, in the course of his peregrinations, he slept, or should have slept, at the house referred to, when he was so alarmed by the disturbances that he fell flat upon his face upon the floor, which heaved under him in a manner that he could compare to nothing but the waves of a rolling sea in a storm, and left such an impression on his mind that he thought nothing could efface.

Canal House, Maidstone, 25th March, 1872.

NEVIL LARGE.

[The Haunted House could not be satisfactorily investigated without time, perseverance, and appropriate mediumistic talent. We think our friends should, however, make a trial. The suggestion to invite Miss Fowler should not be overlooked. She is capable of doing the cause much good.—Ed. M.]

MR. HUDSON'S SPIRIT-PHOTOGRAPHS.

MR. BURNS,—DEAR SIR,—I beg to give you my experience on the subject of spirit-photography, and which you are welcome to publish if you think it might be useful to others.

On the 4th inst., about 4 p.m., I called on Mr. Hudson, photographer, 177, Palmer Terrace, Holloway Road, about a photo of myself, which had been in hand some weeks, and there met a total stranger to me, Mr. Herne, the celebrated medium, whose object (successful) had been to obtain a spirit-photo himself. Feeling much interest in the marvels of Spiritualism, I was introduced to Mr. Herne, who kindly consented to give me the advantage of his mediumistic powers, as I was about to sit for a portrait. I accordingly sat in front of a baize screen, and Mr. Herne stood behind the screen. The result was most astonishing, as the plate showed myself and a female figure to my right, standing out in bold relief, and dressed in a hat covered by a white veil, and a lace shawl drawn tightly in folds about the shoulders and body, the right arm bringing forward part of the dark drapery of the background. The face was turned towards me, reflecting a bright light on mine. On receiving a first proof of the plate, you may imagine the astonishment and delight that recognised and welcomed the figure and features of my late wife, who passed away about fourteen months since. The truth of this conviction is not based by yearning affection alone, but is confirmed by the judgment of family and friends. Whatever explanation might be given to the above facts by scientists or the advocates of Unconscious Cerebration, delusion, Psychic Force, &c., the result is to me a glory and a happiness which I would not exchange for all the science in the world, and which no one can take away.—I am, yours faithfully,

Lombard House, Bezley Heath, Kent, April 6, 1872. M. JONES.

Dr. Cargill, author of "Fairy Life and Fairy Land," writes, April 8:—"I went to Holloway on Saturday and got several excellent spirit-photographs." On Friday, we visited Mr. Hudson, with Charles Swan, the painting medium, from Aylesbury. There we found Mr. Slater, who had just been successful in obtaining a photograph with a spirit standing in front of him holding out drapery, so that only a small part of Mr. Slater's face and arm is visible. This is the most extraordinary case we have yet heard of, and shows that spirits can interpose themselves and render material objects invisible. At another sitting Mr. Slater obtained no picture, but a perfect blank—all background. We understand this extraordinary result has occurred several times in Mr. Hudson's practice. We would be glad to know what scientific photographers have to say about it. Mr. Slater obtained his picture without the aid of any other medium than himself. Afterwards Mr. Charles Swan sat, but no spirit appeared on the plate. We hear that later in the day Mr. John Jones attended, accompanied by Mrs. Guppy, and a spirit-photograph was obtained. Respecting this sitting we have received the following communication:—

Sir,—On Friday, the 5th of April, 1872, I went to Mr. Hudson, photographer, Palmer Terrace, Holloway Road, in consequence of several spirit-photographs of parts of figures having been taken there. The day was dull—the time half-past three p.m., and under test conditions, the only full figure, that of a female massed in drapery and sitting on the floor beside me, was produced. My likeness also was good (almost the only one taken during the past fifteen years).—I am, Sir, yours truly,

JOHN JONES.

Emmore Park, S.E.

P.S.—I have stated to Mr. Hudson that, under the circumstances, he is at liberty to print off copies for Spiritualists.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Please insert the enclosed list of "Psychic" cartes, on sale or view at Mr. Hudson's.

I leave you to make any comment thereon to your readers.—Your obedient servant,

SAM. GUPPY.

LIST OF "PSYCHIC" CARTES TAKEN BY MR. HUDSON, PHOTOGRAPHER, 177, HOLLOWAY ROAD.

- 1.—Taken March 4, 1872, No. 1, the first in England, Mr. Guppy with wreath and veiled figure.
- 2.—March 4, taken quarter of an hour afterwards, Mr. Guppy with another singular white figure.
- 3.—March 4, taken quarter of an hour after, of Mr. Guppy. Curious figure, after altering the curtains to admit of their opening.

- 4.—March 7, Miss Houghton, with spirit-figure and band, which Miss H. felt pressing her shoulder while taken.
 - 5.—March 7, taken quarter of an hour after, Miss Houghton, with spirit-figure, in which traces of face.
 - 6.—March 7, taken quarter of an hour after, Miss Houghton, with handle of dagger in points over her head.
 - 7.—March 14, Miss Houghton, with dim figure behind, and a white rabbit on her lap which the spirit brought from outside while she was being taken.
 - 8.—March 14, Miss Houghton, curious white figure behind her head.
 - 9.—March 14, Miss Houghton, with a hand over her head, the thumb pointing to a family ring on the third finger connected with a relative she lost at the wreck of the Carnatic.
 - 10.—March 20, Mr. Harrison, with a very distinct hand over his head.
 - 11.—March 20, Mr. —, with rose on his shoulder and traces of spirit-hand holding it.
 - 12.—March 25, Mrs. Guppy, little Tommy, and Katey.
 - 13.—March 25, Mrs. Guppy, ditto, in different attitude.
 - 14.—March 28, Miss Houghton, with willow palms in her hair.
 - 15.—March 28, Miss Houghton, with bright spirit-cross over her head.
 - 16.—April 1, Mr. Herne, with table and flowers in the air.
 - 17.—April 1, Miss Cook, entranced, spirit-figure.
 - 18.—April 1, Miss Kisingbury, with strange figure very bright.
 - 19.—April 3, Dr. —, with female figure, very remarkable.
 - 20.—April 3, Mr. Herne, with most remarkable figure.
 - 21.—Mr. Herne, with most remarkable female figure, the features and hair well defined.
 - 22.—Mr. Herne, with distinct spirit-figure of his brother, a beautiful specimen.
 - 23.—Miss Houghton, entirely obscured by a vested figure with flowers, singularly beautiful.
 - 24.—Miss Houghton and vested figure, curious.
 - 25.—Mr. Slater, optician, nearly covered by fine spirit-figure.
 - 26.—John Jones, Esq., with singularly bright spirit-figure and face.
 - 27.—Miss Cook, completely entranced, with figure in black, dress covered with something like white muslin over it.
- Any of the above may be had for 1s., or thirteen postage stamps, at Mr. Hudson's, or at the Progressive Library, 15, Southampton Row, London, W.C.

CHILDREN'S PROGRESSIVE LYCEUM.

[We intend occasionally to give information under this heading respecting the progress of these useful institutions, and we invite communications from those interested in their establishment.]

NOTTINGHAM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I feel you will agree with me that it is a source of deep pleasure to grasp the hand of one who has worked with you in a cause which you thoroughly believe is capable and destined to benefit, morally and physically, those around us. Such, I am pleased to say, has been our good fortune of late, as a hard worker—one who guided the helm, fearlessly and nobly, of our little Lyceum boat when it was first launched into the sea of bigotry and prejudice—has again, after some months' absence, come into our midst, and, with his characteristic zeal, has again taken the command of our little vessel, and will, I have no doubt, do his best to reach the harbour of success. I think, if you had been privileged to witness the "convention" of last Sunday, you would agree with me that I have rather understated his abilities than otherwise. He being a lover of vocal music, we were not so much surprised as delighted to find that he, with the aid of several members, was prepared to interest us with some fine singing. The songs were selected from a little book published for the use of "Bands of Hope."

