



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

No. 93.—VOL. III.]

LONDON, JANUARY 12, 1872.

[PRICE ONE PENNY.]

A TRIP TO LONDON, AND MY EXPERIENCES AMONGST THE SPIRITUALISTS.

A visit to London is not such a special treat as it was in my younger days; yet to such as are situated so far north of the Midland Counties as I am when at home, a few days in the great metropolis is a matter of no small importance. There is, in the first place, a great difficulty in arranging one's affairs, so as to get away. Then there are the inevitable expenses, and though the simple countryman had these things entirely at his command, he would still hesitate before consigning himself to a kingdom of 3,000,000 entire strangers. Common people have heard no end of tales about the dangers and difficulties attending a lonely adventurer in London—the designing sharpness of the disreputable, and the aristocratic haughtiness of the highly respectable, cause the untravelled rustic to think three times before he commits himself to the experiment. My curiosity, however, was more of a particular than of a general character. I did not care so much for the miles of streets, the palaces and mansions, the museums, the exhibitions, the parks, and gardens, as I had a strong desire to see something of the doings of the Spiritualists, and to realise practically some of those remarkable narratives which we read from week to week in the *MEDIUM*. Though my name was known at headquarters, I was personally a stranger to all connected with the movement, and I had much discussion with myself as to how I might be received. I could not well get away until the back-end of last week, and so arrived in town rather late on Saturday night. I resolved on discovering a friend who might be able to inform me how to proceed on Sunday evening to the Cavendish Rooms, and as I found myself near the Spiritual Institution, I went thither, and was kindly informed that I might become one of a party who intended going to the services in the evening. The Cavendish Rooms is a small and comfortable place of meeting, near the famous St. George's Hall, where the Rev. Charles Voysey and other innovators practise their enlightening arts on Sundays. The room occupied by the Spiritualists is a clean and beautifully decorated little place, well lighted, and capable of holding 250 people. The platform, which is an extempore affair, about eighteen inches high, occupies one side, with a table in front. To the left stands a first-class French harmonium, which, I understand, was purchased at a cost of forty-five guineas, by subscriptions obtained from a few leading Spiritualists. The night was wet, the streets were muddy, and so the attendance was not first-rate. One side of the hall gradually fills, while a few stragglers occupy the other. Shortly after seven o'clock the organist opens with a short prelude, when the proceedings commence in earnest. Mr. Burns steps on to the platform, and gives out the hymn from the *Spiritual Lyre*. It is sung by the assembly, accompanied by the harmonium. Next follows the "lesson," which Mr. Burns intimated was from a mediumistic production, by Mrs. Adams, of America, entitled "Branches of Palm." The portion read was the "Vision of the Worshipers," detailing how various priests came to a lake to replenish their urns with living water. The leading character in the narrative might be called the Spiritualist pastor, and had a neat white urn. Those with whom he reasoned were variously supplied. One had an old dust-covered urn, another an extremely heavy one, another carried one which let all the water out, and yet another, apparently intended as a take off on the Ritualists, marches along in gay clothing, bearing his urn on a golden salver. During the singing Mr. Morse had entered the hall and taken his seat on the platform, and the reading being finished, a voluntary was performed while Mr. Morse passed into the trance. To the eye of an experienced Spiritualist it was evident that the entrancement was no sham affair. The influence at first produced a slightly cataleptic condition, the arms rigid and the hands clenched, the head thrown back, and the features stretched and livid. Shortly the head falls upon the shoulders, and immediately afterwards the medium's head regains its proper position, now accompanied by a very different expression of face. Before the entrancement it was Mr. Morse, now it is some one else. The medium is not by any means an unfavourably featured man, yet there is nothing particularly expressive in his countenance. Now, however, under spirit-influence, he is a different man in every respect, except in mere outline. He makes a few passes with his hands over his eyes and brow, and manipulates the various organs on the top of his head. He then sits in an erect attitude, awaiting the termination of the

musical performance. His whole bearing is expressive of dignity and reverence. There is a majesty and modesty in the conduct of the medium. The features seem longer than before, the nose appears straight and delicately fashioned, and the countenance is radiant with a peculiar pearly appearance, which was not visible in Mr. Morse's ordinary state.

The music has now ceased, and Mr. Burns rises and introduces the address with a few remarks. He tells the audience the medium had no knowledge of his topic, or how it was to be treated, that he was now entirely unconscious, and that, after he had done speaking, he would not know one word of what he had said, or whether he had spoken satisfactorily or not; that the spirits, in treating their subject, were circumscribed by the organic peculiarities of the medium, and that they alone were responsible for the tendency of the sentiments uttered. Having made these prefatory remarks, Mr. Burns sat down, and Mr. Morse arose to his feet, took his chair from behind him and placed it in front, towards the edge of the platform, and leaned his hands upon it. He then lifted up his hands in an attitude of supplication and delivered the following

INVOCATION.

O thou Fount of Being and Divine Source from whence all forms of creatures emanate, and to which all spirits tend! It is by thy power that all exist, and in accordance with thy eternal desire. We approach thee this evening in love and confidence, to consider the laws and conditions of man's future existence, that we may find in Thee the eternal mind, the same in all states and in all worlds. Our desire is to learn thy will as manifested in the principles whereby Thou rulest all things, that we may be enabled to live in accordance with thy purposes. May inspirations from thy angels elevate thy children here assembled together, and lead them serenely through life to that higher state which succeeds the toilsome lessons of this world!

Having concluded the invocation, of which the above is a very imperfect abstract, the spirit proceeded, in excellent language and with considerable action, to give a logical and even eloquent address on

THE DESTINY OF MAN.

He divided the human mind into three departments, namely, perception, reflection, and action. The first was chiefly employed by the inhabitants of the earth, and was often beclouded and misdirected by selfishness. This caused much evil and inharmonious in earth-life, and a corresponding condition of misery in the lower planes of spirit-life. The spirit argued that an objective world was at all times necessary even for spiritual existence, for if there were no physical world there could be no faculties, and the human mind would become a nonentity. By the acquisition of knowledge the mind reached the reflective stage and began to understand the nature of its perceptions and the proper use of its faculties. This gradually developed the third or executive stage of being, in which the mind had the power, not only to observe and know truly, but to put its wisdom into practice; in short, to be ruled by truth, love, and wisdom. Having developed the mind to its utmost capacity, the spirit was born into a state where all the faculties were reduced into one primitive state of perception, like a babe at birth, but with powers of comprehension and penetration exceeding anything we can contemplate. From this starting point the mind developed itself afresh through the three stages; the crystallising process was again repeated, to be succeeded by development until the condition of mental power was beyond the conception of man. In the spirit-world, it was stated that there were spheres congenial to each of these degrees of mental development. Those in the lower or perceptive stage inhabited the spiritual side of earth-life, or the spiritual-natural, and though they might record their experience, they could not give the philosophy of anything in a very reliable manner. The second degree, or the reflective, inhabited the spirit-world in the absolute, and were capable of exercising a much higher educational influence over mankind. The third degree, or the executive, would be in the estimation of earth's children almost perfect, and were in a celestial condition of spirit-life.

The spirit then discussed the relations of departed spirits to the spheres which surround the earth. He said that the faculties had to be subjected to tests and educational influences, until the spirit had acquired a thorough knowledge of everything connected with the planetary

conditions, and until it had acquired executive powers sufficient to live up to all the knowledge it possessed; then it was prepared to leave its planetary home and ascend to a more extended system of spheres which stretch into the immensities of the heavens. It was from these higher regions and states that the moral government of mankind was conducted. God, through his messengers, communicated spiritual light and direction from sphere to sphere, until the lowest inhabitants of this earth might bask in heavenly light to the full extent of their capacity. It was asked: "Shall there be no end to this progression? Will not the whole universe become spiritualised, until there is no space left to contain the spirits?" The speaker thought it probable that a new universe might succeed the present one, as it was possible that other creations had preceded the present one; but before such a climax could occur, myriads of ages would have to elapse. He concluded by a powerful peroration on the moral tendencies of Spiritualism as a religion, showing how valuable were its teachings in guiding the intellect and ennobling the aspirations of humanity.

