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SPIRITUALISM.

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REMARKS ON DR. CARPENTER'S LECTURE.

By ANTHROPOLOGOS.

I will not adopt the tactics of my excellent friend and collaborator in science, Dr. Carpenter, and demolish with *contempt* the gentlemen who may take the opposite side of an argument to me. On the contrary, I will, like an humble disciple of the worthy Doctor, place him under the microscope and magnify him in all his proportions. My only fear is that your paper will not be sufficiently large to accommodate the monster thus produced. My task is therefore singularly unpleasant. I have to do battle with phantoms which owe their importance more to the power of the lense under which they are placed than their own organic development, and if I am bound to respect the Doctor, I cannot help experiencing some slight degree of contempt for myself in having to undertake such a labour. I recognise Spiritualism, whatever that may be, as a veritable fact; and the newest, least understood, and therefore most important fact in biology. Evidently it is no myth, or it would not have challenged the erudition and scientific attainments of such an eminent gentleman as W. B. Carpenter, Esq., M.D., F.R.S., F.L.S., &c., &c., who, not content with treating the subject in the sphere of science proper, stumps the country, and does battle in the arena of public opinion with the arrant intruder upon his old-established domain of "Common Sense."

The lecturer's method in presenting his subject was a "trick," and it ended with a "delusion." Without establishing any logical connection between the two, he associated "Epidemic Delusions" with "Spiritual Manifestations," leaving the inference on the public mind that they are identical—that the one is ample explanation for the other. The supposition was also carefully kept before the hearer's mind that Spiritualists were ignorant of the existence or nature of the abnormal phenomena presented, and that they accordingly mistook them for spiritual manifestations. This view was advanced either in ignorance or was a wilful perversion of the truth. On consulting the most experienced and eminent Spiritualists I find that the consideration and treatment of psychological diseases has been with them a favourite theme. By magnetic passes through controlled mediums and also by ordinary mesmerists great numbers of insane and aberrant cases have been successfully treated after having been given up by the Doctor's very learned and exact observing colleagues. Judge Edmonds, of New York, has published many facts of this subject, and it is well known that Spiritualism generally has by stern facts cured hundreds of thousands of "hallucinated" creatures, belonging to the sects and learned professions, of theological and scientific "delusions;" but the most lamentable thing is that such patients, of which the Doctor is an eminent instance, will not admit of their need of the physician, but have to be taken unawares or during the recurrence of a lucid moment.

As early as 1853, A. J. Davis, of America, who is looked upon as a classical authority in such matters, announced the following result of clairvoyant investigation as to the cause of the phenomena:—In 100 cases he set down to Voluntary Deception, 6; Neurological, 5; Vital Electricity, 10; Nervo-Psychologic, 15; Cerebro-Sympathy, 16; Clairvoyance, 8; Departed Spirits, 40. Now, whether this statement is accurate or not I cannot determine, but it bears the impress of candour, and also reveals the fact that Dr. Carpenter's "unconscious cerebration" is not an original idea at all, but is a spiritual "hallucination." Within the last few days I have had a new work by Davis put into my hands. It treats of "Diseases of the Brain and Nerves," with suggestions for the treatment of such maladies. Such writers would denounce as barbarous the red-hot poker and cold bath treatment of the medical fraternity. By the exercise of the will-power expressed in a simple command, the Spiritualists dispel such delusions instantly. It therefore appears that instead of the Spiritualists and the public going to Dr. Carpenter to be instructed on these subjects, the Doctor has more need to sit at the feet of the Spiritualists, who appear to understand thoroughly that of which the lecturer made a clumsy muddle.

After all, what is this proneness to "epidemic delusions" which are facts in the history of the race? What do they imply, and what lesson do they teach us? They indicate susceptible conditions peculiar to humanity, which render him capable of being impressed by sounds, words, music, thoughts, and psychological surroundings generally. This

is really what distinguishes man from animals. Now, it is quite apparent that these operating influences may be stimulating or depressing, healthy or morbid, normal or abnormal, good or bad, just as foods, &c., may to the physical system maintain either of these relationships. But because one class of articles may be poison, that is no reason why another class may not be food. The fact that mankind may be dominated by ideas, suggestions, psychical influences passing from other minds, concedes the whole principle of spirit-communion; for were these instances enumerated by Dr. Carpenter impossibilities, then spirit-intercourse could not exist, and man would be as insentient as a log of wood.

This introduces the subject of witchcraft to a more philosophical consideration than the lecturer afforded it. But before attempting the task, the Doctor may be asked, what can he possibly know about witchcraft, seeing that all his witnesses were the subjects of the "delusion"? Can an insane person be a witness in his own case, or give a reliable diagnosis of his own condition? I leave my friend so cultured in the art of seeking "exact evidence" to answer. Meanwhile it may be stated that successful exercise of evil psychological influences is only possible on those who are in a low stage of intellectual development, and rendered negative either by fear or from constitutional temperament, just as those of peculiar culture and natural endowments can be affected by the sounds of music. There is no "delusion" nor mystery in the matter except to our "scientific" friends.

I now approach that part of the subject more particularly interesting to your readers, and, in passing, notice the distortion of the experience of John Wesley. Everyone knows that it was not a belief in witchcraft that constituted his psychological creed. His experiences, and those of his whole family and visitors, were confirmatory of the occurrence of undeniable facts similar to certain of the phenomena of modern Spiritualism. The slight perversion of the truth in this case is quite eclipsed by the treatment which Dr. Hare received. In describing the experiences of that eminent scientific man in spirit-communion, the lecturer observed:—"The words were spelled out by a medium (as she was called), who could see his hands, his eyes, his face, and though not in view of the machine she could see it, so to speak, with his eyes, and could therefore tell when it should go and when stop." This is a flagrant perversion of truth. Dr. Hare in numerous instances received communications quite different from what he expected, and oftentimes the "spirits" would convey messages, as if by telegraph, to friends at a distance, which were acted upon and corroborated afterwards; but his method of investigation was misstated by the lecturer. A description of his apparatus is thus quoted in Mrs. Hardinge's "History of Spiritualism":—"First, to satisfy himself that the movements were not the work of mortals, he took brass billiard balls, placed them on zinc plates, and placed the hands of the mediums on the balls, and to his very great astonishment the tables moved. He next arranged a table to slide backward and forward, to which attachments were made, causing a desk to revolve containing the alphabet, hidden from the view of the mediums. The letters were variously arranged, out of their regular consecutive order, and the spirit was required to place them consecutively, or in their regular places." Compare that with the lecturer's statement, and judge how far his testimony is worthy of credence. Some of Dr. Hare's familiar experiences were as follows:—"A boy was medium, and they were on a journey to Montreal. "On another occasion, when alone with the boy in their room, and after they had just locked up the balls, spiritoscope, shaving-case, &c., in his carpet bag, the balls were in some inscrutable way taken from the carpet bag, and fell about him in a shower; then came the box, razor-strop, &c., all falling apparently from above, on and around him." After this, reference to the case of Mrs. Haydon is unnecessary.