I know you will appreciate the sentiment of the following verse, which was one of the many good "prayers" that were uttered that afternoon:—

"A brighter day will soon be here,
 Hurrah! Hurrah!
 Already many signs appear,
 Hurrah! Hurrah!
 The boys and girls throughout the land
 Are joining in a temperance band;
 And the day will come when Britain shall be free.
 Hurrah! Hurrah!"

The following was executed with great credit:—

"Oh! I'm a happy song bird, sober as you see,
 For pure cold water's the drink for me;
 So I take the sparkling water, drink it day by day,
 And make the woodland ring with my temp'rance lay.
 Oh, don't defy it—better, better try it,
 Water, pure water from the spring below—
 Better, better try it; better, better try it;
 Try it, sir—try it, sir, do."

Altogether, I think it was one of the most interesting afternoons we have witnessed for some time.

We cannot at present boast of any great numbers, for "Mrs. Grundy" yet holds her mighty power over those who move in "higher society," who are waiting for the thing to become more "respectable."

Trusting I have not trespassed too far on your space, I remain, sincerely yours,

JAS. ASHWORTH.

Nottingham, April 5th, 1872.

SUNDERLAND.—A correspondent writes: "We have got Massey's little work and Davis's Revelations in the Free Library."

A LADY CORRESPONDENT, whose house is afflicted with ghosts, cannot get a servant to remain with her, as the spirits even take hold of their hands, and otherwise molest them. The last one who tried the situation was completely lifted out of bed and laid on the floor, and immediately left. A domestic is wanted who is ghost-proof!

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scales of Subscriptions:—

| |
|--|
| One copy, post free, weekly, 1d.; per annum, 6s. 6d. |
| Two copies " " " 2d. " 10s. 10d. |
| Three " " " 3d. " 15s. 2d. |
| Four " " " 4d. " 17s. 4d. |

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

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

Wholesale Agents—F. PUGH, 20, Paternoster Row, London, E.C.; Curlicue & Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Mediums and Mediumship—Dr. Doddridge's Dream—The Melbourne Spiritists—The Spiritual Review—"Spiritualism Answered by Science"—Are the Stars Inhabited?—Transactions at the Spiritual Institution—Lines suggested on hearing of the Death of Mr. Jackson—Dalston Association of Inquirers into Spiritualism—Mr. Jackson's Decease—Mr. Massey's Lectures—Spiritualism at the Hall of Science—A Missionary Medium—Mr. Burns's Country Tour—The Spirit Messenger—A Seance with Harro and Williams—A Seance with Lottie Fowler—A Dark Seance with Miss Florrie Cook—Psychic Force Cartes de Visite—Spirit Photographs—Mind and Body—A Letter from a Roving Spiritualist—Spiritual Pantheism—Elder Frederick in his own Country—A Phantom Coach—Have you read the "Alpha?" &c., &c.

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

FRIDAY, APRIL 12, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, APRIL 14, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will deliver an address in the trance.

TUESDAY, APRIL 16, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, APRIL 18, Mdlle. Hue's Seance at 8. Admission 2s.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 12, 1872.

LECTURES ON SPIRITUALISM, BY GERALD MASSEY,

AT ST. GEORGE'S HALL, LANGHAM PLACE, LONDON.

We have now the pleasure of giving publicity to the following official information respecting Mr. Massey's forthcoming Lectures on Spiritualism:—

As the Secretary to the Committee of Management, N. F. Daw has the pleasure of announcing that Mr. Gerald Massey has accepted an invitation to deliver four lectures on Spiritualism; and Mr. Daw respectfully begs leave hereby to call the attention of all Thinkers and persons likely to be interested in the subject when treated in some of its highest aspects and most vital bearings by a lecturer of Mr. Massey's personal experience of the phenomena, literary ability, and poetic genius. The appeal of these lectures is not limited to any caste or sect; they are meant for the outcasts of many sects.

FIRST LECTURE,

SUNDAY AFTERNOON, MAY 12,

At Three o'clock precisely.

Subject:—"Facts of my own Personal Experience narrated and discussed, together with various Theories of the alleged Phenomena."

SECOND LECTURE,

SUNDAY AFTERNOON, MAY 19,

At Three o'clock precisely.

Subject:—"Concerning a Spirit-World revealed to the Natural World by means of Objective Manifestations; with a new Theory of the Tree of Knowledge of Good and Evil."

THIRD LECTURE,

SUNDAY AFTERNOON, MAY 26,

At Three o'clock precisely.

Subject:—"The Birth, Life, Miracles, and Character of Jesus Christ Re-viewed from a fresh Standpoint."

FOURTH LECTURE,

SUNDAY AFTERNOON, JUNE 2,

At Three o'clock precisely.

Subject:—"The Natural Ascent of Man; his Spiritual Development, and Need of Revelation now."

TICKETS FOR THE COURSE:—Specially Reserved Seats, 10s.; Reserved Seats for the Course, 5s.; Reserved Seats, Family Ticket, to admit four to the Course, 12s. 6d. May be had of the Secretary, N. F. Daw, Portman Chambers; J. Burns, 15, Southampton Row, &c.

PRICES OF ADMISSION AT THE DOORS:—Reserved Seats, 2s.; Back Seats, 1s. Doors open for each Lecture at Half-past Two o'clock.

Tickets and handbills are now ready, and volunteers are earnestly solicited to aid in giving publicity to this course amongst their friends, and otherwise act so as to secure overflowing and influential audiences.

CRYSTAL SEERS.

A friend of ours, who has of late paid a good deal of attention to the subject of crystal vision, sends us a few particulars. He says he always carries a crystal in his pocket, and whenever he finds a "likely person," induces him or her to "look in the glass." "You have no idea," he goes on to say, "what a great number of people there are affected by the crystal, and several of them have given evidence of incipient clairvoyance. As a rule, this, with active persons are seers, though the power does not always declare itself on the first occasion. Very few can see during rainy or rainy weather. The glass should be warmed at the fire and well polished before being put into the hand of the seer, who should face the window, grasping the crystal with the fore-finger and thumb of one hand. At first the seer generally beholds pictures of strange people, places, and things, which come and go rapidly. After many trials the seer obtains a command over these pictures, representations, and clairvoyant power begins to show itself. Then the seer can describe from whence articles are taken, or whence persons are resident. If a bone or fossil is tied with a handkerchief on the forehead, the seer will often, with great accuracy, give particulars relating to it. It is advisable that the glass should be polished and of egg shape, but the common glass letter-weight (with the coloured picture removed) will frequently serve the purpose. As a rule, persons who can see in the crystal are mediums for some manifestations, or would develop into trance-speakers. A capital method of forming a circle is to get together only those who have given evidence of some ability as crystal seers. Amongst them it is almost certain that a good medium will be found."

THE LATE MR. J. W. JACKSON.

The remains of our late friend were interred at Kensal Green on Saturday. The funeral was strictly private. The Rev. G. E. Porteous, who had experienced the friendship of Mr. Jackson in former years, very kindly attended and read the burial service, the sentiments contained in which very ill accorded with the intelligence and aspirations of the deceased. A few friends were attracted to the spot to present the last token of regard to one whom they respected and admired. So closed the earthly scene.

Spiritualists will naturally extend their speculations into the higher life. On Friday evening we had the satisfaction of receiving a short allusion to our translated friend from Tien-Sien-Tu, through Mr. Morse, at his usual weekly seance. The message was:—"We watched and attended our friend in his entrance into our sphere, and surrounded him with friends on his awakening to consciousness. He wishes us to express his feelings of thankfulness to those who were so kind to him. We refer to our friend J. W. Jackson."