Having concluded, the medium replaced his chair and sat down, and was quickly in his normal condition again. Before this change occurred, a peculiar expression stole over his face. He was some one else for the moment, and leaned forward and made a few remarks to Mr. Burns. I have learned since that another of his spirit-guides had for an instant controlled him to make a remark. The meeting was concluded by the singing of a short hymn, and the audience dispersed, apparently much gratified by the proceedings. What struck me particularly was the breathless attention which reigned throughout the evening, but more especially while the medium was speaking. It was quite evident to me that those assembled were thoroughly in earnest, and had gone thither on purpose to gain knowledge rather than because it was fashionable, or to spend an idle hour.

During my stay in London, I shall be busy visiting the various points of interest in connection with Spiritualism, and for the benefit of my country friends I shall gladly transfer my views and observations to paper, if you think them worthy of reproduction in the MEDIUM.

[We are very glad to think we have found such an able reporter. We hope he will not be too lengthy.—Ed. M.]

PANDRA OR CHRIST.

The contents of Mr. Pitt's letter have called forth a number of communications, which, in the interests of freedom, we publish, at the same time regretting the great amount of space thus occupied. The first opinion presented is from one of the ladies referred to in our former article:—

"Christ is, as you say, Greek—that is, the English form of a Greek word; the Hebrew equivalent of which is represented by the English form 'Messiah.' 'Christ' and 'Messiah' both mean the Anointed One, and are titles, not names. Our Lord's name is Jesus, which represents the Greek form of the old Hebrew name 'Joshua.' In two places of the New Testament the name Jesus is given to the old warrior, Joshua, viz., Acts vii., 45, and Hebrews iv., 8. *Jesus and Jesse are quite different names.* Jesus Christ, or Christ Jesus, is a combination of a name and a title, like Queen Victoria, Pope Pius, or Bishop Warburton, or Prince Arthur.

"These poor people, or spirits (if spirits have to do with the matter at all), are too ignorant to know this, but have evidently supposed that 'Jesus Christ' were our Lord's names, just like 'William Thomson,' &c., and the second was the surname, as with us. Of course, then, they concluded, as he bore his mother's name, that her name was 'Mary Christ,' and her father's 'Thomas Christ.' Now, the Jews had no surnames at all. If they had need to distinguish one from another, it was by naming their fathers; as 'Simon Bar-jona,' i.e., 'Simon, the son of Jonas' (Matt. xvi., 17, and John xxi., 15); 'Bar-timæus, the son of Timæus' (Mark x., 46)."

Mr. J. Bent, Loughborough, has consulted his spirits on the matter, and they think that the man Jesus and his parents are too far advanced by this time to communicate with our state.

Respecting the name of Christ as a family name, a correspondent thus writes:—"I would refer the lady you notice in the MEDIUM of the 15th, who 'considers Mr. Pitt as ignorant as his spirit-friend,' to Mr. Wolfe, 9, Godliman Street, St. Paul's, whose manager's name is Christ, and who travels for the house, so that his name must be in the ledgers of many a tradesman in all the large towns of the United Kingdom."

We do not attach much importance to this communication as tending to settle the question; but as it embodies some mediumistic experiences and views as to the way in which uncorroborated statements should be entertained, we give it place:—

"It is a very interesting study to a reflective mind to observe how differently an expression of an opinion or a statement of a fact acts on the feelings and tempers of different individuals. I am led to make this observation from reading the leader in your last number of the MEDIUM, treating on the opinions expressed by your correspondents on the article of Mr. Pitt, in which he describes a communication from a spirit calling itself Joseph Pandra. Now, when I read the article in question, I felt very much interested, because I was in a degree prepared for such a statement, and there was not much in it that was new to me; and furthermore, being a medium myself for the inner voice and for writing, I at once inquired of my spirit-guides if the thing was true. They informed me it was literally so; and after their replying to several questions by way of further explanation, I found no difficulty whatever in concluding that the account as stated in Mr. Pitt's letter was as reliable as many things that the New Testament describes, and therefore, until I obtain evidence to the contrary, I shall deem that communication in all probability a truthful one. My own mediumship enables me to converse freely at all times with spirits of various grades of refinement and power; and amidst the immense mass of information thus received, I have obtained communications of the most extraordinary, and at times startling character relating to Deity, human nature, and the spheres; and although I am compelled to take it on trust, and know also that some spirits have not yet developed beyond the love of lying for amusement, like too many of their mortal brethren, yet I do not feel justified in regarding all that comes to me of no value, nor ought it to be rejected without examination because it sometimes conflicts with preconceived opinions, unless it bears on the face of it indisputable

evidence of its falsity. I usually act on the advice one day given me through my handwriting; it was to this effect: 'Believe in no spirit you cannot see; but store up the information given, and use it with caution, if your reason prompts you to do so.' Now, this advice I would tender to all who are seeking for truth, and would also remind them that we are only on the threshold of the temple of knowledge, and that many things which we have hitherto believed to be true may in the end prove to be otherwise.—Yours very truly, C. G.—*Ile of Wight, December 16, 1871.*"

HOW J. PITT WAS CONVERTED TO "APOSTACY."

We give Mr. Pitt's letter to show by what process a fellow-creature becomes worthy of hard names from the pious ladies and religious teachers of this enlightened age:—

"SIR,—I observe in your issue of the 15th that some of your readers have been greatly displeased with the report I sent you of a seance held at Halifax. I am surprised that they should exercise so little charity towards their brother Spiritualists who honestly entertain opinions in some respects antagonistic to their own, seeing they pretend charity is the basic element of their faith. Is it not astonishing to observe how they allow themselves to be drifted so far away from what they consider so essential to salvation? But the head and front of my offending is that I am not a Christian, neither do I desire to be considered as such, for I do not want to worship any human heroes. I think we have had enough of that sort of work, and believing Jesus to have been but a man—one of the reformers of his time—I hold that the ideas he entertained and promulgated have no more right to be called after his name than those who held the same opinions and were his co-workers in the spiritual science. But since your correspondents condemn the teachings I receive from my immortal friends as being pernicious and false, that my spiritual instructors are of a lying and diabolical caste, and that I, in my blind ignorance, am led away to the bleak shores of apostacy to feed on the scanty herbage of that sterile region—I think my censors ought, if they are fully satisfied that I am so fearfully deluded, to give me some evidence, or rather to make known unto me what induces them to hold so strongly to the belief they entertain as absolute truth, irrespective of its being recorded in a book or having been spoken by historical personages. For if they can convince me by sound argument that they are right and I wrong, there will be no objection on my part to leave the barren plains of absurdity to join them in their much-boasted paradise of sectarianism. But perhaps they will not take the trouble to endeavour to induce a poor ignorant and deluded soul to cease to drink at the stagnant cesspools of error and apostacy, and imbibe the pure, limpid, overflowing waters of truth and reverence. Yet I will, nevertheless, try to give them a reason for the light which is within me, as far as the short space will allow. But before commencing, I may inform you that, with the exception of a short space of time previous to becoming converted to Spiritualism, I held the same theological notions as your correspondents, but it happened on a certain Sunday when in church that we were reading over the 109th Psalm from the prayer book, and I was remarkably struck with its contents—that such relentless ejaculations should emanate from the lips of one who was said to be after God's own heart. I thought over and over again about the cruel sentence he desired God to inflict on those persons who had injured him, and not only upon them, but their children also. It made me begin to doubt its truthfulness, for I thought that he could not be a good man who gave utterance to such treacherous words, neither could I entertain the idea that God was so silly and partial as to satisfy the wild and unjust cravings of such a man. I then began to criticise other sayings and doings attributed to this good man. I noticed how he cruelly made prisoners of war to pass through brick-kilns and ran iron barrows over them; how he (David) should be so slightly punished for the murder of Uriah, while one of his subjects, who accidentally killed one of his fellows, was to be put to death if he did not get to any of the cities of refuge before one of the deceased's kinsmen could catch him. This little reasoning opened up to my mind fresh avenues of thought, for I then commenced to let reason help me to decide as to the truthfulness or falsity of what I heard and read, and became more self-reliant in forming my conclusions. I thought to myself (for I had not made known my silent ponderings), if God has made and sustains all nature, from the sun in the firmament to the animalcule in a drop of water, and keeps all things progressing and working so harmoniously, he must be more perfect, wiser, purer, than the Bible represents him. I then concluded that if God was love, if he was infinitely wiser, holier, and more merciful than mortal man, I ought not to accept anything as truth which converted him into a barbarous monster, whether it was recorded in the "sacred" book or came from the lips of a priest, however much he might boast of the unsullied sanctity of his lawn."