In matters of authenticity Dr. Carpenter is not more happily situated when discussing the "flight" of Mr. Home. I have just had a letter placed in my hand which will show how irrelevant the lecturer's remarks were:—

"DEAR SIR,—I cannot allow Dr. Carpenter's lecture to pass without noticing that portion of it respecting Mr. Home's having been taken out of one window and brought in at the other, as I happened to be present, and sat next to Lord Lindsay, on that occasion. When Mr. Home went out of the room, none of us had any idea of what he was going to do,

until Lord Lindsay told me he was quietly informed—I think he said it was whispered in his ear—that Home was going out of one window and coming in at the other, at which he (Lord Lindsay) appeared very much frightened and nervous. I said to him, 'Don't be frightened; I am sure it will be all right,' or words to that effect; for, having previously seen Mr. Home and a heavy arm-chair raised bodily up into the air, I did not see any reason why he should not be taken along the wall outside the house, and I did not feel the slightest alarm on the subject; nor, indeed, did I think it any more extraordinary than many other things I had witnessed. I will take my oath that Mr. Home went out at one window and came in at the other, whatever Dr. Carpenter may say to the contrary, and if his 'common sense' will not allow him to believe his own senses, why, mine will, and I am sorry for him. I think his allusion to Mr. Home's 'wheeling an old woman out of £60,000' was quite uncalled for, and, moreover, not true. It would have been well if Dr. Carpenter had made himself better acquainted with the circumstances of the case before making such a statement. Lord Lindsay did not see Mr. Home flying in the air on that occasion, as Dr. Carpenter says; nor do I believe Lord Lindsay ever made such a statement. He saw him come in through the window from the open air, just as I myself saw.

"Is it not possible that there may exist some 'law of nature' that even Dr. Carpenter is not acquainted with?—Yours truly,

"CHARLES B. WYNNE."

The allusion to the "artist" met with a volley of well-merited hisses, as all who have sat with him readily acknowledge the eagerness with which Mr. Home affords facilities to all for investigation. The least acquaintance with the "wheeling" case would have informed the lecturer that he had entirely misstated the merits of that case, and which is, moreover, beside the question at issue. The conduct of Dr. Carpenter in this connection is most important, however. It reveals the significant feature that the lecturer labours under some personal craze or other, or why does he not give the public an account of the results witnessed and methods adopted "during the long series of years" he has devoted to the subject? Why not tell a few things witnessed by him in connection with Dr. Ashburner, such as the red characters seen on the arm of Foster, the medium, and other equally apparent and noteworthy phenomena? The Doctor has another "axe to grind," and hence it is not convenient for him to refer to facts.

After such choice specimens of the lecturer's authenticity, we know what value to place on his Egyptian story. The occurrence of the facts is well established, but we have only the lecturer's haphazard statement as to their exposure. Of one thing we are at the present day certain, that the feat might be accomplished in London or elsewhere to the satisfaction of every truthseeker.

Dr. Carpenter "runs with the hare and holds with the hounds." He grants that it is possible that some of Nature's laws are not yet known to him. Then why this cant about the law of gravitation being suspended, the supposition of which is simply absurd? A stone lies inert; Dr. Carpenter walks; a bird flies; but who denies these facts by maintaining that the last two are contrary to the law of gravitation? The levitation of objects by spirit-power is in accordance with magnetic if not mechanical laws, which are simply different adaptations of the same power. The exhibition of levitation can be produced to order, just as readily as the immersion of a hand into molten metal. All that is required is the necessary conditions. In the one case you must have water to dip the hand in; the molten metal; previous to that, iron, fuel, a furnace, skill, and other indispensable agencies: so in the spirit-manifestations we require the peculiar psychical atmosphere (water), the spirit-atmosphere (molten metal), and the spirit-operator (the obliging foundryman). I unhesitatingly affirm that for every ten persons who have seen a hand dipped in molten iron, one hundred have witnessed the levitation of objects as produced at the spirit-circle, and the *modus operandi* is as capable of explanation in the one case as in the other.

In conclusion, I have only to observe that the spiritual manifestations constitute a series of phenomena as real and well-authenticated as any in Nature, and that they can be reproduced any number of times, with due care as to conditions. Dr. Carpenter does not believe in the existence of such: he jeers and sneers at those who do; and yet he cannot deny their existence. The "common sense" so much lauded by the lecturer is simply his personal experience; and in disregarding anything outside of it, does he not thereby set himself up as an infallible authority, notwithstanding his inconsistent protestations to the contrary, and thus exhibit himself as the victim of a self-imposed "delusion"? Perhaps he will take up his own case next time he lectures, and give it that "careful thought and scrutiny which a medical man employs in the diagnosis of his patient."

A LETTER FROM EDINBURGH.

To the Editor of the Medium and Daybreak.

SIR,—It has often seemed to me strange that amongst your various correspondents from all parts of the country, you never have a line, or at least never publish a line, from this ancient seat of literature and learning, Modern Athens, Auld Reekie, or Edinburgh. I know that Spiritualism is exciting considerable interest, especially amongst the middle and upper classes, and that there are many inquirers, and not a few investigators; but the want of a medium, or at least of a comeatable medium, renders progress both slow and unsatisfactory. Spiritual literature is to a limited extent studied, but the most that can arise from that is the preparation of the mind to receive evidence when opportunity occurs. Phenomena said to be produced are of so extraordinary a nature, and so utterly opposed to all that we know of Nature's laws, that nothing short of actually witnessing them will bring a man to believe in their existence; but a regular perusal of the journals devoted to the subject will so prepare his mind that conversion will readily follow a very little experience of the phenomena. My own case may be taken as a sample of the inquirers and investigators here. Two years ago my attention was called to the alleged wonderful phenomena; I read all that I could lay my hands on bearing on the subject, and a year ago induced some dozen friends to join in the formation of a circle. For about six months we sat, and certainly enjoyed the seances, but made very little progress in our main object; enough, however, was got to satisfy me that there is something in it, but what that something is I

am not in a position to say. I do not say that Spiritualism is not true, only that I have not yet got sufficient evidence to convince me of its truth. You know that several copies of the MEDIUM reach me regularly, and they are made to do a fair amount of duty, but sometimes they are likely to do more harm than good to the cause, especially amongst the class of inquirers I have already alluded to. Such unmitigated bomb as the letter of J. Pitt, wherein he records the idiotic nonsense he thinks the spirits communicated to him, is sufficient to disgust intelligent readers and drive inquirers from the subject. If Spiritualism be true, it will stand on its own bottom, and not need the support which such as he think to give it by pulling down other structures. A little reform in this direction would very much improve the MEDIUM and increase its usefulness amongst those who need it most.

I would also like to say a word or two to the mediums. As a rule, they are too greedy of gain to promote a general belief in the phenomena. It is true they must or may live by their calling, but the laws of supply and demand do not, or ought not, to apply strictly in their case. The gift of mediumship I consider to be given for the common good, and not solely for the benefit of the medium; and while he may turn it to money-making account in so far as his daily wants are concerned, he ought mainly to exercise it, according to his opportunity, for the spreading abroad of what he ought to consider the noblest of all truths. They, however—or, at least, some of them—act very differently. While carrying on our investigations last year we were anxious to secure the presence of an acknowledged medium, and entered into communication with Mr. Herne. We offered him £20 and travelling expenses if he would come down for a fortnight; £10 to be paid before he left London, and £10 at the end of the engagement, on condition that at least some manifestations should take place. He, however, declined to come unless the whole £20 was paid before he left London, a course hardly calculated to promote the cause. I am, however, wandering from, or rather have not yet got to, the real object of my letter, which is to tell you of a lecture on Spiritualism which was delivered here on Sabbath evening, but as this is long enough for one number of the MEDIUM, with your permission I will give you the report next week. Meantime, let me tell all friends and inquirers in and around Edinburgh, that if they want to see a really wonderful trance-painting, they should call on Dr. John Nicol, 4, Dundas Street, where the second prize in the sale of Mr. Duguid's pictures is now on exhibition.—Yours,

Edinburgh, 16th January, 1872.

THISTLE.