We understand the spirit is in a very weak and debilitated state, consequent upon the severe nature of the illness which severed it from the body, and it will be some time before convalescence and freedom of action will be attained. This is an instance of the unspeakable privation entailed on those who have to be submitted to the very painful ordeal through which Mr. Jackson has passed. The price he has paid for the cause of truth ought to stimulate us all to renewed activities in the same path. It will be learned with pleasure that the exertions on behalf of Mrs. Jackson and the children are unabated. Active efforts are being made to secure some permanent benefit for the survivors, and especially to procure an efficient education for the little boy, who is a child of great promise. He is still at Mr. Bengough's, who has a very favourable opinion of his dawning talent. Mr. Jackson's worth may be learned in part from the very heavy manner in which he is appreciated in Glasgow, his former place of residence. The following letter from Mr. Nisbet, the printer of his works, is in addition to what we published last week:—

MY DEAR MR. BURNS,—I have received the following on behalf of Mr. Jackson's widow and children:—Mr. John Hay and Friend, £1; Mr. Wm. Burns, 10s.; Mr. M. Howatt, 10s.; Mr. B. Duguid, 5s.; Mr. H. Nisbet, jun., 5s.; Mr. John Thomson, 5s.; Mr. Baynes, 10s.; Mr. Alex. Graham, 10s.; Mr. Jas. Keightley, 10s.; Mrs. Arthur, Cumbernauld, £1; Miss Hay, 5s.; collected by Mr. Wm. Hay, Gallowgate, £6; Mr. Wm. Wilson, Lilybank Boiler Works, £1; Mr. Hugh Inglis, 10s.; Mr. Ellis, Coatbridge, £3 3s.; Dr. Whitelaw, Kirkintilloch, 10s.; Mr. J. Rae, Kirkintilloch, 2s. 6d.; Mr. J. Galbraith, 2s. 6d.; smaller sums, 2s.—£17 in all.

I have still a few promises, which, when I get, I will transmit.—I am, yours truly,
H. NISBET.
April 10, 1872.

The following subscriptions have been received at this office:—Sig. Damiani, £2; Dr. Baikie, £1 1s.; Mr. Everitt, £1 17s.; Mrs. Berry, £1; Mrs. Boucher, 5s.; Miss Dennys, 10s.; "A Friend," £1; "Widow's Mite," 10s.; J. Brown, Esq., £1 1s.; J. Sutherland, Esq., 10s.; Rev. J. Reid, 5s.; "J. M.," 10s.

MR. VOYSEY, in a laboured display of anthropomorphic superstition, offers a remarkably lame apology for "prayer and praise to God." By a puerile argument, he infers that God ought not to be outdone by the possessions of the human mind; hence he invests Deity with the vanity and egotism of conceited humanity offering copious libations of "prayer and praise" to appease or gratify the same. Mr. Voysey's Deity must be the most dependent being in the universe. We would suggest to Mr. Voysey that it would be much more instructive, and smell less of priestcraft, if he told his audience something of *themselves*, and from knowledge gained in that direction extend research into the realm of divine causation.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

| |
|---|
| One copy, post free, weekly, 1 ¹ / ₂ d.; per annum, 6s. 6d. |
| Two copies " " " 2 ¹ / ₂ d. " 10s. 10d. |
| Three " " " 3 ¹ / ₂ d. " 15s. 2d. |
| Four " " " 4d. " 17s. 4d. |

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

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curtice & Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James M'Geachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Mediums and Mediumship—Dr. Doddridge's Dream—The Melbourne Spiritists—The Spiritual Review—"Spiritualism Answered by Science"—Are the Stars Inhabited?—Transactions at the Spiritual Institution—Lines suggested on hearing of the Death of Mr. Jackson—Dalston Association of Inquirers into Spiritualism—Mr. Jackson's Decease—Mr. Massey's Lectures—Spiritualism at the Hall of Science—A Missionary Medium—Mr. Burns's Country Tour—The Spirit Messenger—A Seance with Herne and Williams—A Seance with Lottie Fowler—A Dark Seance with Miss Florrie Cook—Psychic Force Cartes de Visite—Spirit-Photographs—Mind and Body—A Letter from a Roving Spiritualist—Spiritual Pantheism—Elder Frederick in his own Country—A Phantom Coach—Have you read the "Alpha?" &c., &c.

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

FRIDAY, APRIL 12, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, APRIL 14, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will deliver an address in the trance.

TUESDAY, APRIL 16, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, APRIL 18, Mdlle. Hue's Seance at 8. Admission 2s.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 12, 1872.

LECTURES ON SPIRITUALISM, BY GERALD MASSEY,

AT

ST. GEORGE'S HALL, LANGHAM PLACE, LONDON.

We have now the pleasure of giving publicity to the following official information respecting Mr. Massey's forthcoming Lectures on Spiritualism:—

As the Secretary to the Committee of Management, N. F. Daw has the pleasure of announcing that Mr. Gerald Massey has accepted an invitation to deliver four lectures on Spiritualism; and Mr. Daw respectfully begs leave hereby to call the attention of all Thinkers and persons likely to be interested in the subject when treated in some of its highest aspects and most vital bearings by a lecturer of Mr. Massey's personal experience of the phenomena, literary ability, and poetic genius. The appeal of these lectures is not limited to any caste or sect; they are meant for the outcasts of many sects.

FIRST LECTURE,

SUNDAY AFTERNOON, MAY 12,

At Three o'clock precisely.

Subject:—"Facts of my own Personal Experience narrated and discussed, together with various Theories of the alleged Phenomena."

SECOND LECTURE,

SUNDAY AFTERNOON, MAY 19,

At Three o'clock precisely.

Subject:—"Concerning a Spirit-World revealed to the Natural World by means of Objective Manifestations; with a new Theory of the Tree of Knowledge of Good and Evil."

THIRD LECTURE,

SUNDAY AFTERNOON, MAY 26,

At Three o'clock precisely.

Subject:—"The Birth, Life, Miracles, and Character of Jesus Christ Re-viewed from a fresh Standpoint."

FOURTH LECTURE,

SUNDAY AFTERNOON, JUNE 2,

At Three o'clock precisely.

Subject:—"The Natural Ascent of Man; his Spiritual Development, and Need of Revelation now."

TICKETS FOR THE COURSE:—Specially Reserved Seats, 10s.; Reserved Seats for the Course, 5s.; Reserved Seats, Family Ticket, to admit four to the Course, 12s. 6d. May be had of the Secretary, N. F. Daw, Portman Chambers; J. Burns, 15, Southampton Row, &c.

PRICES OF ADMISSION AT THE DOORS:—Reserved Seats, 2s.; Back Seats, 1s. Doors open for each Lecture at Half-past Two o'clock.

Tickets and handbills are now ready, and volunteers are earnestly solicited to aid in giving publicity to this course amongst their friends, and otherwise act so as to secure overflowing and influential audiences.

CRYSTAL SEERS.

A friend of ours, who has of late paid a good deal of attention to the subject of crystal vision, sends us a few particulars. He says he always carries a crystal in his pocket, and whenever he finds a "likely person," induces him or her to "look in the glass." "You have no idea," he goes on to say, "what a great number of people there are affected by the crystal, and several of them have given evidence of incipient clairvoyance. As a rule, thin, wiry, active persons are seers, though the power does not always show itself on the first occasion. Very few can see during misty or rainy weather. The glass should be warmed at the fire and well polished before being put into the hand of the seer, who should face the window, grasping the crystal with the fore-finger and thumb of one hand. At first the seer generally beholds pictures of strange people, places, and things, which come and go slowly. After many trials the seer obtains a command over these pictorial representations, and clairvoyant power begins to show itself. Then the seer can describe from whence articles are taken, or whom persons are resident. If a bone or fossil is tied with a handkerchief on the forehead, the seer will often, with great accuracy, give particulars relating to it. It is advisable that the glass should be polished and of egg shape, but the common glass letter-weight (with the coloured picture removed) will frequently serve the purpose. As a rule, persons who can see in the crystal are mediums for table manifestations, or would develop into trance-speakers. A capital method of forming a circle is to get together only those who have given evidence of some ability as crystal seers. Amongst them it is almost certain that a good medium will be found."