"Having perceived, as I thought, that there had been evil hands engaged in writing the Bible, I began to read its bewildered pages with avidity, to see how far its compilers had wandered from the dictates of reason, beginning at Genesis, but I did not go through to Revelations, for I got disgusted before I accomplished the task with the abominable and atrocious deeds therein attributed to God. I will not trouble your readers with their rehearsal in this epistle, but kindly solicit them to read for themselves with unprejudiced minds, and I think they will come to the same conclusion as myself, viz., that a God of justice, love, and mercy, cannot be the God of the Bible."

Shortly after I had passed through this ordeal, I heard of Spiritualism, or Spirit-rapping as it was called, and being desirous of eliciting all the information I could get, which would help me to arrive at a knowledge of the truth, from whatever source it might come, I resolved to attend one of their meetings. Having become acquainted with a believer, and expressed my wish to attend a seance, I accordingly got an invitation and went. I continued my visits, and was not long before I felt convinced that there was some external power or influence at work; I could account for it on no other hypothesis than that it was of a spiritual origin. After the most rigid observation, I became thoroughly convinced of the truth of spirit-communication, for I received several tests which I could not deny, besides the operation which I experienced, and I could not reasonably attribute the power I felt to be the magnetism from an embodied spirit that played upon me, since I experienced the like when alone and far away from any mortal. Having become a believer, I then set about examining more minutely the teachings of the spirits.

and I found the intelligence they conveyed to us was very limited, and in many cases of an unreasonable and embryonic nature; they differed like us mortals on theological and other subjects, yet I found they were all, or nearly all, agreed in advocating the doctrine of progression in the after-life. I was puzzled with the fact that the same spirits who rejected the theory of endless punishment, should adhere to certain tenets of the Christian faith, which in my opinion were co-existent with the theological notion of an eternal hell, for they taught and believed in the atonement, while others contradicted their sayings, telling us that a belief in the atonement was of no use whatever in saving a man, and that it was good actions alone which could gain happiness hereafter; that no creed could blot out the evil actions of a wicked person, and the only way to salvation was to counterbalance or wash out their bad deeds with good ones. I then began to philosophise on what I had received from the spirits. They taught me that the doctrine of eternal punishment was false. I then concluded, as a logical necessity, that that of the atonement must also be untrue. Having admitted that there was no God-man, no incarnate deity, I was compelled to admit there was no king-devil, no arch-fiend. Having then, as I thought, levelled with the ground the three main pillars, down came the whole fabric of orthodoxy. And what did I behold in the heap of ruins but an agglomeration of particles containing select pieces of sound philosophy, many choice and wise sayings, legendary tales, and apparently much abominable forgery. On viewing such a crude compound, such an heterogeneous mixture, I was anxious to know the why and the wherefore concerning the same, when and where, and by whom the (to me) demolished structure, with its many aspects, was erected. I tried to elicit information on that head from the spirits, but they were as ignorant as myself on the subject, therefore I could go no further in solving the mystery. I met with another slight barrier, for the members of the circle, some of them, were not well pleased with my close questioning, and keen criticism, they being deeply enamoured with the traditions of antiquity, which was perhaps the reason why we were attended by spirits who held similar views respecting theology, in accordance with the law of affinity, for like attracts like, and not wishing by any means to wound their feelings, I discontinued my visits, and sought for affinitised minds, and was successful in my enterprise, for I found another party of Spiritualists, who had the moral courage to take cognisance of spiritual matters without looking through theological spectacles, and got permission to attend their meetings. I was much struck with the calm philosophic manner in which they conducted their seances. I observed no formality, not even an outspoken invocation—not that they managed without, but, as I was afterwards informed, each one offered up his silent prayer to one God, one universal Father, to whom they said it alone belonged. They wrote one or more of the communications they received at every seance, which I think is worthy of imitation. I found they were in communication with an ancient order of spirits, who purported to be the spiritual reformers of antiquity. I expressed my views on theology and other subjects, which were in many respects analogous to theirs, and what had been vouchsafed to them by their attendant spirits. They let me have all the manuscripts which they had received for years past, and I observed by the dates that they had experienced a gradual unfoldment. They having free minds, they attracted the philosophers and sages from the higher spheres to help them to solve the problems with which they were grappling. I also found in their manuscript what helped me much in my progressive advancement, for I found an answer to many questions which perplexed me—one in particular, and one that served as a key to unlock many others, i.e., that the Bible was compiled by evil hands, who wrote it, not to be a light to the world, but to darken the world; who, as I stated before in *Human Nature*, construed the lives of Jesus, his parents, and other reformers of their time—took the manuscript these reformers had received from the angels, and imprisoned them, telling them that they wanted to dethrone the king and take away the bread of the priests. Then was the time, say these spirits, who state they were the reformers of antiquity, that most of the Bible was written by those who sought to crush truth and freedom beneath their unhallowed feet, and whose cunning equalled their cupidity, for to make their false guide have some semblance to truth they strewed in it the sayings and portions of the manuscript they took from the reformers whom they imprisoned, coupled with many legendary tales and what they gleaned from the literature of that age. We still continue to hold communion with those ancient reformers, or at least think so, and the statements which I have made are continually being affirmed through several mediums, which induces me to believe that what I have written is true respecting the origin of the Bible, and the accounts given through our mediums about Jesus, or Jesse Pandra, and several more reformers of antiquity.—I remain, yours, &c.,

Thackley, December 26th, 1871.

J. PRIT.

[In concluding the matter, we have no opinion to offer further than that no person could satisfactorily establish either hypothesis. It is altogether a disputed matter; but any course is useful which leads the mind to independent thought, and cuts it adrift from that inane and idolatrous slavery to blinding "traditions" which now, as in the days of the Judean movement, "make the word of God of none effect."—ED.]

A LECTURE ON SPIRIT-DRAWINGS AND TRANCE-PAINTINGS. BY J. BURNS.

On Thursday evening, the 4th instant, at 7, Corporation Row, Clerkenwell, Mr. Burns delivered a lecture on the above subject, under the auspices of the St. John's Association of Spiritualists. As usual with the lectures of that excellent organisation, the weather was beneficently wet, which did not prevent the walls of the seance rooms at the Spiritual Institution from being bereft of their mediumistic adornments, which were carted in a spacious covered van to the place of lecture. The stores of spirit-art there collected were augmented for the occasion by choice specimens from the works of Mrs. Berry and Miss Houghton. This was a favour which few are visited with, and for which both lecturer and association were duly grateful. Mediums are usually very choice over their productions, so that they seldom allow them to pass out of their keeping.