[Every reader will perceive that our correspondent is a man of the right sort. He has sufficient love of truth to continue the investigation of a subject of the general hypothesis concerning which he is not convinced. As we are his humble servant, as well as many others, in providing the MEDIUM weekly, we gladly give publicity to his criticisms thereon, and say one word in justification. Spiritualism is a field in which every person is responsible for his own acts and words. It is a means of individualising men. Our paper is an expression of Spiritualism, good, bad, and indifferent; but Spiritualism as a movement is not responsible for our ideas, nor for any of the experiences or declarations of our correspondents. We are the servants of all, and dare not refuse to let Mr. Pitt speak, knowing, as we do, that he is an honest, intelligent man, and has arrived at his convictions, however obnoxious or unreasonable they may be, through spiritual intercourse. Therefore, his experiences are an undoubted portion of Spiritualism. We cannot decide the question raised by him, nor have we yet received any arguments more elegant or conclusive than those used by our correspondent. As to mediums being "greedy of gain," to the shame of Spiritualists and investigators be it said that we know of none who do not find a difficulty in getting even a precarious living. We entirely object to the notion that a medium should devote his talent and means to Spiritualism any more than an ordinary Spiritualist should do his. Mediumship is a rare and valuable gift, and the first duty of mediums is to conserve that gift. The second is to allow it to be used with discretion and carefulness. Spiritualists should co-operate with mediums in this respect, and, by promoting their personal interests in every way possible, elevate them above the sphere of necessity, and induce them to use the mediumistic power only when favourable to its enhancement, development, and successful results. On the contrary, Spiritualists and investigators, generally speaking, victimise mediums whenever they have an opportunity, by getting sittings out of them, whether they are in a state to do so or not, and irrespective of their duty to the public as mediums. Worse than all, this is done on the "cheap," if possible, and thus the medium, finding himself in a "den of thieves," is forced to protect himself, or submit to annihilation. While we see mediums living in common lodgings, and Spiritualists occupying palatial mansions in the suburbs, let us hear no more of mediums being "greedy of gain." It is plainly the duty of Spiritualists to promote the cause, while it is the business of mediums to serve the cause in accordance with the power at command and personal necessities. We know something of the precarious nature of unpaid promises. We have travelled some thousands of miles, and addressed tens of thousands of people on the subject of Spiritualism, at our own expense of money and strength, and been deprived of the means which ought to have recouped us, by so-called Spiritualists with well-lined pockets and an overbearing opinion of themselves. Indeed, we have heard of an instance in which a lecturer went from London to Edinburgh, and gave two lectures on Spiritualism, which were exceedingly successful, and who never received one farthing for his services—no, not even to defray his railway expenses. Surely our friend will mitigate his opinion of mediums when such powerful testimony can be adduced as to the precarious nature of expectations sought to be realised from "Auld Reekie." But we do not dispute with our correspondent, we simply discuss topics which he has been kind enough to raise, and we shall be exceedingly pleased to be favoured with further communications from his pen.—ED. M.]

MR. J. W. JACKSON'S LECTURE ON SPIRITUALISM.

AT THE CHELSEA LITERARY AND SCIENTIFIC INSTITUTION, JANUARY 12. Spiritualism, whatever may be our opinion of its truth or fallacy, is certainly worthy of serious attention, as one of the features of modern civilisation. Originating under its existing phase, less than a quarter of a century ago, in America, it has since that period been diffused through Britain and the Continent, and is now extending even to the

East, where, however, under some form, it has never ceased to be cultivated. During this process of diffusion—more rapid, in regard to geographical extension, than any similar movement on record, except Mohammedanism—it has attracted the attention not simply of the ignorant and the vulgar, or even the morbidly curious, but of persons in all classes, from crowned heads to the meanest of their subjects. As a movement in direct opposition to the dominantly materialistic and sceptical spirit of existing civilisation, it is certainly worthy of attention, as an instance of that tendency to reaction which appears to be a law of Progress, and in virtue of which, when the pendulum has reached the extremity of the arc of oscillation it commences a movement of return.

It must not be supposed, however, that modern Spiritualism is altogether new, or has come upon us by surprise or wholly without preparation. It has been known and practised under some form from remotest ages. The Bible, like all venerable Oriental records, is full of allusion to it. It was a recurrent fact in Europe during the Middle Ages, attaching, in its orthodox form, to the more eminent saints of the Catholic Church, while under its heterodox aspect it was spoken of as witchcraft and magic. The belief in it has never died out. All supposed cases of haunted houses, and other manifestations of the supernatural, are a part of it. The Drummer of Tedworth and the noises in the house of John Wesley's father are instances in point, known more generally, because published to the world, but probably not more remarkable, than other cases of a similar kind, kept strictly within the limits of the family to whom they occurred. Now these things have continued down to our own day, and are just as rife now as at any former period in the life of humanity. But the open statement of them is suppressed by what is quite as effectual as the Inquisition, namely, the opposition of men of science and the ridicule of the multitude.

But these things, it may be said, were nothing new, and provided no warning of the approaching advent of Spiritualism under its present form as an intelligently-rapping, table-lifting, voice-producing, form-shaping, and direct writing and drawing influence—whatever may be its essential character. But this is a mistake. The advent of Spiritualism, though apparently sudden, was nevertheless duly heralded. The greatest seer of modern times—Emanuel Swedenborg—appeared in the middle of the last century, and without saying that modern Spiritualism is simply an expansion of his doctrines, there is no doubt an intimate connection between the two. But not only did individual seers thus foreshadow the advent of modern Spiritualism; it was also prefigured by the experiences of many rising religious bodies, such as the Quakers and Methodists, the Shakers, Southcottians, Irvingites, and Mormons, among all of whom manifestations identical with or nearly akin to those of modern Spiritualism undoubtedly occurred. In truth, every religion which has ever prevailed was founded amidst spiritualistic phenomena.

These things, however, you may find narrated in books, and my business on the present occasion is rather to give you a succinct narrative of my personal experiences—to take you with me to a succession of spiritual seances. Now, in this respect I have enjoyed some rather peculiar advantages, arising partly from social and partly from literary influences and circumstances, in virtue of which I have been favoured with frequent admission to circles not commonly open to the public. Mr. Jackson then proceeded to give a graphic description of a seance, with all its accessories, as held in a West End drawing-room, with its physical phenomena, and the strict test conditions under which they occurred, such as the movement of furniture, the appearance of spirit-lights, and the performance of music, while the entire company, including the media, were seated immovably round a table, and every hand in the room was interlinked with some other. He then gave an equally vivid description of the perfumes, direct writing, and other specialities characteristic of Mrs. Everitt's seances, thus enabling his audience to see with his eyes and hear with his ears, as if they had been present with him at some of the most select circles in the metropolis. He also gave an account of Spiritualism in Glasgow, more especially in connection with Mr. Duguid, the celebrated painting medium; concluding his address with some remarks on the effects of Spiritualism upon the minds of various classes of inquirers whom he had chanced to meet at the numerous seances frequented by him.

At the conclusion of Mr. Jackson's remarks he was succeeded by Mr. Coleman, who gave an account of the first seance at which he was present in America, and then narrated some of his earlier experiences in connection with the progress of the cause in Britain. After this there was a rather lengthened discussion, in which most of the speakers admitted the reality of the phenomena, but opposed the hypothesis of their spiritualistic origin. To this, however, there was one marked exception, a medical gentleman roundly declaring that all the supposed facts were mere delusions, akin to those with which his professional experiences had rendered him familiar in the case of patients labouring under delirium and other forms of nervous disease and mental disturbance!