THE LATE MR. J. W. JACKSON.

The remains of our late friend were interred at Kensal Green on Saturday. The funeral was strictly private. The Rev. G. R. Porteous, who had experienced the friendship of Mr. Jackson in former years, very kindly attended and read the burial service, the sentiments contained in which very ill accorded with the intelligence and aspirations of the deceased. A few friends were attracted to the spot to present the last token of regard to one whom they respected and admired. So closed the earthly scene.

Spiritualists will naturally extend their speculations into the higher life. On Friday evening we had the satisfaction of receiving a short allusion to our translated friend from Tien-Sien-Tai, through Mr. Morse, at his usual weekly seance. The message was:—"We watched and attended our friend in his entrance into our sphere, and surrounded him with friends on his awakening to consciousness. He wishes us to express his feelings of thankfulness to those who were so kind to him. We refer to our friend J. W. Jackson."

We understand the spirit is in a very weak and debilitated state, consequent upon the severe nature of the illness which severed it from the body, and it will be some time before convalescence and freedom of action will be attained. This is an instance of the unspeakable privation entailed on those who have to be submitted to the very painful ordeal through which Mr. Jackson has passed. The price he has paid for the cause of truth ought to stimulate us all to renewed activities in the same path. It will be learned with pleasure that the exertions on behalf of Mrs. Jackson and the children are unabated. Active efforts are being made to secure some permanent benefit for the survivors, and especially to procure an efficient education for the little boy, who is a child of great promise. He is still at Mr. Bengough's, who has a very favourable opinion of his dawning talent. Mr. Jackson's worth may be learned in part from the very hearty manner in which he is appreciated in Glasgow, his former place of residence. The following letter from Mr. Nisbet, the printer of his works, is in addition to what we published last week:—

MY DEAR MR. BURNS,—I have received the following in behoof of Mr. Jackson's widow and children:—Mr. John Hay and Friend, £1; Mr. Wm. Burns, 10s.; Mr. M. Howatt, 10s.; Mr. D. Duguid, 5s.; Mr. H. Nisbet, jun., 5s.; Mr. John Thomson, 5s.; Mr. Baynes, 10s.; Mr. Alex. Graham, 10s.; Mr. Jas. Keighley, 10s.; Mrs. Arthur, Cumbernauld, £1; Miss Hay, 5s.; collected by Mr. Wm. Hay, Gallowgate, £6; Mr. Wm. Wilson, Lilybank Boiler Works, £1; Mr. Hugh Inglis, 10s.; Mr. Ellis, Coatbridge, £3 3s.; Dr. Whitelaw, Kirkintilloch, 10s.; Mr. J. Rae, Kirkintilloch, 2s. 6d.; Mr. J. Galbraith, 2s. 6d.; smaller sums, 2s.—£17 in all.

I have still a few promises, which, when I get, I will transmit.—I am, yours truly,
H. NISBET.
April 10, 1872.

The following subscriptions have been received at this office:—Sig. Damiani, £2; Dr. Baikie, £1 1s.; Mr. Everitt, £1 17s.; Mrs. Berry, £1; Mrs. Boucher, 5s.; Miss Denny, 10s.; "A Friend," £1; "Widow's Mite," 10s.; J. Brown, Esq., £1 1s.; J. Sutherland, Esq., 10s.; Rev. J. Reid, 5s.; "J. M.," 10s.

MR. VOYSEY, in a laboured display of anthropomorphic superstition, offers a remarkably lame apology for "prayer and praise to God." By a puerile argument, he infers that God ought not to be outdone by the possessions of the human mind; hence he invests Deity with the vanity and egotism of conceited humanity offering copious libations of "prayer and praise" to appease or gratify the same. Mr. Voysey's Deity must be the most dependent being in the universe. We would suggest to Mr. Voysey that it would be much more instructive, and smell less of priestcraft, if he told his audience something of *themselves*, and from knowledge gained in that direction extend research into the realm of divine causation.

Perhaps if Mr. Voysey did so, he would not have such a large congregation, for ignorance is always anxious to rattle its empty skull against problems about which it can come to no satisfactory conclusion. We are sorry to see that Mr. Voysey, with all his successful struggles as to the paint and trimmings on his theological idol, is still in essence and actuality, to all intents and purposes, a "priest," of which tribe the world is sick and sorry. He is so because he labours on *God's* behalf—not on *man's*. His institution is for the public "worship of God," which, however metaphysical, learned, refined, and subtly stupid it may be, is simply a nineteenth-century form of Fetishism. Mankind want knowledge about their own being—the laws of their nature and how to observe them, which is the sum and substance of religion. All those, including Mr. Voysey, who raise other issues, are but feeble friends of human progress.

MR. BURNS'S TOUR IN THE NORTH.

Our energetic and intelligent friends at Sowerby Bridge are anxious that their brother Spiritualists in the district around should come forward on Sunday and countenance the first public demonstration of Spiritualism on the same scale which has occurred in the town. It should be remembered also that the meetings take place in furtherance of the Children's Lyceum, and that any assistance rendered will be of lasting value in promoting the interests of that institution. Visitors from a distance may be accommodated with what they require at Mr. S. Chapman's Temperance Rooms, quite near to the Hall. The Lyceum will perform their exercises in the morning. At 2.30 Mr. Burns will speak on "Desire Spiritual Gifts," and at 6.30 on "If a Man Die, shall he Live Again?" Admission to each meeting, 4d. and 2d. We would be glad to see the Lyceum meeting in the morning take place in the Town Hall, and then visitors could be present in any number, and be stimulated and go and do likewise in their respective localities.

Mr. Burns's meetings at Bishop Auckland are as follows:—In the Mechanics' Hall, Monday evening, "TEMPERANCE AS AN AID TO RELIGION; illustrating the bearings of the present life upon the future, and adducing much practical information for securing health of body and happiness of mind." On Tuesday evening: "SPIRITUALISM AND SCIENCE. The facts of Spiritualism and their signification; what scientific men think about them; what the Dialectical Society discovered about Spiritualism; Psychic force; the theory of Spiritualists and the science of Immortality." On Wednesday evening: "SPIRITUALISM AND THE BIBLE, a review of the methods and teachings of the patriarchs, prophets, and apostles; the life and teachings of Jesus; the principles and practice of the Apostolic church with reference to the present influences agitating the religious world." Admission, 6d. and 3d.

On Thursday and Friday evenings, Mr. Burns will lecture at Witton Park, and possibly in Liverpool on Monday and Tuesday week.

THE MISSIONARY MEDIUM.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I noticed with pleasure your article in the last issue of the *MEDIUM AND DAYBREAK*, headed "A Missionary Medium," accompanied by a letter from Mr. R. Johnstone proposing "to raise a fund to assist Mr. Wallace to visit existing circles in the country." As I perfectly agree with you and the writer of the letter, believing that Mr. Wallace will prove a most useful agent in furthering the cause of Spiritualism by his honesty of character and excellent qualifications as a medium, I write to request you will put my name on your list for £2 in aid of the fund, and hope that Spiritualists will not fail, on this occasion, to lend their aid, however small the donation may be, to spread the good tidings of Spiritualism throughout the country.—I remain, dear Sir, yours truly,

H. BIELEFELD.

208, Euston Road, 8th April, 1872.

[We shall be glad to have a definite promise from Mr. Johnstone and all who take an interest in this effort. The next demand is expected from those who can avail themselves of Mr. Wallace's services. He is prepared to attend investigators for an evening, for a week, or any other convenient period. Address Mr. Wallace, 105, Islip Street, Kentish Town.—ED. M.]

FOREIGN CORRESPONDENCE.