Notwithstanding a severe cold, the lecturer appeared to make his subject highly interesting as well as soundly instructive. He classified

the various schools of mediumistic art, showing the great diversities of operation, and the widely different meanings which may be found in the pictures produced. The continual allusion to interesting specimens calculated to illustrate the various styles kept the eyes as well as the ears of the audience employed. A very full outline of the experience of Mr. Duguid, of Glasgow, was given, and his chief works of great size were shown; also direct paintings, drawings, and writings through his mediumship. Through the kind consideration of Mr. Nisbet, of Glasgow, who is the medium of the painting medium, some direct writings and drawings were on view, accompanied by a letter from which we make a few extracts, as read to the meeting:—

"That of the two Brahmins and the Indian Gods* was given to me one night in connection with the Persian's narrative. Speaking of what he and his young friend (Jesus of Nazareth) had seen in their travels in India, he several times attempted to get the medium to pronounce the names of certain gods and failed, but promised to give them, with the help of the English Painter, by direct writing. I was directed to make, as usual, total darkness, and for this purpose rose to darken the window. Before doing so, a card and pencil were laid on the table. Turning off the gas, I went to the window (about six feet from the table) and closed the shutters, and stood still. The medium was last seen standing a yard from the table on the opposite side of the room, while Mr. Aitken was on the sofa, about two feet from the table. In a few seconds, I heard as it were the sound of the fluttering of a bird, and immediately I felt that the card landed on my breast, and for about half a minute or more I felt it being rubbed to and fro, accompanied by the usual ticking sound when direct writing is going on. I must say I felt rather queer during the operation, in which my chest was used as a desk or easel. The same fluttering sound followed, and we heard the card and pencil fall upon the table. I at once, on the usual signal being given, lighted up, and we found the card with the figures and writing thereon. The two cards, Nos. 40 and 29,† initialled by me, were got about two or three weeks ago after a painting seance; there were some other things done at the same time and given away. The cards are all previously numbered and initialled by me; and the medium, on this occasion, having shown us these two cards, took an envelope and put the cards in, gumming the envelope and laying it on the table. On the paint-case lay another card with the paint-brushes, &c.; the gas was turned off, and in about a minute the signal to light up was made. We had a small picture (which now are so very common), and the medium opened the envelope and drew out the two cards with the words as you will find them. I select another ‡ done about a year ago; it came somewhat unexpectedly, and answered a question that had been put some time before.

The lecturer concluded by pointing out the many phases of mediumship possessed by Mr. Duguid, and the great amount of good he had done to the cause of Spiritualism by the indisputable way in which such phenomena were manifested through him. He had devoted hundreds of hours to the public for years—allowed the whole of his leisure time to be absorbed in this great undertaking. He was a medium of whom Spiritualists ought to be justly proud. He had not only sacrificed time, but means, in procuring materials for manifesting these wonderful facts. He was a poor working man, and he had contributed more to the progress of Spiritualism than the greatest riches without such powers could possibly do. Being of a modest and retiring disposition, his friends were getting up a subscription sale of his paintings. Three years ago a similar sale had taken place, and the lecturer pointed to a large and beautiful picture which he said he had won by the purchase of a ticket at half-a-crown. The chief prize picture for the ensuing sale was also on the platform, and he warmly recommended every Spiritualist not only to take tickets for himself and friends, but to promote a knowledge of this sale amongst others. All who subscribed could not become possessors of these pictures, but he thought every lover of Spiritualism should be proud of the honour of patronising such astounding powers and generous self-devotion as those which Mr. Duguid manifested.

The audience, which was numerous and highly attentive, then devoted considerable time to the inspection of the pictures present, as also a series of spirit-photographs recently sent from America by Mrs. Hardinge. It was evidently a great treat to the audience to have that opportunity, and the lecturer cordially invited them to call at any time at 15, Southampton Row, and make an inspection of them at that place, the greater portion of the paintings and drawings being permanently located there for the benefit of Spiritualism. Through the energy of Mr. Pearce, the devoted secretary of the association, a book of tickets for the coming subscription sale was sold.

MARRIED.—Miss Alice Dixon (daughter of Mr. H. Dixon, photographer, of Albany Street), who will be remembered as assisting in singing at our services, was married last October to Dr. L. Plongeon, an energetic contributor to the *Banner of Light*, at Brooklyn, New York.

* The photographs and writing on this card were done in a minute and a half. It is an exceedingly curious production, and we understand will be reproduced by lithography and presented with the February number of *Human Nature*, when all will have the opportunity of possessing it for themselves.

† These cards bear the following inscriptions:—No. 29—"Hail, blessed day, replete with mercy and with grace divine! Behold, the sun now begins to smile with more refulgent lustre on this earthly globe! See how his slanting rays skim along the nether sky! Hail, day of sacred rest and solemn joy in heaven, in which the seraphs lay their crowns before the eternal throne, adoring! Let all the wide creation join to praise their King, and suns and worlds innumerable admire and celebrate his mercy and his love divine." No. 40—"Glory and blessing to Him who created man, and formed him so great that the innumerable worlds scattered throughout space are but so many torches kindled on his path, whose end—his only resting place—is the very source of all life, of all good, and of all perfection." It will be observed that these writings were produced in a minute, and that a small painting was done during the same time.

‡ This card is thus endorsed:—"Produced in the presence of Rev. Page Hopps and Mrs. Hopps, Messrs. C. W. Pearce and J. Richardson, and Mrs. Nisbet and family, in total darkness, in sixteen seconds, January 24, 1871. D. Duguid, Medium.—H. NISBET." On the other side is given, in direct spirit-writing, the following communication:—"Yes, I knew Jesus, the most holy, the pure of heart, the dearest, the best of men, the Son of the Most High God; yet He loved us all—he loved you and me. His kind, his generous heart overflowed with benevolence; he lived for others, and not to himself. He fed the poor, he healed the sick, he raised the dead to life. Hence he was hated; hence he was murdered by men dead to humanity. Behold the hill of mouldering earth, the altar on which the blessed Saviour was sacrificed. It trembled at the approach of the mighty victim, and had the great Eternal piled up the stars as pebbles from the purling brook to form an altar for his gracious, his Godlike son, the enormous mass would have trembled at his approach.—J. T."

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,	1½d.	per annum,	6s. 6d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

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

WILL OUR SUBSCRIBERS WHO HAVE NOT REMITTED THEIR SUBSCRIPTIONS FOR 1872 KINDLY DO SO WITHOUT FURTHER DELAY? THE SCALE OF SUBSCRIPTIONS AS ABOVE.

CONTENTS OF LAST No. OF "THE MEDIUM."

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

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

SUNDAY, JANUARY 14, Service at Cavendish Rooms, Mortimer Street, at 7. J. Burns will speak on "The Word of God."

MONDAY, JANUARY 15, Seance at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

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

WEDNESDAY, JANUARY 17, Mdlle. Huef's Seance at 8. Admission 1s.

THURSDAY, JANUARY 18, Seance 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 12, 1872.

SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Friday last a distinguished company, among whom we recognised Mrs. Hughes, Mrs. Murray of Philpaulgh, the Rev. Mr. Veitch, and others, assembled at 21, Green Street, Grosvenor Square, to witness the manifestation of Mr. Robson's mediumship. The proceedings commenced by Mr. Robson selecting certain persons from the company to constitute the circle; these sitting with him round the table, the remainder taking their places in other parts of the room. This selection, we may remark, appeared to be effected by a clairvoyant or spiritual impression of fitness or otherwise in the persons so selected or rejected. This circle, when completed, consisted of Mrs. Murray, Mrs. Hughes and her son, Mrs. Gregory, Miss Katherine Poyntz, Mr. Peele, Mr. J. W. Jackson, and the medium, who soon passed into the trance-condition, when the controlling spirit (Sir William Jones) professed his willingness to respond to any questions that might be put to him. Accordingly, the Rev. Mr. Veitch carried on a rather prolonged theological discussion with the learned Orientalist, whose religious opinions seemed rather tinged with the subtleties of Buddhism, so that his enunciations on Deity and the future condition of man proved by no means satisfactory to his reverend interlocutor. After this Mr. Jackson asked him what he now thought of the Zend, in which the Avesta is written, and which he now declared, contrary to his opinion in life, to be a genuine language, cognate to the Sanscrit. He also expressed his approval of Sir Henry Rawlinson's interpretation of the cuneiform inscriptions. The responses to these latter inquiries, it should be remarked, were simply in the form of very distinct affirmatives or negatives, given, however, without hesitancy.

The presumed control of Sir William having ceased, the medium asked for "harmony," when Miss Poyntz having sung, and a lady having executed a few pieces on the piano, he passed under the influence of Haydn, whose individuality was indicated by the utterance of the word "Creation."