At the termination of the discussion, the audience very properly refused to commit themselves either to the affirmation or denial of Spiritualism, several gentlemen declaring that they must have more information on the subject prior to the formation of any definitive opinion. This looks well, and proves that there are many minds in Chelsea open to the truth, provided only adequate evidence be forthcoming, and we can only repeat to them the advice of the lecturer and Mr. Coleman, that they should sedulously investigate the matter for themselves, accepting no conclusion on mere authority and at second-hand.

WHAT THE MANIFESTATIONS TEACH US.

On Thursday evening, the 18th instant, Mr. J. J. Morse gave an address in the trance on the above subject to the St. John's Association of Spiritualists, Clerkenwell, in their hall, 7, Corporation Row. It was the second of a series of fortnightly lectures, and the audience was highly gratifying, being both numerous and respectable.

Mr. Burns occupied the chair, and, in his opening remarks, referred to the various views entertained by Spiritualists respecting the manifestations. Some who were considered very good Spiritualists merely recognised the fact of the phenomena occurring. Others, again, went as far as spirit-communion. A third party believed in the identity of spirits; but the investigators with whom he was associated went much

further than any of these parties. He had no doubt that many of these higher views would be advanced by the invisible lecturer through the medium.

Mr. Morse passed into the trance, and his spirit-guides commenced by observing that knowledge had been divided into two classes: sacred, referring to man's spiritual nature; and secular, which taught him the facts relating to his physical existence. This division was an evil, and placed acquired knowledge and revealed knowledge in antagonism. The scientist, however, was certain of his facts, and from year to year the theologian became less secure, so that investigations respecting man's spiritual nature had to become a part of science, and thus unite the sacred with the secular. The first lesson which Spiritualism taught was that the manifestations were a necessary concomitant of the race. Man had spiritual faculties, and their existence necessarily implied that, at a certain point, they would discover that to which they were related, as organs could not exist in man without a use or object to which they could be directed. Secondly, it taught us that our friends who have departed this life still exist. This was demonstrated by the movement of articles of furniture which constituted a telegraphic alphabet. The seer gave tests. The trance allowed the spirits to describe the physical conditions of their world. But Spiritualism also informed us as to the growth of the spirit-body in earth-life, removing all speculation by demonstrating that the spirit was the duplicate of the man, with organs of thought, memory, and volition. Nothing is substantially nothing, and is the only thing that humanity shall never find. Hence, by penetrating the porous substance of tables by human magnetism, the spirits, by their will-power, can move such objects. To accomplish such things requires attention and experience on the part of the spirits. Those who are unable to perform such labours have to employ others to act for them. The manifestations show that natural philosophy and science are at fault in their deductions. Matter is not impenetrable. Seers prove that man has senses not recognised by popular physiology, and man has means of attaining knowledge other than through the senses. Science cannot judge of these things successfully by her present methods. She must submit to learn rather than demonstrate. Man has sunk down into ignorance, vice, and slavery. A culpably blind science cannot satisfy the wants of his intellect. A tyrannical theology advances teachings which it does not understand, and these cannot minister to his spiritual wants. Man's desire is for freedom, placed under which he could achieve all he could desire for himself, and Spiritualism is the means whereby this freedom can be attained. The last lesson which it taught was that man had inherent power to improve within himself, both in this life and the life to come; that he shall progress infinitely, and thus be his own saviour. Hence, individual reform is the burden of Spiritualism, and knowledge is a necessity connected therewith.

Great credit is due to the committee of this society for their practical activity. On Thursday next, Mr. Harper, of Birmingham, will lecture on "Spiritualism as Connected with Socialism."

ANNUAL SOIREE AT LIVERPOOL.

On Wednesday, the 10th instant, the annual soirée of the Liverpool Psychological Society was held in the Camden Rooms, Camden Street. The weather was wretchedly bad, a heavy rain falling all the evening, notwithstanding which nearly one hundred persons sat down to a very comfortable tea. This being disposed of, the important part of the proceedings commenced. Mr. Wason, president of the society, who should have presided, was prevented by an accident from attending, and in his absence the chair was taken by Mr. John Lamont, who briefly introduced Mr. Morse to the meeting.

Mr. Morse then, in his normal state, gave a short history of his own mediumship, and reviewed the history and progress of Spiritualism in London and the provinces. He was then entranced by "Tien-Sien-Tie," and gave an eloquent oration upon the bright star of Spiritualism, which was destined to increase until its rays illumined the whole world. He proceeded in clear and forcible language to expatiate upon the evidence of man's continued existence beyond this physical world, of the intimate connection between the material and the spiritual, and of the dependence of the whole upon an Almighty Creator. The address lasted over half an hour, and at its close a great number of questions were propounded from the audience, and answered with a readiness that surprised all who had not previously heard him. The "Strolling Player" then controlled the medium, and in his usual humorous way addressed the meeting, and replied to questions; on account of the late hour, however, these had to be limited in number.

On Thursday evening, a seance was held at the society's rooms, in Stafford Street, when Tien-Sien-Tie gave, through Mr. Morse, a descriptive account of the spiritual zones surrounding the earth, their formation and character, and of the passing away of the spiritual from the physical body. He showed that progress was an eternal and inevitable law of God, and applied equally to the material and spiritual universe. The address was considered most appropriate, and listened to with great interest. At the close, questions were, as usual, asked by members and strangers present. Some of the latter tried hard to get him to admit the divinity of Christ and the necessity of his sacrificial death for the salvation of man; but in giving his own views and arguing the questions, he showed an intellect as bright and logic as keen as any possessed by his interlocutors.

The "Strolling Player" afterwards spoke a short time upon the objects of the society, giving some quaint but sound and practical advice respecting our conduct and investigations. He then, by special request, favoured us with a recitation, "Marc Antony's Funeral Oration on the Death of Caesar," delivered with energy and power. The meeting terminated with a hearty vote of thanks to Mr. Morse for visiting us, and great satisfaction was universally expressed at what we had heard.

At the request of the committee, I enclose a copy of the annual report of the society, which you are at liberty either to publish or make extracts from.—EDWIN BANKS, Secretary.

[We are forced to reserve the report, which is an admirable one, this week.—ED. M.]

A BIRMINGHAM correspondent writes in praise of the sermons of the Rev. Mr. Dale, of that town. He thinks they are paving the way for Spiritualism.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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Epidemic Delusions; with a reference to Spiritualistic Manifestations (a lecture, by Dr. Carpenter)—How to Sustain the Sunday Services—The Discussion on Spiritualism, between the Rev. John Jones, Congregationalist, Liverpool, and the Editor of the MEDIUM—Seances at the Spiritual Institution—The Sunday Services—Mr. Cogman's Jubilee—Education of the Children of Spiritualists—A Good "Test" by Miss Fowler—Nuts for Mr. Pitt to crack, or Joseph Pandra—Curative Electricity—A Seance at Mr. Champenowne's—Eight Days with the Spiritualists—Subscriptions to Extend the MEDIUM—The Spirit Messenger—The Word of God—Spiritualistic Telegraphy—Seances at Leeds—Mr. Morse's Visit to Liverpool—Organisation in Hull—Notices of Seances and Meetings during the week, &c., &c.

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

FRIDAY, JANUARY 26, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, JANUARY 28, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. J. W. Farquhar. "The Philosophy of Revelation."

MONDAY, JANUARY 29, Seance at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, JANUARY 30, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, JANUARY 31, Mdlle. Huet's Seance at 8. Admission 1s.

THURSDAY, FEBRUARY 1, 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 26, 1872.

DR. CARPENTER.