MY DEAR BURNS,—This grand old city, with almost a tropical clime and with such a mixture of languages, races, and religions, from the "Hodoos," or dancing negroes, and Chinamen, to the infallible Jesuits and priests in their monstrous and showy cathedrals, has been the arena and field of labour of J. M. Peebles, who has been sowing the seeds of harmony and love, i.e., the principles of the spiritual philosophy.

As the fruits of his teachings we anticipate a bountiful harvest. Already many circles have been organised for spirit-communication, and scores are investigating with happy results.

There are several good mediums in the city, and they are doing a good work. Mrs. Rice is giving seances for physical manifestations. Mrs. Bowen and Mr. Howe are also waiting on the public.

The Davenport Brothers are here, but soon contemplate a trip through the North.

Mr. Peebles aided in the development of several mediums while here, and had some splendid subjects of psychology. Mr. Hutchinson in particular was made to preach all kinds of theology, from "hell fire" to universal salvation. He was also made clairvoyant, so that he described and saw spirits to the satisfaction of several.

Mr. Peebles contemplates taking a class of young men and disciplining them in the spiritual theology next summer. He is peculiarly fitted for this work, and those who are fortunate enough to join his class will enjoy a rich intellectual treat.

Maneova Hall was crowded on Sunday evening, during Mr. Peebles's course, and last evening the following resolutions were passed unanimously:—

"Whereas, J. M. Peebles, of Hammonton, N.J., has since March last lectured to the Spiritualists of New Orleans three months—one in April and two recently—edifying and instructing us in the principles of the spiritual philosophy; and, whereas, his method of bringing these progressive truths before the public mind has been so

tempered with charity and fraternal kindness as to meet with a cordial reception from Spiritualists and a tacit approval even of inquiring sectarians; therefore—

"Resolved, That a vote of thanks be tendered him for his outspoken utterances in behalf of mediumship, mediums, the spiritual phenomena, and the harmonial philosophy in all its practical bearings.

"Resolved, That we but utter the sentiments of Southern Spiritualists generally, when we cordially invite Mr. Peebles to return again to break to us the bread of life and point us to fountains of living waters, promising him our hearty co-operation.

"Resolved, That we recommend him to all localities and societies where there is a due appreciation of organisation, order, and harmony, as necessities for the better dissemination of the truths connected with Spiritualism, and the social and fraternal relations growing out of them.

"Resolved, That copies of these resolutions be furnished to the Spiritualist papers of this country, and the *Medium and Daybreak* of London.

"Capt. John Grant, M.F., Hyer; Dr. J. W. Allen, Spencer Field, Committee."

New Orleans, La., January 29, 1872.

ON WEDNESDAY evening another well-attended meeting took place at the Spiritual Institution, N. F. Daw, Esq., in the chair, to hear a paper by Mr. Burns on "Some of the Conditions of Physical Mediumship." An interesting discussion ensued, but of the paper and what followed we shall not speak at present, as the proceedings may appear in another form. Afterwards, the suggestion for establishing "The British Association of Spiritualists" was discussed. A sub-committee reported the result of their labours. It was first considered expedient that a committee should be formed to conduct conferences, and bring the Spiritualists of London together; but it resulted in much larger plans, which indicated that the new association would undertake the superintendence of Spiritualism generally throughout the kingdom. Mr. Clark set forth at length the objects of the new organisation. Mr. Burns objected to centralisation. He thought local committees of great use; but if a party made itself an employer of other people's energies, a system of officialism would be the result. The proposed society did not seem to have any available working power within itself, hence it would have an artificial and bolstered-up existence based upon the talents and funds of others. He did not know till then that he had such a lodger on the premises, and thought the existence of competitive institutions would drain the funds from existing agencies, which were at present not adequately supported. If they could form a committee which would raise £500 a year for the benefit of the Spiritual Institution and the support of the Spiritual literature, then he could see wisdom in the effort. After some remarks from Mr. Shorter and others, Mr. Burns observed that he did not believe in a "committee of one," or the dictatorship of himself or any other party. He thought a general association would yet come into existence, but it must do so with friendly reference to existing agencies, and not in competition with them. Since he identified himself with the movement, organisation had gradually progressed, till now there were numerous efficient societies at work in London and the provinces, and through the press they were kept in constant communication. All this had been done without centralisation, and in the utmost freedom. Workers were wanted, not talkers—servants, not leaders. Mr. Shorter thought the effort should be limited to some specific purpose, like the holding of conferences, and let it expand with the progress of events. This was different to the plan now proposed, which seemed of too general and impractical a character. The discussion of the subject will be resumed on Wednesday evening week, after the reading of Mr. Morse's paper on "The Several Degrees of Psychological Mediumship, with a few Personal Experiences."

MADAME HUET'S SEANCES.—We have had a very favourable account of this lady's mediumship forwarded, referring to a seance recently held at 39, Duke Street, Grosvenor Square. Many good tests were given. We are glad to observe that Mrs. Berry has, with her customary generosity, extended her patronage to Madame Huet, and will attend and conduct the seances weekly at the Spiritual Institution. The evening is also changed from Wednesday to Thursday. This medium is a stranger amongst us, and her merits are not at all understood or appreciated, but we hope she will be better known in the future, and not have to return to Paris, where she has for years been highly valued as a medium, without receiving in this country that recognition which every honest worker in our cause deserves.

MR. RUSSELL'S beautiful trance-address produced a very pleasing impression at the Cavendish Rooms on Sunday evening. The audience was larger than usual. This is the first time a provincial medium has thus officiated in London, and it marks a stage in the progress of Spiritualism. It was also the first time Mr. Russell spoke before a public audience, and afforded no idea of what he may be able to accomplish after more experience. An outline of his address may be found elsewhere. Mr. Morse will again occupy the platform on Sunday evening.

MRS. BERRY'S paper on her experiences as a Spiritualist will appear in *Human Nature* for May. Also a Helio-type copy of a very artistic and humorous drawing by the spirit of Hogarth, through Charles Swan, the Aylesbury Drawing Medium.

A CONTRIBUTION in aid of Mr. J. H. Powell.—A "Friend," 20s. We call the attention of our London readers to the announcement of Mrs. Powell's seance in our advertising columns.

WE HEAR that a new supply of mediums now attend Mr. Wade's Spiritual Hall at Bowling, and that there is a general revival of the cause in the district.

A. J. BALDWIN, MOORGREEN, NOTTS.—You should make the acquaintance of the Nottingham friends. Mr. J. Hitchcock, 64, Marple Street, will be most happy either to hear from you or see you.

THE very interesting paper by a lady, read at the same meeting with Mrs. Berry's paper, will appear in the *Spiritual Magazine* for May.

MR. JOSEPH NELSON writes encouragingly as to the progress which Spiritualism is making around Darlington.

THE *Illustrated Police News* treats its readers to a humorous and fanciful account of a seance at New York.

MR. D. D. HOME is said to be in London for a few days.

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.]

April 5th.

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

Q. It is asserted by an experienced Spiritualist, who states that he has been so informed by spirits of both Unitarian and Trinitarian views, that spirits who believe in Jesus Christ as being "very God," and not simply a man like ourselves are thereby elevated in their position in spirit-life, being clothed in light, the brightness of which is visible to their fellow-spirits; while those who deny this doctrine, such for instance as the author of "The Alpha," are not able to take so elevated a position, to live in such bright light, and are often desirous of undoing the attempts they made while on earth to prove the falsity of this doctrine. It is said that the above-named author, Dennys, has stated this through a medium since his entrance into spirit-life. What is your experience in this matter? and have you had any intercourse with Dennys?—A. Let us first define the broad general principle whereupon your query is based. Is or is not God a respecter of persons in regard to their beliefs? or, in other words, does the belief of an individual determine his spiritual position after death? We answer emphatically, No! Beliefs have nothing to do with the location of the soul. Actions alone make the soul. Hence we find that the position of the disembodied is ever in relation to their past life and actions. So far as the actual position of those who hold diverse views is concerned, we may answer that many of them gain harmony, quiet, and peace in these peculiar forms of belief; but it is only an appearance, not a reality, and has to be followed by deeper investigation and further progress. They rest on their oars for a while and float with the stream, thus presenting to the eyes of the seer that appearance which they use in support of their theories. With the author of "Alpha" (Dennys) we have had intimate acquaintance; and so far as we know, up to the present time he sees no reason why he should retract one word uttered in the afore-mentioned book. We believe him to be high and exalted, because in all he did he made use of the intellect God gave him, and preached that which he knew. His surroundings are beautiful and harmonious; his companions and associates, like himself, revelling in truth. Hence we can but repudiate the assertion, and maintain that he still retains his belief rather than otherwise.