On this, as on previous occasions, Mr. Robson was obviously exalted much above his natural plane, although the controlling spirits frequently complained that they could not take full possession of his organism. This phase of mediumship, indeed, demands far more attention than it has yet received, and we would advise our spiritualistic friends to study, not merely the individual specialities of the medium, but also the composition of the circle, and the character of the human interlocutors who take part in these communications. For example, on the present as at the previous seance, the character of Sir William Jones as an Oriental

scholar was deflected into that of a controversial theologian by the presence on each occasion of a clergyman holding rather positive ideas on doctrinal subjects. We may perhaps recur to this on a future occasion, but in the meantime would suggest the careful observation of all facts bearing on the question of deflecting and modifying influences surrounding the medium at the moment of communication.

THE DISCUSSION ON SPIRITUALISM.

As intimated last week, we have mislaid a short note from the Rev. John Jones, of Liverpool, and it has not yet been found. Its chief contents were to the effect that it is imperative to believe that all which the Bible contains is absolute truth. The writer desired us to proceed with our defence of Spiritualism, and he would advance his protests and criticisms from time to time. On indicating the circumstances to a respected friend, we received the following communication:—

"SUGGESTIONS.

"I would remind you that the whole structure of modern theology is based upon gratuitous assumptions.

"(a) The term 'Word of God' is not defined nor its importance appreciated. We all know that the Bible was made 'The Word of God' in the same way that the Pope was lately pronounced infallible.

"(b) The object of the Reformation was to relieve the religious world of this servility to the power and dominance of the Romish priesthood. In this it failed. It simply transferred the power to rule the consciences of men from the Romish to the Protestant exponents of the Bible.

"(c) Intelligently read, the Bible nowhere enjoins a belief in its divine origin; in fact, it does not pretend to be divine at all, and it never would have been considered so but for the convenience of the Romish Church.

"(d) To judge and denounce a man because of his rejection of this Popish dogma is a most unwarrantable and unscriptural proceeding.

"(e) Clergymen and Dissenting ministers either know, or do not, what is stated in (c). If they are ignorant of it, then they are manifestly unfit for their position; if they are aware of it, we must conclude that they have not sufficient honesty to tell the truth.

"(f) Those who are best acquainted with the circumstances are well aware that the education of the clergy is of the most objectionable kind. It is chiefly directed to the repression of truth and knowledge on matters of religious history. A stupendous system of hypocrisy and direct fraud is the result, in which, with but few exceptions, the whole fraternity styled 'reverend' silently concur.

"(g) Honourable exceptions arise from time to time. The 'Essays and Reviews,' Colenso's publications, and the heresy of Charles Voysey are indications of the truthfulness of my estimate of our ecclesiastical institutions.

"(h) The great bulk of the pastors of the Christian flock comfortably stifle their seared consciences, and disregard the spiritual and intellectual wants of the people. Preaching and praying in public is a trade, and, like the adulteration of intoxicants, the article offered must be doctored with sentiment, assumption, and hollow moralities to suit the morbid tastes of the time.

"(i) Those reverend gentlemen who are not wholly immersed in respectable sensuality, but have some small degree of intellectual curiosity left, gratify it in private by reading Swedenborg, Theodore Parker, German mystics and heretics. They are also the chief purchasers of British and American works of an anti-Christian character, and not a few are deep in the mysteries of Spiritualism.

"(k) And here is the key to the whole matter. Leave the clergy alone. They are not worth powder and shot. Only notice them when the result will prove instructive to the public. They are past hope unless you can make it more 'jolly' and lucrative to preach some new doctrine. Your every effort must be towards the people (God bless them!), who, as they advance in intelligence, drag the clergy along with them. The leech would starve unless it kept close to the carcase of the horse on whose blood it feeds.

"Go on with the work in which you are engaged. There are plenty of willing hands and clear heads to help you as occasion may require. You can work out all the above propositions for yourself. The old state of things is rotten to the core, and ready to pass away. The chaff will be dispersed by the wind, but the grains of wheat will spring up and form a new and better Church.

"OXONIENSIS."

THE SUNDAY SERVICES.

On Sunday evening, J. Burns will deliver an address, entitled "The Word of God," in continuation of the line of investigation adopted by him on Sunday week. The hymn will be *Spiritual Lyre*, No. 114; closing hymn, 106.

Those who desire to possess a copy of Gerald Massey's *Sonnets of Shakespeare*, lately advertised by us, should apply at once. The work will extend to about 700 pages, price one guinea. It will only be printed for subscribers, and names are received at our office. The Spiritualists have subscribed for a fair number of copies, but we should be glad to see a few more come forward. In case any of those who have subscribed may have been overlooked, we would thank them to write again and confirm their subscriptions.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I write a few hasty lines to report, for next issue of MEDIUM, results of our first seance with Mr. Morse. According to previous arrangement, none but members of the society were admitted on this occasion, as it was deemed desirable for our own gratification and satisfaction to meet Mr. Morse in private, and exclude all adverse influences.

"Tien-Sien-Tie" was the first to control, and after introducing himself as a stranger amongst us, said the subject he had chosen to speak to us upon that evening was the "Philosophy of Immortality," and he did so because he understood we were a society met together to inquire into the truths and reality of a future state of existence. He then proceeded to deliver an address, lasting nearly an hour, proving by a number of logical sequences the truth of immortality and the philosophy of spiritual communion. The address was powerful and eloquent, and was listened to with rapt attention by all present. At the close a number of questions were propounded from the audience, and answered in a masterly and lucid manner.

The "Strolling Player" then controlled, and gave a humorous and witty address, which he called a "Porkological Sermon," the subject being pigs. There was the domestic pig, the intellectual pig, and the spiritual pig, and he quaintly described their peculiarities as paralleled in human beings. He then spoke of us as a Society of "Psychologists" ("he was so fond of hard words, they came with such unction from his lips"), and then wound up his discourse in a most impressive manner upon the duty of using and not abusing the gifts we have given to us by the Almighty. The questions put to him at the close were answered with a readiness of wit and repartee that elicited much amusement. The meeting was a decided success, and all expressed great gratification. Our annual soiree takes place to-morrow, and we have another seance on Thursday, and I trust to be able to send fuller reports of these meetings than this one.

E. BANKS, Secretary.

Tuesday, January 9th, 1872.

THE DONORS ARE THANKED.

To the Editor of the Medium and Daybreak.

SIR,—A library being indispensable to an association formed for the purpose of promulgating the truths of Spiritualism, and of assisting inquirers in their investigations, any gift of books to such a society is most valuable, whether considered as an aid to the mental improvement of individual members, or as a means in the hands of the committee, of assisting investigators. I beg, therefore, to ask for space in your columns to bring the St. John's Association of Spiritualists before the notice of such of your readers as may be disposed to help us in our work, and to state that any present of books, pamphlets, &c., to our library will be most thankfully received, and, I trust, made good use of.

At the same time I beg leave to acknowledge the receipt of the following donations, and, on behalf of our committee, to most cordially thank the kind senders for the same:—"Concerning Spiritualism," from Mrs. Burns. "Nature's Secret," "Light in the Valley," "The Gates Ajar," and the first series of *Daybreak*, bound in one volume; seven copies of "Spiritualism Investigated," and several of Mrs. Hardinge's Address—all from James Brown, Esq., of Glasgow.

Any books, &c., may be sent to Mr. J. S. Steele, 36, Great Sutton Street, Clerkenwell, and I shall be happy to answer any inquiries respecting the association addressed to me.—I am, Sir, very respectfully yours,

R. PEARCE, Secretary.

32, St. Philip's Road, Dalston, E., January 6th, 1872.

MAN AND HIS ORIGIN.

To the Editor of the Medium and Daybreak.

SIR,—At the present time, when theories on the origin of man are constantly thrust before the public by self-constituted scientists, it may not be altogether useless to offer a few suggestions on the subject.

Comparative anatomy is undoubtedly an interesting and useful study; but all sorts of wild conjectures based upon that investigation are for the most part worse than worthless. It appears to me of very little importance whether Protoplasm or Apes were our progenitors, since man is now indisputably at the head of the animal creation, one individual link of the chain, but so distinct that no other has ever possessed his peculiar qualities.