When Dr. Carpenter's lecture was announced, there were some misgivings in the minds of Spiritualists as to the results. For the moment he was dreaded, and was decidedly unpopular. As soon as his sentiments were known, the meanest-endowed Spiritualist breathed in peace and comfort once more. The Doctor became the lion of the hour, and was recognised with all the condescension due to the playful linnet who makes a mimic war at your finger-tips through the bars of his cage. Everybody says what a nice lecturer against Spiritualism is Dr. Carpenter! Hosts of letters from coal-porters, ploughmen, grocers' boys, and indeed from all classes, high and low, have come to hand, freighted with successful arguments against his leading positions. The Press for once have sided with Spiritualism, and expressed their dissatisfaction with the Doctor's lecture. The only person who feels at all "put out" over the matter is "Anthropologos." Before the lecture was given he consented to write a reply, but when he heard it he vehemently protested against adhering to his engagement. Being a man of honour, he was, however, obliged to comply, but with the protest that he thereby condescended to the exigencies of the event rather than the importance of the subject-matter. Dr. Carpenter has done Spiritualism substantial good by his "labours." We ardently pray that the same may with truth be reported of us all.

ANOTHER SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Friday last, a distinguished company, consisting of Sir James Ramsay of Banff, Lady Vere Cameron of Lochiel, Mr. Cholmondeley Pennell, Mr. and Mrs. Murray of Philiphaugh, Mrs. Hughes and Mr. Josecelyn Hughes, the Rev. Mr. and Mrs. H—, the Rev. Mr. S—, Mrs. Townley, Miss Shiel, Miss Poyntz, and Mr. J. W. Jackson, assembled at 21, Green Street, Grosvenor Square, to witness the peculiar manifestations characteristic of Mr. Robson's mediumship. As usual when clergymen are present, the communicating spirits were obviously influenced by their clerical surroundings, and accordingly the medium, in the character of Dean Milman and Bishop Heber, held a rather lengthened colloquy with the two reverend interlocutors who chanced to be present on this occasion.

Feeling apparently rather fatigued by the ecclesiastical and theological discussions which he had thus been maintaining, Mr. Robson asked for some music, intimating that perhaps this might induce a different class of spirits to manifest themselves; and accordingly, after Miss Poyntz had kindly rendered one or two songs, Turner, Raphael, and MacIse addressed the company on subjects connected with Art. Those acquainted with Turner observed a remarkable resemblance in manner on the part of the medium during the period of impersonation; but as no artist was present, no animated conversation was sustained with either of the gifted spirits supposed to be present.

Judging by what we have seen of these impersonations, it would seem that whatever may be the character of the intelligence in the background, the communications are so modified by the qualities of the medium and the accessories of the circle, that the phenomena are a compound result of manifold influences, demanding the most careful discrimination in any attempted estimate of their value, whether as psychological facts or spiritual tests.

THE SUNDAY SERVICES.

On Sunday last, a large audience, chiefly composed of strangers, listened to the address of Mr. Morse, which was from a new control, and, all must admit, a very earnest one. At the close a spirit spoke up energetically for greater liberality on the part of subscribers and visitors in the matter of funds.

On Sunday evening next, an address on "The Philosophy of Revelation" will be delivered by Mr. J. W. Farquhar, a poet, and friend of Mr. William White. A very striking address is expected, and we hope a full audience will meet him. The hymns selected are No. 47 (tune, "Old Hundredth") and No. 104 (tune, "French") from the *Spiritual Lyre*.

MORE NUTS TO CRACK.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In No. 94 of the MEDIUM, "H. D." asks Mr. Pitt what he thinks of the God of Nature, &c. Now, assuming that these questions were intended for the readers of the MEDIUM as well as Mr. Pitt, I beg the favour of space for a few queries from another point of view, bearing on the same subjects.

Are not the wisdom and goodness of the God of Nature shown in supplying animal food for the use of man, and in keeping up the supply for centuries until he shall require it? And that the land may not be overstocked and become a plague and a pest, has not this same God of Nature provided, in the beast of prey, a check which has effectually prevented it?

Has not this same God provided the feathered tribe also for the good of man? And if no check to their increase had ever existed, in the form of hawks and other birds of prey, would not the earth be encumbered by their numbers?

Are not the shark and other ravenous fishes appointed to prevent the overstocking of the waters of the deep, and to assist in keeping things at a proper level?

If man in his savage state had not animals to feed upon, would he not be starved in the absence of a sufficient supply of vegetable food?

Can man sustain himself at all in the Arctic and Antarctic regions without animal food?

Are there not human beings so constituted physiologically that even in the temperate zones they require a portion of animal food to ensure perfect health?

Is not man justified in using the best means placed within his reach to ensure a healthy earthly existence?

Is there more pain felt by the ox or sheep in the almost instantaneous death by the butcher's axe or knife, than if it had died a lingering death in old age by starvation from want of strength to procure its food?

Does not man prove his "love and wisdom" by avoiding all unnecessary pain or cruelty in appropriating animals to his use for food?

Is there any act of man, let it be good or evil, that is not a lesson for good, to make mankind wiser and better?

Do not the teachings of spirits and angels, through mediums, represent God as a God of love in creating a means of progression for all to attain to the heavenly state, and affording ample compensation for all suffering in this rudimentary sphere?

Will not heaven prove by contrast so much the better by first experiencing the trials of earth?

Does not the experience of disease and pain enhance the pleasure of health?

Are not deaths by pestilence, famine, and war, the surest and best of teachers to guide man to the wisdom of discovering their cause and avoiding them?

Are not all the various vicissitudes of a sublunary existence a school of experience to fit man for a higher college above?

Do not the wonderful and sublime effects of Nature in the harmonious working of its laws, and in the majestic sweep of the visible universe, fully proclaim that the God of Nature is not the God of the Bible?

I am, dear Sir, yours truly,

CHARLES GREGORY.

West Cowes, Isle of Wight, January 22nd, 1872.

REMARKABLE MANIFESTATIONS IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

SIR,—A few weeks ago I sent you an account of a seance held at the house of a friend, Mr. W—. Since then regular weekly meetings have been held, to which a limited number of friends, who are earnestly investigating the matter, have been admitted. The results have been highly satisfactory, and are likely to be even more so in the future, as the power appears to increase with every successive sitting.

With your permission, I will give a brief account of the last three seances, feeling sure that they will at least be interesting to some of

your readers, and, perhaps, instructive as evidencing one of the good results of a private circle over the generally inharmenous public one, whereat all kinds of mixed temperaments and dispositions commingle.

The first seance of the present series was held on the 7th instant, at which Mr. and Mrs. W., Mr. Meredith, Mr. Harrison, myself, and two friends attended. We had not been sitting many minutes around the table before somewhat violent movements occurred, and afterwards a message to one of the circle was spelled out. We then put out the light, and presently we beheld the rare phenomenon of the spirit-lights. Every one in the room saw them, indistinct at first, but gradually glowing brighter, until ultimately they became most brilliant. We counted nine distinct lights altogether, and at our request they moved about to different parts of the room, along the wall, over the gasolier, up to the ceiling, &c. One appeared stationary upon a side-table, and one of the circle, Mr. Meredith, lifted and brought a piece of paper, upon which the light appeared, and we then had an opportunity of closely inspecting it, which we did. We tried to put it out by rubbing the paper with our pocket handkerchiefs, but it only appeared to burn brighter. When we turned on the gas we found that the lights had left no mark, as we expected, upon the paper, thus precluding the admissibility of the hypothesis that they were produced by phosphorus or any other chemical, as they would certainly have left a mark upon the paper had they been produced by such means. The illustrated cover of a book was also brightly illuminated, reflecting sufficient light upon the surrounding objects to enable us to see them distinctly. Afterwards we all perceived a number of bright lights playing about the ceiling, forming themselves into a variety of fantastic shapes, sometimes resembling the hieroglyphics upon Egyptian tombs. They were so brilliant, and moved about so quickly, that fears were expressed by some of those present that the paper and drapery in the room would take fire; but no such accident or event occurred, though I have no hesitation in saying that had the lights been phosphorescent, the paper and ceiling would certainly have been injured. In answer to questions, we learned that the spirit who was manifesting was "Moses King," aged 48, and that he departed this life four years ago in New York. I give these particulars in case any of your readers should know anything about him. At the request of Mr. Meredith something was placed in Mr. W.'s hand, and upon procuring a light we discovered that it was a beautifully illuminated Christmas card, very prettily designed. No one at the circle knew anything about the card, and afterwards, upon questioning the spirit, we were told that it had been brought from a private house in York. No address was given, and there the matter rests for the present.