Q. How did the assumed recantation come into the circle?—A. Because of the very positive way in which the minds of the circle held the theory embodied in the recantation. The spirit endeavouring to communicate through such an atmosphere would necessarily have the ideas infused into it transformed into the shape peculiar of the minds of the sitters.

Q. Spirit-communication, then, must be a very uncertain matter?—A. Occasionally, yes; when the sitters are ignorant of the laws of spirit-communication, and act contrary to the requirements of the case. If an enlarged knowledge and love of truth prevailed on both sides, then spirit-communication would be as satisfactory as any other form of human intercourse, as it is already in many instances.

Q. All observers of social life must be aware that it is a very common occurrence for individuals, not at all worthy specimens of human nature, to succeed in a worldly sense; commonly speaking, they have luck on their side. On the other hand, some persons, however earnest and well-meaning, cannot accomplish their object; everything seems against them; they always feel like "pulling against wind and tide." To what can such a perverse state of things be attributed? what are the essential conditions of "luck," so-called? and what the causes of success and ill-success severally of the class of individuals described?—A. First, it points inevitably to the one conclusion, that, in spite of all the boasted philosophy of the nineteenth century, might is the triumphant power which holds the shrine at which all worship. The position achieved by those who are not bright specimens is chiefly built up by frauds which higher minded men could not submit to. The baser specimens do not avoid those mean circumstances and actions which enlarge their influence, and hence build up material wealth. Having acquired money, they are able to exercise authority and power, for money, not love, governs the world. Others, the nobler, fail to draw around them the material methods whereby they can propagate their interior aspirations, hence the weaker always go to the wall. We have to consider another fact. The amount of influence that humanity exerts over itself is so stupendous that, were it realised, the tables would be turned. Let it be the consolation of those who are true that they cannot come in contact with the most debased without leaving a portion of their goodness behind them—that they must leave their impression wherever they go. Ultimately, when the forces of love and friendship shall exert their due influence, humanity will come to respect that which is highest. The principle of love shall exceed the desire for worldly wealth, and all shall seek intellectual distinction rather than personal ostentation. Then the millennial age shall have come.

Q. Two children about four and a half years old sleep in the same bed; they have been telling what they see or dream in the night; the one sees all kinds of animals and ugly-shaped children dressed in red; the other sees everything beautiful—little girls and boys dressed in white, with flowers and music. I should like to know if the objects are spiritual and in the room, and, if so, how is it they do not see the same?—A. The imagination is a tricky servant of the human intellect, and inasmuch as the human organisation affects all the mind's operations, this faculty and even spirit-impressions are also subjected to its influence. So our children may each have visions in the night, but their imaginations may be excited by some trifling cause, resulting in varied scenes passing before the mind's eye. The tablet of the mind of one may be in discordance, and the scenes may be disturbed, while that of the other may be peaceful and harmonious, resulting in beautiful forms and appearances. Of course we cannot give an absolute answer without personal inspection.

WILLIAM RICHARDSON.

While giving this communication the medium leaned forward with his arms resting upon his thighs, and spoke with a kind of blithe humour. "Folks often ask after me, and wonder what has become of me. You know in country places everybody's business is that of their neighbours; and when anyone dies the good folks all speculate as to whether the deceased has gone to heaven or hell. One's own family, too—one's blood relations—are anxious, and sometimes their anxiety is divided as to whether the departed has gone. I am honest in saying that at present I have gone to neither. Before I came here (the seance) I was in what is called the spirit-world. It is not for me to trouble you with a description of that country. Suffice for me to say it is bright and beautiful beyond comparison with this natural world. Being fond of trees and flowers, and all forms of vegetation, I experienced ineffable pleasure in coming in contact with such life. In January of last year I was taken ill; I cannot easily catch cold. I caught it and died. My property was divided by my two brothers and sister—Joseph, Charles, and Mary. This matter has all been put straight, and I am satisfied. I am happy and contented where I am, and certainly I have very little, if any, desire to come back again if I could. My name was William Richardson; my farm was named Belton Ashes, at a place called Belton, in Lincolnshire."

OUR FATHER WHO IS IN HEAVEN.

OUTLINE OF A DISCOURSE DELIVERED IN TRANCE BY MR. H. R. RUSSELL, OF KINGSTON-ON-THAMES, IN CAVENDISH ROOMS, MORTIMER STREET, LONDON, ON SUNDAY EVENING, APRIL 7, 1872.

INVOCATION.

O thou Infinite Mystery! God of all Creation! whom we call—Our Father who is in Heaven! We pray that thou mayest so manifest thy presence amongst us this evening, that we, by our humble and imperfect ministrations, may tear aside the material veil, that thou mayest be seen in all thy glory. Help us, we humbly beseech thee, that thy servants may rejoice in thy presence.

Before he can render appropriate treatment to the subject of the evening, man must know himself. God is manifest alone in his creation, and man has no other means of knowing the Creator. But God is more especially manifested in man—the divine, for each human soul is a portion of the divinity. We know that spirit is allied to matter in every atom of creation. The torpid earth changes by gradual steps into the various links of creation leading up to man, the consummation. To see God in his works gives a new aspect to creation, and to find the Creator in the deeper and holier recesses of our nature gives a more exalted view of the character of man. Our eternal relation to the Deity is demonstrated by the fact that his presence animates each one of us, and now, as throughout all eternity, the One God has given us the knowledge of His manifold attributes of wisdom, love, and power, beneath, above, and around man, but more especially within him.

There is less mystery attached to knowing God than is popularly supposed. Those who seek Deity with preconceived and superstitious notions are disappointed in their search. Their vision is filled with dreamy phantoms of the imagination which may please for a time; but no theological conceptions will stand in place of true knowledge of God in nature and purity of life. The pure of heart shall see God; and it is not worth while to lay aside the many superfluities and vanities with which our lives are encumbered, and go forth unfettered to gain a knowledge of what we in spirit are, and aspire to attain it? History records many examples of the divine nature shining resplendently through humanity, in such pure souls as Jesus of Nazareth, devoting their whole lives to the work of applying truth to the necessities of their fellow-men. His true character is, even to this day, very little understood, but his name is written with angel-fingers on the scroll of fame, and his footprints mark out the path which leads to Nature's God. Jesus led a pure life, which He devoted to the public good and the reformation of mankind, and no soul following in his footsteps can ever be disappointed. Such pure souls can exclaim, "I and my Father are one;" and what feeling the influence of the God-spirit within Him, then indeed was God manifested in Jesus; and why not in each one before us? In thinking of God, take away the veil of materiality with which we enshroud Him. He is not afar off—not a great man—not an angel of light; but He interpenetrates all the works of creation. Know his laws, and realise them in your lives with purity of purpose, and God will be manifested in you.

In the olden time one desired to see evidences of God's presence. He found Him not in the storm, in the earthquake, nor in the fire; but a still small voice whispered within, and lo! God was there. This was the whisper of the inner man—the divine spirit within him—God manifested in the flesh.