We find very little difficulty in tracing the gradual progressive stages from the worm up to the monkey; then a wide chasm intervenes, for man is the only animal that spirit can perfectly unite with, and for this reason—he possesses an extra portion of brain which includes what is termed the "moral qualities," of which every other animal is deficient; and it is this that gives him his claim to superiority in the animal kingdom. Having taken the worm as the lowest link of animal creation, so is man the lowest in the spiritual—the connecting one between the two, viz., matter and spirit. This being granted, what a glorious destiny opens for man! Spirit is the spark of divinity breathed into him by his Creator, and verifies the testimony of St. Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? The temple of God is holy; which temple ye are."

This leads me in conclusion to ask, How does this accord with the doctrine of "original sin," or the assertion that "we sin with every breath we draw?"

Well may we cry, "There is no help in us," if we suffer ourselves to be led astray by theological orthodoxy or scientific heterodoxy.—I remain, Sir, yours sincerely,

H. BIELEFELD.

P.S.—This was written after hearing a trance-address on the "Origin of Man."

208, Euston Road, N.W., December 28, 1871.

A SUGGESTION TOWARDS ORGANISATION.

Feeling assured that the Progressive Library is not adequately supported, and that its exertions in behalf of Spiritualism are crippled in consequence, it has occurred to myself and others who have received instruction through its agency, that if every member of an association or circle in the United Kingdom were to contribute 1d. weekly, the use-

fulness of the great centre of Spiritualism might be greatly extended. The power of the 1d. is great, and surely the teachings of Spiritualism (the great truth) are worthy of so small a sacrifice, or they are worth nothing. A few friends in Lisson Grove and St. John's Wood have mutually agreed to aid it with that small weekly subscription. This suggestion is made known to you in the hope that when we send our united contributions at the end of March, we may have a very large number of imitators, who feel that the cause of progress is the great promoter of universal love, order, truth, and justice.—I am, Sir, fraternally yours,

J. M. M.

103, Lisson Grove, N.W., January 9, 1872.

[All who contribute in this way can have the value returned in lectures, volumes from the library, or publications for distribution. The Progressive Library should not be a burden to the movement, but a source of power and light; and true co-operation with it is to take advantage of its resources as well as contribute to its funds.—Ed. M.]

THE KIND INVITATIONS extended by some of our readers to our late visitor, Mr. John T. Markley, of Crowland, near Peterborough, have not been wasted. In a long and well-penned letter to the *Peterborough Advertiser*, he gives an account of what took place at seances at Mr. Stokes's and Mr. Edmiston's. The most decided phenomena occurred at the former place. "When we were singing, the table floated noiselessly in the air, completely over the heads of the sitters, then back again to its first position. A lady on my left called attention—in a manner that well-nigh startled me—to 'those beautiful spirit-lights' gliding about the room. After a moment's quiet, a natural voice startlingly said, 'Oh! I am being touched by spirit-hands,' and before I had time to reflect upon, or mentally explain away, the so-called 'touch' of the angels, a soft, velvety hand was upon mine. Thinking it might be the delicate hand of some young lady present, I instantly, but not without a strange timidity, grasped, as I thought, the little hand, but it melted in mine, as melt tender snowflakes, or the scarcely tangible remains of burnt paper. But I cannot properly describe either the 'touch,' or the 'unearthly' sensation that accompanies it. It can only be realised by personal knowledge. The gentleman told me, as some proof that the hand is not imagined, that it frequently and *instantaneously* takes down the hair of his daughters or wife, removes the jewellery from their fingers, conveys objects to other rooms through *closed doors* and walls, &c., in a moment of time. In addition to the phenomena already noticed, a paper tube left the table and flew about in the darkness, striking us on the head several times in the eccentricity of its movements. A sheet of paper also, which lay near my right hand, and which, with intelligent precaution, I subjected to a private test, suddenly shot upwards, touching my face in its passage to the ceiling, and again reached the table, bearing the words 'Leave off for to-night' written upon it in a strange style of writing, which I was informed was 'direct' from the other and I hope better world—the summer-land of the immortals. Various unexplainable 'messages,' answers to questions, &c., brought to a close my first interview with the angels in London." Mr. Markley concludes in the following plucky manner:—"The above unclouded facts speak for themselves, which I will swear are correct, and which I am prepared to defend, regardless of the public verdict their publication may provoke."

SEANCE AT MRS. OLIVE'S.—A very satisfactory meeting took place on Wednesday night, January 3rd, at the private residence of the above-named lady, 46, Fitzroy Road, Primrose Hill. Mrs. Olive passed into a trance-state soon after the seance was opened, being controlled by spirits of remarkable intelligence. She astonished a literary gentleman present—a perfect stranger to her—by the truthfulness and mental beauty of her test communications, describing certain personal traits of character and temperament with much culture and fluency of response. Mrs. Dyer is developing into a first-class physical medium, and her presence in the room caused the table to levitate unmistakably several times. It also spontaneously removed to different parts of the room, and by raps and tilting many important questions were answered. Alphabetical lights appeared on the surface of the table, but the room not being entirely darkened, the fiery letters could be only imperfectly interpreted. Altogether, the "manifestations" were of a convincing nature, and the spirits promised, that if the same circle would assemble frequently, still further and more striking phenomena will take place under the mediumistic influence of the lady above mentioned.—A. COWENS. 5, Bedford Terrace, Andover Road, N.

AN ACKNOWLEDGMENT.—I here tender my best thanks to J. Scott, Esq., of Belfast, for a package of his numerous publications, which I judged at the time (several weeks since) would weigh at least 56 lbs. Those which I have had the pleasure of perusing are of a very liberal, intellectual, and progressive character, and calculated to disabuse the minds of the people of that rubbish called modern theology. I hope that the day is not far distant when all minds shall be sufficiently recipient and unfolded to appreciate the truths taught by John Scott and other progressionists of the day.—WILLIAM WEBBER. 10, Wilson Street, Drypool, Hull.

MR. J. STOKES has left at our office a piece of cloth which was stitched by the spirits in the following manner:—Miss Stokes prepared the machine for action and worked a few stitches. She then retired, and in a few minutes the machine commenced working, and produced a seam across the piece of cloth. No person touched the machine while this was being done, and the treadles were heard in operation as when it is being worked in the usual way. The experiment occurred in darkness.

"APEMANTUS" sends us a humorous account of a discussion on Spiritualism by the St. Clement's Mutual Improvement Society, Liverpool. Several Spiritualists attended, but were not permitted to speak; and the reverend gentleman who presided took the opportunity of inflicting on them a full measure of pious invective. The discussion was a farce, as there was no one to take the opposite side.

DR. CARPENTER will lecture on "Epidemic Delusions, with a Reference to Spiritualistic Manifestations," on Sunday, at four o'clock, at St. George's Hall, Langham Place. Those who cannot make it convenient to attend may obtain the lecture, which is already published, price one penny, by John Heywood, Manchester, and Pitman, London.

IN aid of the MEDIUM:—S. Chinnery, Esq., £1;

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.]

January 5.

The first control was by TIEN-SIEN-TIE.

Q. If a human being after death can control a medium and converse with a friend by mesmerising that medium, why cannot the spirit mesmerise the friend and converse with him direct?—A. First we have to consider the suitability of the person to receive the spirit's mesmerism, and supposing the man could thus be mesmerised by his spirit-friend, what would be the good of the spirit coming and communicating through the organism when his friend was in an unconscious state.

Q. Can spirit undergo any change?—A. Spirit is eternal; therefore changeless in its inherent constitution, yet it possesses a multiplicity of powers, whereby it operates.

Q. Of the channels of communication existing between the spheres and earth, are some for ascending and some for descending?—A. Yes.

Q. Can a blind person be clairvoyant?—A. Yes.

Q. Have you any personal knowledge of the moon?—A. Yes; we have visited the earth's satellite. Perhaps, on some future occasion, we will give you a few of our experiences with reference to that luminary. But we are always averse to giving experiences of this kind, knowing how difficult it is for the popular mind to receive these questions or test the truthfulness of our replies.

Q. Are you not looking forward to a resurrection of intellect soon?—

A. We are not looking forward to a resurrection of the buried intellect, but to the development of a growing intellect.

THE "STROLLING PLAYER."