At the second sitting, on the 14th, the same persons sat, with the addition of a stranger, and we then had a repetition of the foregoing in almost every particular. The lights shone as brightly, and quite as profusely, as on the previous sitting, and we were favoured with another card bearing a New Year's motto. This was likewise beautifully designed, and well worthy of the frame which now surrounds it.

Last Sunday we had another seance, and the manifestations were highly satisfactory, though they varied from the previous sittings, inasmuch as we had no spirit-lights exhibited.

The company included (as before) Mr. and Mrs. W., Mr. Meredith, Mr. Harrison, Mr. Ambrose Fegan, three strangers (including a lady of a very sceptical turn of mind), a little girl more susceptible than the older ones, and myself. We had not been seated many minutes before the table was violently knocked about, and then—all our hands being on the surface—completely raised off the floor. We had a message spelled out that the spirit manifesting was a friend of one of the strangers present, and upon further questioning, the name of the spirit was correctly given. We then had two paper tubes, which had been placed upon the table, moved, and at our request the sitters at the table were rapped upon the face and head, and then the tube was carried to the other end of the room, and one of the strangers who was sitting there was struck upon the head with it. A light being brought, the tube was found standing on end on a little side-table. The other tube had been carried noiselessly away, and was found some distance from the sitters. We then took our hands off, formed a circle without contact with the table, and the table then moved towards different persons in the room which we named. A concertina was brought from another table, but though it was raised by some invisible power in the air, the spirit did not succeed in playing a tune upon it. Mr. Meredith afterwards held the accordion for a few minutes suspended in the air, and it was swayed very forcibly to and fro. The table was again completely raised off the floor, and after it had accomplished a few more violent movements we closed the seance.

These, Mr. Editor, are a few facts which I have gathered together in the hope that they may prove interesting to some of your readers. Truly, Spiritualism is making great progress in Liverpool, and I notice that the Editor of the *Porcupine* fearlessly admits the fact. Perhaps he could not well do otherwise, but it certainly looks cheering when an editor has the courage to say so much in favour of what has hitherto been regarded, if not a "humbug," at least a "delusion and a snare." In addition to the weekly meetings of the society, there are a number of private seances held weekly, and I hope very soon to be able to report further progress.—I am, Sir, yours faithfully, JOHN CHAPMAN.

10, Dunkeld Street, Liverpool, 23rd January, 1872.

IN SUPPORT OF THE MEDIUM.

On behalf of the circle at Bowling, Bradford, we have received a letter from Mr. James Hartley, enclosing the sum of £1 6s., subscribed by the members of that circle in aid of the MEDIUM. They desire it to be known that they are all hard-working people, with nothing to depend upon but their weekly earnings, and hope this will be sufficient apology to anyone who might be inclined to criticise their liberality. Our friends have also been kind enough to express their appreciation of our mission, for which we are truly grateful. We need not say that our Bowling friends have our hearty thanks, and we hope we may long have the generous support of the poor and working millions, which, we are sure, will be no obstacle to our meriting the appreciation of the true-minded in every other class.

A GENTLEMAN is thanked for 20s. towards the expense of reporting Dr. Carpenter's Lecture.

J. R., Newport, Isle of Wight, stamps, 5s.

AN ESTIMATE OF SPIRITUALISM.

A correspondent thus remarks:—"As to myself, I have gone very deeply into the subject, and regard it as one of the beautiful and sublime agents of the divine King of Love to liberate poor wretched humanity from the thralldom of evil, to stop the curse of war, and to assist in the restoration of the race to the blissful recognition of the brotherhood of man, and to the divine communion of soul with soul."

WANTED, a few copies of the MEDIUM No. 80; also copies of the *Spiritual Magazine* for August, 1871.

OUR NEXT week's number will be four pages larger than usual, and contain much interesting matter. Our friends should purchase quantities for distribution, and order them in advance.

MECHANICS' INSTITUTE, DEVONPORT.—On Tuesday, February 6th, Mr. Burns will deliver a lecture on "The Realm of Mystery, or Science v. Superstition."

THE *Midland Counties Herald*, in a notice of Mr. Cox's pamphlet, "Spiritualism Answered by Science," gives a good resume of the leading phenomena produced by the Dialectical Society's experiments.

At the Christmas festival of the Halifax and Sowerby Bridge Spiritualists, 130 sat down to tea in the Temperance Hall, after which there was a nice entertainment by the Children's Lyceum and other friends.

JOHN B. HEROD, secretary to the Nottingham Progressive Spiritualists, has changed his residence to 19, Robin Hood Terrace, off Robin Hood Street, Nottingham, and he will thank his correspondents to take note of the fact.

MRS. OLIVE has commenced at 46, Fitzroy Road, Regent's Park, a developing circle on Monday evenings. Charge, 10s. 6d. for seven evenings. Mrs. Olive is also prepared to visit any part of the kingdom as a trance and healing medium.

The Banner of Light.—Subscribers may expect to receive a continuation of their copies about this time. The London agent could not make up his list to send off in time on account of the dilatory nature of some of the subscribers in giving their reply.

WE HAVE seen the proof of the direct spirit-drawing through the mediumship of Mr. Duguid, lithographed to illustrate *Human Nature* for February. It will occupy two pages, and is altogether a very pleasing picture. It is well worth half-a-crown, but every purchaser of *Human Nature* will have it for nothing.

MISS LOTTIE FOWLER's seances on Tuesday evenings at the Spiritual Institution continue to be influentially attended. One visitor will on the following week bring quite a party. The details given by the entranced medium are in some cases striking. On Tuesday evening a lady present had an infinite number of details given respecting friends living and deceased; also the name of a favourite pony on which she used to take exercise. We need not say that Miss Fowler is not equally successful in all cases.

MESSRS. HERNE AND WILLIAMS hold seances for Spiritualists only on Saturday evenings, at their rooms, 61, Lamb's Conduit Street. During the evening, refreshments are introduced in the form of tea, cake, &c. This simple social arrangement has a wondrous effect in interblending the visitors, and thus improving the conditions, which necessarily enhances the value of the phenomena produced. Those who are qualified to obtain admission will find these Saturday evening seances worthy of their attention.

"On Sunday evening, Mr. Duguid was a short time in trance in the meeting. Before closing, he (the Persian) told me he would officiate. Taking the book (the *Spiritual Lyre*), he selected the 132nd hymn, read the 1st verse, and beckoned us to sing. After singing, he lifted up his hands and invoked the Almighty—referring most suitably to the time of year, calling for blessed and heavenly messengers to 'guide and direct these mortals' in the coming year, &c."

THE LADIES' COMMITTEE have communicated the information that Mr. Cogman's jubilee will take place about two weeks hence, and active preparations are being carried on to make it a success. It is desired that those ladies who have kindly undertaken to furnish trays at the tea-meeting, or those who may feel disposed to assist, forward their subscriptions (5s. per tray) to Mrs. Burns, 15, Southampton Row, W.C. This is an event in which we hope the generality of London Spiritualists will take a special interest, as the object is well worth their consideration. We hope to state full particulars next week; meanwhile, immediate action is recommended.