There is much to be done before man can realise this divine presence. It is a work of time—a labour of love. Look at the seething masses and the sources from whence they draw their pleasures and passions, leading to dissipation, suffering, and remorse. Man is afraid to face the destiny of which he is ignorant, and drowns his timid care in evanescent enjoyments, which multiply his misery. His first remedy is popular education, which should be introduced into the homes of the poor. The daylight of demonstrable knowledge should be allowed to stream spontaneously into the mind of every child, undiluted by religious bias. Then, indeed, would old things pass away, and all become new. New tastes, new thoughts, a love of the beautiful, the true, and the holy would follow a knowledge of the ways of life. Such is the simple beginning, though far from the goal sought. But change is eternal in matter around us, and shall we not affirm the same of spirit? Every new idea elevates the recipient to a higher spiritual plane. When we tell you of immortal life by the humble rap or movement of the table, we prepare you for impressions on your mental organism. This gives new thoughts and aspirations, and thus we gradually draw you upwards with ourselves as we from time to time attain to higher planes of existence. This is the grand revelation of the spirit-world, and we call upon you to be in harmony with it, to go forth amongst the less progressed and uneducated of your kind, and sickness and health minister knowledge and consolation, as it may be in season.

Are you satisfied that you are doing the will of your Father, and that you can call Jesus your dear brother in the love of humanity? The Creator is alone the God of those who strive after perfection and duty. Man is the organism, God the spirit of humanity. Man is his own saviour. By listening to the voice of the spirit within him, he strives to gain knowledge, and redeems himself from ignorance; he follows purity, and saves himself from error; and by harmonising his external life with his internal promptings, he actually becomes perfect, as our Heavenly Father is perfect. Follow truth even to the cross. What matters it if we suffer? It is a glorious purification from earth's impurity and selfishness. Every tear shed here is a glorious gem in the crown hereafter. As we cross the silent river angels lead to higher teachers—to more exalted positions near the Father's footstool. Man is always dying—throwing off that which is of no more use to him in his upward course. Man progresses continually in the spirit-world, and as he expands inwardly he is said to be in various spheres, which are defined by the amount of knowledge he has attained. And what is the heaven of heavens? It is the association of those bright ones who have passed the intervening stages of existence, and realise the fulness of the Father's presence, and that they are one with Him.

MR. JACKSON'S DEATH.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Your leading article on Mr. Jackson surely does injustice to the cause of Spiritualism. We look for "doomed" men and men "resigned to their fate" (death) in orthodox religious papers; but surely with such a man as Mr. Jackson, whether in the body or out of the body, "all is well for ever." How many a life only half lived out—according to the measure of days—is seen to be rounded and complete by those who live and love and work beyond this state of existence! "Out of the depths" is a very old experience in the history of noble souls. Why it should be so we may not understand; yet if Spiritualists know anything, surely it is that in the death of such as Mr. Jackson they see only the accomplishment of fairer conditions for the acting out of life.—Truly yours,
S. A. B.

[There is no one but regards the extension of physical existence otherwise than as a desirable blessing, especially those who, with fulness of bodily and mental vigour, have the prospect before them of working on for many years for the accomplishment of their aims and the support of a dependent family. A premature—nay, a violent death is to every mind "a doom," if there is any meaning to the word at all. In fact, nothing worse can befall a man than the forcible transportation of his spirit to another state of existence, and we protest in the strongest manner against any theory which would support an opposite view. The laws of man's nature demand that he shall live in such harmonious conditions as shall enable him to fully mature his existence on earth and peacefully pass away. Such is the right of every human being—such is the will of God. To admit the existence of expediences in violation of eternal law is a mischievous doctrine. To such occurrences the term "fate" may be applied. That a good may come out of evil we admit; but it would be still a higher good if the evil had been averted by intelligent forethought. The world has rung for eighteen hundred years with laudations on Jesus who suffered a few hours on the cross. Mr. Jackson suffered for weeks. From the beginning of his attack he literally took no food; and even the intense sufferings consequent were as nought compared with the thought of leaving a small family without a provider. Our late friend was literally slain by the indifference which the world paid to the claims of his position. Do not, then, let us congratulate ourselves on having starved the man to death; and if we cannot help him now, let us see that we do not commit the same crime in respect to other workers left behind. Spiritualism, as it appeals to us, teaches the preservation of life rather than such a painful and preventible translation as our better-deserving friend has experienced. If any of our readers think that a similar exit would be an advantage to them, let them try it on themselves. Their innate sense of the duties of existence will happily avert such a resolution.—Ed. M.]

PUNCH PUNCHED.

We are certain of one of two things—the editor of *Punch* is either a fool or he does not pay for his contributions. No person possessed of "wit" would pay for the rubbish he publishes weekly, and none but a beggared-out editor would have the mean audacity to print it, even if had for the picking up in Fleet Street. Here is a specimen we have the unsophistication to suppose is intended to make people laugh, but at whom we are at a loss to know, for we cannot distinguish whether the author of the paragraph or the editor who used it is the greatest ass:—"Soul and Shoe.—An 'Eminent Spiritualist' writes that the means by which tables are caused to make noises are what he calls 'Psychics.' Is this a misprint for 'sly kicks'? If so, the Eminent and Mr. *Punch* are agreed" (*vide Punch*, March 16, 1872). Please note the astounding discovery above recorded—tables "make noises!" How strange! a greater miracle than spirits making noises. But more perplexing still, they are caused to make noises by means of implied kicks. Then, if so, the tables do not make the noises at all, but the operator, the cause, the truculent foot, or implied spirit really does so. We are glad to be able to exonerate wooden furniture from the consequences of an *auto da fé* or punishment for trickery, well knowing what havoc would therefrom ensue amongst the heads of many of the opponents of Spiritualism.

MR. CAMM, of Quorndon, reports:—"We have had of late a local Dissenting preacher and his family attending the meetings at my house, and the society to which he belongs are about to expel him for his heresy." And such is the spirit of Christianity! the very same principle which crucified Jesus. Owing to the progress of civilisation, no more hurtful form of persecution is possible, for which we have not to thank the Church, but the natural growth of man in spite of religious institutions to the contrary. And yet we have some servile traitors of the truth who would have Spiritualism be very careful not to offend these wolves or expose the horrid superstitions which are the basis of their uncharitable conduct. We hope our Dissenting friend will pluck up courage. If he is worth his salt, he can get a better job to teach the truth than to preach an antiquated mythology which originated in the barbarous ages of the past.

"I AM getting used to sneers and arguments now, and, to tell you the truth, rather like them than otherwise. I have been many times surprised to find that those from whom I expected the most persecution have turned out either friends or neutrals. The fact is daily brought home to me that Spiritualism is making rapid strides." Such is the experience of a new soldier in the cause. Press on, you timid ones! by hiding under your fears you place yourselves beyond self-respect and happiness. True enjoyment only comes from fearlessly doing our duty.

A SAUCY CORRESPONDENT propounds the following queries in a P.S.: Do you know anything about Mr. T. L. Harris? I heard he had deserted his community. I see Mr. Laurence Oliphant's name among the "fashionable marriages" in the *Daily Telegraph*. Perhaps he is tired of digging "taters," and sighs for the "flesh-pots of Egypt." [We can afford no information, but suggest that it is likely there is a species of indigestion in the social functions as well as the digestive, and that abstinence may work miracles in the way of a cure. We wish Mr. O. happiness in his new relation.—Ed. M.]

SEANCES IN LONDON DURING THE WEEK.

- SATURDAY, APRIL 13, 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, APRIL 14, Mr. Cogman's Seance, 22, New Road, E., at 7.
- MONDAY, APRIL 15, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
- TUESDAY, APRIL 16, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7. Seance at Mrs. Maine's, 321, Bethnal Green Road.
- WEDNESDAY, APRIL 17, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, APRIL 18, 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, APRIL 12, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
 - SUNDAY, APRIL 14, 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. 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 15, 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 16, 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, APRIL 17, BOWLING, Spiritualists' Meeting Room, 8 p.m. HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson. MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
 - THURSDAY, APRIL 18, 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.
- HUDDESFIELD—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.
- KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
- LANDPORT—F. FOORD, 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.
- MARLEYBONE—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 Road. WAPLINGTON, 61, Alfreton Road, New Radford.
- PADDINGTON—T. WHITTINGHAM, Newsagent, 60, Church Street, Edgware Rd.
- STOKE-ON-TRENT—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.
- SOWERBY BRIDGE—ALFRED ASHWORTH, Newsagent.
- WHITECHAPEL—R. COGMAN, 22, New Road.
- WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.