Q. How did you first become acquainted with Tien-Sien-Tie?—The first reply was a humorous one, picturing forth how the "Strolling Player" was in a desperate condition for a cup of tea, when the Chinese tea-dealer came to his rescue with the coveted beverage. He then gave what purports to be a matter-of-fact statement, as follows:—Sitting in my parlour one day, deploring the condition of mankind in the physical state, a shadow fell across my vision, and I perceived our venerable friend approach. In our country conversation is carried on by the instantaneous process of thought-reading. He quickly perceived the condition of my mind, and I his. His reply was:—"Up and work; do not sit and think." This was not soothing to my vain musings, but rather a reproach to my want of practical energy. Seeing, however, that my visitor was a person of some consequence, I swallowed the affront. He told me of the mediumship of a certain person, and prevailed on me to accompany him to the circle. I witnessed the process of controlling, and was thinking deeply over the matter when my Chinese friend aroused me by the curt injunction, "Try, not speculate." I was induced to control for the first time, and by degrees have got into the position I occupy to-night.

Q. On a former occasion you stated that a friend resided with you; who may that friend be?—A. That friend is a female, who shares my home, and is the inspirer of my better thoughts. It is my secret how and where I got her. We are one now.

Q. How far is the residence of Tien-Sien-Tie from your house?—A. If the distance were cut in two, and divided again, the result would be the fourth part of the whole distance. But joking aside—social necessities demand that we live not far apart; hence our dwellings are opposite one another, each looking after his own business.

Q. How did you build your house?—A. Man's will-power over Nature is omnipotent. Hence man in physical life can control matter to a great extent in fashioning things. In the spirit-world, his power is much greater in that respect. The atmosphere of the earth and the spirit-world contains the elements of all things, and by certain knowledge and will-power these elements may be directed and condensed into the form of objects. The house thus erected will exist as long as the indwelling spirit sustains it. When it is no longer required it passes away. The process on earth is similar, but slower. The rich man builds a house to his liking by mechanical processes, and in every respect that dwelling is a product of himself, his taste, intelligence, and means of putting these into operation.

Q. If we were going to dissolve a wall of ice, we would apply heat to it; what do you apply to a wall that you may dissolve it so as to pass a solid object through it?—A. Heat produces a form of action which is capable of decomposing ice, or the electrical combination of atoms called ice. A brick wall also consists of atoms held together by an attractive force. But the introduction of a higher and more positive force destroys the continuity of these atoms, which, however, is resumed when this force is withdrawn. The force used by the spirit for that purpose is magnetism derived from the circle and manipulated by the will of the controlling spirit.

Q. What is meant by polarity?—A. If you make twelve little balls, and stick a needle into each, and then introduce a magnet amongst them, they would all adhere to it by the needle-point. Such balls would be said to be polarised. The term polarity may therefore be applied to the allegiance of a number of atoms to a given centre of attraction. The term, however, is generally used by scientific men and their parasites to describe a condition of things of which they know nothing.

Q. Where did you learn all that?—A. In the Lyceums and educational institutions of the spirit-world. By being a permanent member of such organisations a human being may gain much and improve indefinitely.

I do not wish you a "happy new year," but the necessary ability to work for and deserve it.

ANNIVERSARY AT DALSTON.

On Monday evening last, the 8th instant, the half-yearly general meeting of the members and friends of the Dalston Association of Inquirers into Spiritualism was held at their rooms, 74, Navarino Road, Dalston. Letters from Mr. James Burns and Mrs. M. Richmond, regretting their inability to attend, were read. The proceedings were opened by the President (Thomas Wilks, Esq.) calling upon the

Secretary (Mr. Thomas Blyton) to read the minutes of the last half-yearly general meeting. The notice convening the meeting having been read, the Secretary presented the Report of the Committee, from which it appeared that the affairs of the association were in a very creditable condition. During the past half-year fifteen new members have been elected, ten have retired, while on 31st December last the number of members on the books was twenty-seven, and two others have since joined. The following works have been purchased for the library, viz.:—"Report on Spiritualism;" "Debatable Land;" "Concerning Spiritualism;" "Heaven and Hell;" and the following have been presented to the library, viz.:—"Uses of Spiritualism," by S. C. Hall, Esq., F.S.A. (two copies); "Experimental Investigation on Psychic Forces," by Wm. Crookes, Esq., F.R.S., &c. (three copies); "Alpha," new edition, by A. C. Swinton, Esq.; "Nature's Secrets" and "Alpha," by Thomas Blackburn, Esq.; various books, pamphlets, &c., by J. Scott, Esq., of Belfast; also a valuable "Planchette," by Thomas Blackburn, Esq., for the use of members of the association. Twenty-seven seances have been held—twenty-six on consecutive Thursday evenings, and one on a Friday evening. The average attendance numbered fourteen, being an increase of one person per sitting over the previous half-year. Three special seances have been held with professional media—the first on 26th October, with Mr. James J. Morse; the second on 30th November, with Miss Lottie Fowler; and the third on Friday evening, 29th December, with Messrs. Herne and Williams, C. W. Pearce, Esq., President of the Kilburn Association of Inquirers into Spiritualism, delivered a lecture on "The Uses of Spiritualism," on 5th October. All of these seances have been very successful, and the results were reported at the time in these columns. The report adds that the results of the ordinary weekly seances have continued to demonstrate the truth of spiritual existence and intercourse; while, in the opinion of the committee, it would be well if closer investigation were instituted as to the forces evolved in the production of the various manifestations. The first session of the Developing Circle for Media, ended 19th December, has been fruitful, inasmuch as various members of the same have been considerably developed in their mediumship. The second session opens on the 16th inst., when such as are desirous of joining are requested to attend. The committee lay considerable stress upon the value of instituting regular sittings at members' own homes, where the essential condition of harmony, so conducive to the production and development of spirit-intercourse, is more likely to be found than at the mixed circles in connection with the association. The balance-sheet for the past seven months was read, and, with the report, was submitted to the members for adoption. G. R. Tapp, Esq., moved, and E. Newton, Esq., seconded, a resolution that the report and balance-sheet be approved and adopted, which was carried unanimously. The following officers were then elected for the current half-year, viz.:—Thos. Wilks, Esq., President; Mrs. J. C. Evans, Messrs. E. Newton, Jno. Briley, Orton, Geo. Blyton, and Jos. Stephens, Committee; G. R. Tapp, Esq., Recorder; and Mr. Thos. Blyton, Secretary and Treasurer. Arrangements were then agreed upon for giving a public lecture in the Manor Rooms, Hackney, at the latter end of the current month, Jno. Jones, Esq., of Norwood, having intimated his willingness to deliver a lecture, to be illustrated with dissolving views. A guarantee fund was opened in order to meet the contingency of a financial loss in connection therewith, and power was granted to add to the number of guarantors. A most cordial vote of thanks to all the officers was then proposed by Mr. Jno. B. Orton, which was seconded by Captain R. Casement, and carried unanimously. The business of the meeting having thus been brought to a conclusion, the President called upon Mr. J. Hocker, who obliged with a piece of music upon the concertina. Miss Cook accompanied herself upon the piano to several songs in the course of the evening, being warmly applauded at each effort. Mr. J. B. Orton also played and sang several songs, which met with considerable favour. The Secretary sang the "Spirit-Voice," and afterwards Mr. Stephens was entranced, and the controlling spirit rendered a very pleasing and appropriate address. At the close, Miss Florence Cook was controlled by "Katie King," who said a few words of a congratulatory character with reference to the progress made by the association, and encouraged the members to persevere. A verse of the National Anthem having been sung, in which all joined most heartily, the meeting was brought to a conclusion at about half-past ten. Everyone present was apparently well pleased with the proceedings.

DISHONEST MEDIUMS.

To the Editor of the Medium and Daybreak.