THE Liverpool *Porcupine* thinks that Spiritualism should be recognised, seeing that it is so widely accepted all over the world. A correspondent reports Mr. Morse's visit, and thinks the difference in tone of voice, from the control of different spirits, may be the result of acting on the part of the medium. The writer is manifestly inclined to believe in Mr. Morse's honesty, but would explain the phenomena by the theory of "unconscious cerebration," and thus get rid of the "absurdities and difficulties which the Spiritualistic theory involves." We hope we need not remind our spiny contemporary that he is but a young student in Spiritualism, this, as far as we are aware, being his first exercise in the subject. He has discovered that the phenomena are facts, which is a solid beginning; we now await with great patience his cerebration theory, and its application to an explanation of the trance.

SPIRITUALISTS continue to send for tickets for Mr. Duguid's distribution of trance-paintings. As the drawing takes place early in February, it will be necessary for all who desire to take part in it to send for tickets soon. Sometimes the last moment is attended with the best success. In his recent lecture at Clerkenwell, Mr. Burns gave a humorous narrative of how he won the first prize three years ago. In making-up his ticket account he remitted ten shillings too much. To overpay was, in commercial tactics, unpardonable, as all would confess; to return the money under such circumstances was also reprehensible; and to adjust the matter the committee allotted Mr. Burns four tickets, in exchange for his money overpaid. It was one of these tickets thus paid for that won the first prize, and it was due to that mistake in the ticket account that the picture was on view daily to the public at the Spiritual Institution, and was that evening on the platform to illustrate the lecture on spirit-paintings.

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 19.

The first control was by TIEN-SIEN-TIE.

Q. A correspondent in to-day's MEDIUM desires to know by what cause the magnetism passes from pole to pole through the human body, when a magneto-electric machine is used?—A. So far as we understand the matter, the current of electricity passes into the organism, and follows the usual course of the nerve currents as they make their way through the body. If the current went right through the body irrespective of the nerves, it would entirely disturb the nervous functions. There is a little philosophy connected with it worthy of mention. The electricity generated by mechanical means and from mineral substances, not being animal or vital, does not assimilate with the organism; hence, the action of externally applied electricity benefits the patient by stimulating and directing nerve action, and thus aiding the organism to recuperate itself. Vital magnetism nourishes and is far more potent in bringing back the organism to a normal state of health.

Q. Is it correct to say that there is a spiritual world around us?—A. It has ever been our teaching that there is a spiritual side to the material globe; hence, there is a spiritual world immediately around you. You are spiritual beings in this world.

In answer to the letter of "H. D.," in last week's MEDIUM, the spirit thus argued:

We admit there seems to be some foundation for the objections urged by your correspondent, yet the position he occupies is scarcely tenable. Let us bear in mind that an injury is only an injury when intentional; hence, man's treatment of animals can scarcely partake of the nature of an injury, in the absolute sense of the word; and the treatment which animals inflict on each other is not injurious at all in that sense. We must consider that the animal kingdom is secondary to man, subserving a certain use to him. The use we refer to is this: animal existence has served as a chemical laboratory for the refinement of matter, such refinement being solely and absolutely for the purpose of preparing the world for man. He has no right to be cruel, and here we may state that man has no absolute necessity for the use of animal food. There is sufficient food around him, independently of this source, to sustain and nourish the body. But when we review the uncivilized state of the world, and the selfishness that everywhere prevails, we see the necessity of animal food as an almost indispensable concomitant to existence. Still we must remember that no actual injury is done to these animals, they being only deprived of an existence that is of no use to them. Hence our objector's position is only true in a certain sense. Everything subserves a superior utility, the higher, as it were, absorbing that which is beneath it. Thus, animal life shall disappear when it shall have served its purpose in the divine economy. Hence we vindicate the wisdom of the divine Cause which brought such things into existence for an all-wise purpose, but that of a secondary, not a primary nature. Premature death is a sin against the Cause of Life—the King of Being. It is the result of ignorance of the laws of life; hence it might, by the exercise of a little foresight and wisdom, be oftentimes prevented. Much of the premature death, however, taking place in society is due to the undeveloped state of humanity, and will pass away in future times, when the earth has been brought into a higher state, and plagues, famines, &c., then shall cease. But death has been an absolute necessity ever since existence began its course. It is the change or reconstruction of elements which have run their course in one state. Hence death in the sense of annihilation is a nonentity; it is but the transformation to a glorious entity. If man did not die, he would be associated solely with the material world, and would of necessity be limited by his earthly surroundings and experience.

Q. How far is the place in which you usually dwell distant from this earth?—A. We are located on the nearest zone to earth, at some distance from the point nearest to the planet. Any mind may readily conceive the distance.

Q. Were the prophets influenced in the same manner as this medium?—A. It is patent, and cannot be denied. The power of spiritual communication is limited in its application neither to individuals nor to times.

Q. Do you admit the influence of the Holy Spirit as directly influencing the prophets?—A. We admit the operation of the divine Spirit within us. The power of the Infinite is manifest everywhere and every moment. But we deny that such a spirit-influence inspired individuals. That disembodied souls have inspired individuals in such a manner we unqualifiedly admit, and enforce this idea as an absolute truth.

Q. How is it you do not give us some knowledge which would assist us in modern investigations—for instance, tell us the whereabouts of Livingstone?—A. Did spirits do every little thing that humanity asked them to do, they would soon become the spiritual scavengers of the earth, sweeping up the dirt which humanity had made for itself. We have a decided objection to hold such a position. It is necessary for all persons to carry out their own investigations. If we did state the whereabouts of Livingstone, who would believe us, or find the means to test our revelation?

N. J. BONNICK.

Mr. Chairman,—Practice in this sort of thing makes perfect. My first lesson was here. I only come to say a few words. I am dissatisfied with some friends of mine on your side of life, who have wandered away on a fruitless errand to a foreign country. I have to complain of such a line of conduct, and do not think it is philosophical, nor even right.

Q. Are you Bonnick?—A. Yes, and I have come here to enter a protest.

Q. What was the reason of his doing this?—A. It was all because his wife got too much gas in her head. The absolute reason is that he was disgusted with the matter. It is neither wise nor philosophical, and will not do for N. J. Bonnick.

MARIA LITTLEWOOD.

Seventy years is a long while. One hears and sees many strange things during that lapse of time. I have had a few peculiar experiences, yet they failed to convey any definite notion as to their true meaning to me. Half doubting, half trusting, as it were, in the usual notions of the future state of life, I left this earth in the August of 1870. Worn out as much by old age as by disease, I passed quietly and calmly away. I cannot tell you the surprise I experienced in my new life; it was so grand. The change was startling; so different was it to anything I had conceived that I have scarcely outgrown the wonder and delight that it excited in me. My friends are continually speculating among themselves as to my position. I wish them to know I am happy. We shall all be happy if we only adhere to that which is true and honest. My name was Maria Littlewood, Wormhope Villa, Shepherd's Bush. Good night!

CHRIST, CHRISTIANS, AND CHRISTIANITY.

AN ADDRESS DELIVERED BY J. J. MORSE, TRANCE-MEDIUM, UNDER SPIRIT-INFLUENCE, AT CAVENDISH ROOMS, ON SUNDAY EVENING, JANUARY 21, 1872.

INVOCATION.