WORKS BY J. W. JACKSON, M.A.I.

ON MAN, CONTEMPLATED PHYSICALLY, MORALLY, INTELLECTUALLY, AND SPIRITUALLY. To be issued as a Serial, in Four numbers, price 1s. each, and intended to constitute, when finished, an octavo volume of about 220 pages. Parts I. and II. now ready.

ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE HISTORIAN. 324 pp., cloth, 4s. This most agreeably written work describes in a lucid manner the races of men of ancient and modern times.

EXTATICS OF GENIUS. Price 1s. 6d. Introductory Remarks—1. Pythagoras. 2. Socrates. 3. Josephus. 4. Apollonius Tyaneus. 5. Mahomet. 6. Joan of Arc. 7. Ignatius Loyola. 8. George Fox. 9. Sir Isaac Newton. 10. Swedenborg. 11. Mrs. Buchan. 12. Joseph Smith. 13. Schamyl. Conclusion. This wonderful book illustrates the existence of the Inspirational or Mediumistic faculty in the noted personages named above.

MESMERISM IN CONNECTION WITH POPULAR SUPERSTITIONS. Price 1s. Introduction—Charms, Amulets, Crystalline Divinations, and Magic Mirrors. Seerdom and Oracles. Witchcraft, Exorcism, Magic, and Enchantment. Dreams, Second Sight, and Presentiments. Village Stories of Ghosts and Fairies. Verified Apparitions. Death Omens. Rustic Sorcery. Miracles of the Papal Church—Saintly Cures. Fasting and Vision. Stigmata and Crown of Glory. Ritual of the Papal Church—Holy Water, Incense, and Litanies.

THE SEER OF SINAI, AND OTHER POEMS. Price 1s. Egypt, or Slavery. Exodus, or Liberty. Sinai, or Law. Pisgah, or Futurity. "The author is both a scholar and a poet of no mean order."—*Christian Cabinet*.

Mr. JACKSON has contributed a series of able papers in *Human Nature*, running through five volumes, 7s. 6d. each.
London: J. BURNS, 15, Southampton Row, W.C.

REQUISITES FOR THE SPIRIT CIRCLE.

THE RECORD BOOK, for recording the events of the circle. Ruled paper. Strongly bound. Price 1s.
PLANCHETTES, for the use of writing-mediums. Polished, 6s. Plain, 5s. Packed in box, 3d. extra.
PLANCHETTE PAPER, the most economical and suitable article. In Packets at 1s.
THE PSYCHOGRAPHIC or Planchette Pencil. Price 3d.
CRYSTALS, for developing spiritual sight. Large size, measures 4½ ins. by 3 ins., price 10s. Small size, measures 3½ ins. by 2½ ins., price 5s.
VIOLET INK. Beautiful and permanent in colour. In Bottles at 3d., 6d., and 1s.
London: J. BURNS, 15, Southampton Row, W.C.

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.
WHAT IS RELIGION? A Tract for the Times. By THOMAS BREVIER. 6d.
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. ¼d., or 2s. per 100.
THE TEN SPIRITUAL COMMANDMENTS AND LAWS OF RIGHT. Also "THE CREED OF THE SPIRITS." Through EMMA HARDINGE. On a beautiful Design by H. BIELFELD, printed in Tints. A fine Work of Art, and succinct Exposition of the Principles of Spiritualism. Price 2s. 6d.
JESUS RAISING THE DEAD. A faithfully-executed facsimile of a direct Spirit-drawing through the Mediumship of D. DUGUI, 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

| | | |
|-----------------|--------------|--------------|
| Wm. E. Channing | Robert Hare | Isaac Newton |
| J. Wedgwood | F. Jos. Gall | Cuvier |

The signatures of the Boy Medium and his Uncle are also given. A Descriptive Article in *Human Nature* gives full particulars as to the significance of the Sketches, and a list of Fifty Paintings done by the Boy in the trance in a few months.

The whole complete for 6d.; post free, 7d.

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

GRATEFUL—COMFORTING.

E P P S ' S C O C O A.
BREAKFAST.

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

Each packet is labelled—

JAMES EPPS & Co., Homœopathic Chemists, London.
Also makers of CACAOINE, a thin Evening Beverage.

HUMAN NATURE for APRIL. Price 6d., post-free 7d.
Contents: East and West. Death of Voltaire. Foreign Correspondence. Letter from Hudson Tuttle. A. J. Davis on the Number of Spiritualists. Our Knowledge of Nature. Address of Mrs. Woodhull. Report of Liverpool Psychological Society. Supernatural Visitation. Respecting Apparitions. Appreciation of A. J. Davis. Spiritualism in Holland. Psychological Phenomena: Music from Invisible Musicians; Spirit-Photographs. Taming a Human Wild Beast. What Mr. Voysey Teaches. Orthodox Theology. Anti-Vaccination Agitation, &c., &c.

London: J. BURNS, 15, Southampton Row.

EDUCATION FOR BOYS.—The Advertiser, an experienced teacher, is desirous of undertaking the Education of a few Boys. All branches of a thorough mercantile instruction, including French, German, Shorthand, &c., taught, apart from any theological bias whatever. The greatest attention given to health and physical development. For further particulars apply to A. T. S., care of Mr. J. Burns, at the office of publication.

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.

PRESCRIPTIONS given for the SICK, through Mr. WOOD, TRANCE-MEDIUM. Charge, 1s. When Herbs are prescribed they may be had of JOHN HORSFALL.—Address, Gibbet Lane, opposite the Union Gates, Halifax.

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.

MR. B. SOWERBY, MEDICAL AND BUSINESS CLAIRVOYANT AND TRANCE-MEDIUM, can be CONSULTED from 9 a.m. to 4 p.m. on Tuesdays and Fridays. Terms, Five Shillings.—No. 5, Lake Street, Bowling Back Lane, Bradford.

ADVICE and MEDICINE sent to any address. The SICK TREATED according to Spiritual direction. Send particulars, including a fee of 2s. 6d. in stamps.—Address, Mr. J. THOMAS, Newton-by-Frodsham.

SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street, London; and Raimes, Blanshards, and Co., Leith Walk, Edinburgh. General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire, who on receipt of 2s. 9d. will send a box prepaid. Sole proprietor, Alfred Senier, Pharmacist, Mazomanie, Wis., United States.

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. POWELL, HEALING AND DEVELOPING MEDIUM, 179, Copenhagen Street, Caledonian Road, N. A Developing Circle every Tuesday night at 7.30.

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, 2s.

MDLLE. HUET, under Spirit-Influence and by Mesmeric Power, treats the Sick, on Tuesdays and Fridays, at 39, Duke Street, Grosvenor Square, from 1 till 5 o'clock p.m. Private Seances—terms: one, 5s.; six, £1 4s. The Sick are received on the same days free of charge, from 10 till 12 o'clock a.m., at 78, Edgware Road.

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 DINING HALL.—The Hall has accommodation for Dining comfortably Three Hundred Persons at one time. Dinners from 4½d. The Hall can be let out nightly after 7 o'clock for Public Meetings. The number of visitors now exceeds Twenty Thousand Monthly. The Railroad and Dock Omnibuses pass the Liverpool Dining Hall every five minutes. A liberal supply of Liverpool, London, Scotch, Daily and other Newspapers.—S. A. SPRING, Proprietor (late of the Staffordshire Dining Rooms, Strand Street, and 16, Mount Pleasant), 2, CORNHILL, WAPPING.

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