SIR,—I have read your interesting article on "Dishonest Mediums," and agree with you that the best way of dealing with pseudo-mediums is to challenge, and, where possible, denounce them openly. This is the only means by which Spiritualists may hope to convince sceptics of their sincerity and belief in the reality of spiritual phenomena. I grant that table-moving is the most convenient mode of physical manifestation, but it is also easily simulated, and for that reason I think it should be discarded, or, at all events, only permitted in a circle where the members have entire confidence in each other. By this means a great deal of the possibility of fraud would be done away with, and sceptics would be deprived of one of their excuses for assailing us with their ever ready cry of "Humbug."

In connection with this subject, I notice in your last issue a letter signed "Apemantus," and inasmuch as it emanates from a member of the Liverpool Psychological Society, I may perhaps be permitted to deal with one or two of his remarks, and point out some of the errors he has committed. This I do independently of his invitation to your readers to "favour him" with their views, and solely because he casts a slur upon the Liverpool Spiritualists, with whom I should infer he is not upon the best of terms. He attacks no one in particular, it is true, but such cowardice or impudence (whichever it may be) in not particularising is not likely to be productive of much more harm than his denunciation of the real tricksters would have been productive of good. He asserts that he has submitted to deception, and not always among "outsiders." May I be permitted to ask why he had not the manliness to denounce the trickster at the proper time? Surely that would have been preferable to the course he now adopts of bringing a charge under a

nom de plume, which may be construed in many different ways, and possibly be productive of doubt and dissension. But perhaps such is his object. Possibly there is more depth in his letter than appears on the surface. I hope not.

I will not question your correspondent's ability to write down fifteen words a minute, for such an assertion is beyond doubt, but I do question the consistency of "rallying round the banner of truth," and "sticking to one's colours," *et hoc genus omne*, and at the same time bringing a wild charge of dishonest practices against his fellow-workers in the cause of that truth which he lauds so highly. He says the world may sneer and snub him for sticking to his colours. As I am only one of its inhabitants, I cannot speak positively for the remainder, but I can assure your correspondent of my belief that the world will do nothing of the kind, for the simple reason that the world knows nothing at all about him. He tells us that he has seen many an earnest Spiritualist retire in disgust from the experimental circle on account of detecting deception. Surely this is what a once celebrated "M.P." used to term a "slapsus lingue," or if not, I think the position of many an earnest Spiritualist must be very shaky if they stand alone upon such merits. In the same sentence he says he has met with few with the moral courage to impeach the juggler. He appears to have met with none, and he must be terribly deficient in that respect himself, or he would not require an example for doing such a charitable action.

Again, I assume that Spiritualism has already been "brought into the light," and am at a loss to see the logic of manifestations being "too" convincing. These, Mr. Editor, are a few of the errors into which "Apemantus" has fallen, and it would be well if, in future, he thought a little more of his subject before writing in such a strain.

A word, before concluding, as to your correspondent's assumption of the character of "Apemantus." If I remember rightly, the churlish "Apemantus" (one of Shakespeare's conceptions) is an unsympathetic, uncivilised, and uncharitable boor. If I am right, your correspondent is wrong in assuming such a character, for to make the imitation perfection he ought to declare war against mankind *à la pays la Pole*, neither to give nor take quarter. If I am wrong, still your correspondent is not right, for he is inconsistent in disguising his possibly good intentions under the cloak of a bear.—I remain, Sir, yours faithfully,

EDWIN BANKS.

Liverpool, January 9, 1872.

["Apemantus" is an entire stranger to us, though his communications have appeared several times in our columns. In printing the last we had no desire to insinuate against our Liverpool friends, and gladly publish the above rejoinder. Our first acquaintance with "Apemantus" was by receiving letters commenting so directly on the conduct of the Liverpool society that we declined to publish them.—Ed. M.]

AN ATHEIST ON SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—I notice in your last week's issue a few observations upon "Dishonest Mediums;" to that you might have added deluded or imaginative mediums. Now, in some highly nervous individuals, after being at a seance or two, and having their minds occupied with that subject, they almost unconsciously imagine themselves mediums, whereas in reality they are not. Yet it can scarcely be expected that "modern Spiritualism" will be freer from deception or dissimulation than other movements.

Wherever a society is formed, hypocrites will be sure to enter it by some side avenue or other; therefore it requires us to be on our guard that we are not deceived or deluded. Some few months ago a friend of mine was quickly developed into a writing-medium, but I soon discovered his mediumship to be a delusion; that it was not dishonesty on his part, for the fault lay in his peculiar organisation, he being a sensitive, nervous, and highly imaginative character—a sort of person that would launch headlong into any stream without taking into consideration the powerful current and impossibility of getting out of it again. Such was my friend, and it was only after getting his brains cooled a little in the night atmosphere that he came to his right senses. I have not the least doubt that it is through such mediums as this that many scientific men have come to the conclusion that it is delusion on one side and trickery on the other.

I, Mr. Editor, am no Spiritualist. As yet I am only an anxious inquirer after truth. It is the truth I want; for the truth I live. I know comparatively little of "modern Spiritualism," but the little I do know convinces me that there is some truth in it, and therefore I am determined to search, investigate, analyse, and extract from it all the truth I can. To me Spiritualism stands like a beacon to guide me through the dark valley of infidelity in which I have been wandering so long. No wonder, then, I am attracted to the light which seeks to add peace to my soul, and even prove to me that I have a soul; which shows undoubtedly that mind can be severed from matter, and that the world of matter is not all. A future existence—and a happy one too, according to our life on earth—oh, what a glorious prospect! If that be so, well might I exclaim—

"Away, sad doubts and anxious fears;
It calms my mind, it dries my tears,
It proves to me of heaven above,
Where I shall spend, with all I love,
A bright eternity."

Yes, Mr. Editor, I am a man of sorrows and acquainted with grief, and if there be no existence but the present, I might well say, "Would that I had never been born!" But Spiritualism, to a great extent, has cheered up my troubled mind.

My metaphysical and philosophical studies have launched me into the very vortex of Atheism; and it is only through your form of Spiritualism that I see an outlet, and, like a desperate man, I rush to it. The cold, cheerless cloak of Atheism has been long enough on my shoulders, and has failed to shelter me from the storms of life; and it is with no great reluctance that I fling it from me, and seek a more suitable garment that shall stand the test of time. Perhaps, Mr. Editor, I am infringing too much upon your time and space. If I am, I know you will excuse me, because I am not only poor in spirit, but also poor in purse, and I must get information in the cheapest and best way possible. I must also remark that I am greatly indebted to *Human Nature*, the *Spiritual Magazine*, and yourself, for my present spiritual consolation.

The narrow creeds and petty sectarianism which are so prevalent throughout our country have no attraction whatever for me. I want a religion not only with a stronger and surer foundation, but a broader basis; and that religion I firmly believe I shall find in modern Spiritualism—a religion which will stand the test of logic and philosophy.

I cannot say more at present, as I am watching at the sick-bed of my wife, and I therefore bid you adieu.

J. S.

[Our correspondent has our hearty sympathies. The desperate state of his wife's health would break him down altogether, but Atheism is the weakest, and through its fractures the glorious rays of spiritual light and immortality gleam. There is happiness for our friend in the future, if he remain firm under affliction.—Ed. M.]

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Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.
SUNDAY, JANUARY 14, Mr. Cogman's Seance, 22, New Road, E., at 7.
MONDAY, JANUARY 15, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
TUESDAY, JANUARY 16, Seance at 24, Lower Stamford Street, Blackfriars, at 7.
WEDNESDAY, JANUARY 17, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
Seance at Mrs. Dyer's, 46, Fitzroy Road, Regent's Park Road, Primrose Hill, at 7 p.m. Trance and Physical Manifestations. Admission 2s. 6d.
THURSDAY, JANUARY 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.
Lecture in the trance, by Mr. J. J. Morse, at 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JANUARY 13, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, JANUARY 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.
BREWERY, 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 Mr. J. Crane and Mrs. N. Wilde.
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
MONDAY, JANUARY 15, NEW PELLON, at Mr. Swain's, at 8 o'clock.
TUESDAY, JANUARY 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, JANUARY 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, J. Crane, Trance-Medium. 7.30 p.m.
MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
NOTTINGHAM, Long Row. Lectures by Trance-Mediums on Laws of Health, &c. 8.15.
THURSDAY, JANUARY 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.

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