Again, O our Father! we would thank Thee for the blazing beacon-light of a new inspiration, which is leading on the human mind to a clearer realisation of the grandeurs of existence. Grant that its enlightening beams may increase and extend yet wider and wider, and that all here assembled may find instruction and comfort from what falls from mortal lips this evening, that their lives may thereby be improved, and reflect the wisdom and majesty of the divine Creator.

The race progresses. Its advancement is indicated by representative individuals who appear on the stage of being from time to time; and the desire for intellectual advancement and spiritual unfoldment is peculiar to all true souls, which are, unhappily, but few. Christianity is a fallacious term when applied to the religion of the day. If it were a popular religion it would exert a positive influence on the minds and conduct of the people. It is not so, but simply the ascendancy of certain propositions which are at present fashionable. The cornerstone on which this system is supposed to be built is Christ, or Jesus of Nazareth. There are various views current respecting him. Some consider him to be the embodiment of ancient myths, and that he did not exist as a real personage at all. Others suppose that he existed as a veritable person, and that he was simply a just, good, and noble man. Yet another party consider him a different being to mankind—Divinity incarnated and brought down to the capacity of man, and his feats and miracles are adduced in evidence of that supposition. But the voice of sober analysis must be heard in spite of those despotic men in power who would curb freedom of speech. This view is that of Spiritualism; and in speaking on the present occasion we speak for ourselves alone. We bind no one to our view of the case, but submit the following thoughts to your consideration.

Firstly, Jesus is, to a great extent, a mythological person. Though he was a real man, he became surrounded with many mythical characteristics. We also believe he did many things recorded by the theologian, but deny that he was any more divine than those who are assembled here to-night. It would be a violation of the laws of existence and a reflection on the mental capacity of Deity to suppose that God created man to sin, and, as an afterthought, had to adopt an expediency to mend his failure. The Jesus of fact is one thing, and the Jesus of theory another. If the Church has invented an idol too fragile to bear handling, then it must fall to pieces. We acknowledge the innate divinity of manhood in Jesus; and all who come up to the nobility of their nature. We deny that Jesus brought to life anyone who was absolutely dead. It would be doing an impossibility, which is an inconsistency, and contrary to God's power and wisdom. Jesus became acquainted with Indian doctrines and notions, and believed he possessed many miraculous powers, which he gathered from that ancient people. This can be proved by comparing the Christian religion and its assumed sources with the records of the ancient Hindoo. No doubt he was a medium, and his works are alone intelligible to the Spiritualist. He taught the principles of existence as conceived by him, and, what is better, lived up to the light which he possessed as far as he was able. Like other men, he was limited by his organism, and though possessed of spiritual intuitions of a high order, they were not necessarily infallible. Nevertheless, his example and teachings are highly useful, if honestly and intelligently followed. He taught the relation of man to God the Father, and the unity of all existence—divine, spiritual, and human. Love was the central principle of his religion—love for the fallen and for the lofty. It caused him to forgive the tyrants who deprived him of life; but where, we may ask, is the same spirit to be found in the Christianity of the day?

The churches know nothing of the real Jesus; they are only acquainted with the canonical Christ, manufactured by theology and hung up like a picture in the churches to be worshipped. But when it is closely examined, there are found to be defaced and worm-eaten boards behind, and in consequence men drift away into Atheism. Jesus was a saviour by his illustration of the principle of salvation,—not that he washed your dirty linen, but he shows you how to do it for yourselves. In giving utterance to the word of God, he enunciated universal truths. When we compare him with those who style themselves Christians, we find none of his spirit amongst them. Truth and spiritual unfoldment have never been fashionable, because they are the enemies of priestcraft and kingcraft, and as these constitute all fashionable religions, they must necessarily militate against everything which tends to elevate and liberate mankind; hence Christianity being of the powers of the world necessarily wars against the Christ-spirit. The church judges man's conscience and limits individual action. Such a position is not a tenable one. This is a power which should belong to free men individually. But we have a State church enforcing certain ideas, which is a fallacy, as the soul cannot receive anything except that which is related to its requirements.

The Christian is not a follower of Christ, who taught that existence is a divine unity, whereas the Christian church makes Jesus a peculiar incarnation which undertook to save men from the consequences of

their actions, which is immoral. Was God himself incarnated, or only his Son? This is a bone over which the dogs of the church are quarrelling, and who shall snatch it away and decide the question? It is answered by those who demonstrate, that man cannot be saved by another, and that it is impossible for God to confess his intellectual incapacity by sending a Saviour, as is taught. Compared with Jesus, the Christian church is a monstrosity, and had at all times to use brute force and the spirit of persecution to promote its ends, thus going exactly contrary to the spirit of love. Unlike Jesus, the church courted the favour of kings and emperors, and beat down all who dared to think for themselves and take the means of improvement into their own hands, so that it became impossible for a follower of Jesus to exist. So notorious is the character of Christian nations in this respect, that it is a bye-word amongst all other peoples who are acquainted with them. The tendency of Christianity is remarkably shown in the character of Christian nations and peoples. Their theory is that they are all bad and the children of the Devil, having become so from their first parent, Adam. Such being the origin and such being the result of this peculiar superstition called a religion, it is visibly a foul thing of no use, and the sooner it is swept from the face of the earth the better.

The life and character of Jesus are best exemplified by those who imitate his noble life, setting their faces against the atheism of the age, denying the idols worshipped popularly as gods, and meriting the hard names of Atheist and Infidel. When such persons are compared with the Catholic or Protestant, we may freely ask, "Which is the true church?" The essence of Christianity is selfishness. The whole thought of the Christian is his own salvation; and, unlike the Indian, whose last prayer was for the good of humanity, the exemplary Christian is supposed to depart this life beseeching for the safety of his own soul, and thus he carries his selfishness with him even into the spirit-world.

It is a habit in Christian countries to put murderers to death; but, in one respect, Christians are not consistent, for they found their religion on and derive its merits from an act of murder, and thus all are accessory to it, who avail themselves of the advantages supposed to be derived therefrom. Thus, all who base their claims to salvation on the violent death of Jesus are parties to his murder; and, we ask, can a religion be founded upon a murder? It is the Spiritualist alone who can unlock the psychological mysteries surrounding Jesus. The Spiritualist claims him as a brother, and embracing those principles which Jesus manifested on earth, the Spiritualist humbly takes the place which his degree of usefulness assigns him, gladly promoting the interests of those to whom he can be of service, and, in turn, receiving advantages from those who are in a position to confer them.

A kind correspondent has informed us of the departure, on the 12th instant, for the better land, of Mr. James Marshall, of Glasgow. For a great portion of his life, moral and religious movements attracted the attention of our departed friend. He laboured for many years for the Evangelical Union, but latterly resumed business, and was for some time president of the Glasgow Society of Spiritualists. He suffered very severely from ill health during the last three years of his earthly life, but was an unflinching Spiritualist to the last. We regret to hear that Mrs. Marshall has been confined to bed for more than three months. Under such painful circumstances we hope the consolations of Spiritualism are of use in alleviating her heavy afflictions.

HULL.—I send you a short account of the results of the discussion on Spiritualism in connection with the Young Men's Christian and Literary Institution of this town, which was opened by myself in a paper on the subject three weeks ago last Friday, and which closed on Friday last with a vote adverse to the resolution propounded by me—viz., "That Spiritualists teach that the souls of the departed return to earth and hold communion with us, and that the phenomena adduced prove the truth of this hypothesis." In my paper I spoke of the general ignorance of the public on the subject—the opposition it had met with from the Press of this country, who had done all in their power to hinder its progress, misinterpret its facts, and brand its professors as madmen and idiots—that this was only the same treatment which has been accorded to all great reforms and reformers, &c. I then went on to show that Spiritualism was no new thing, that its facts and phenomena were paralleled by similar phenomena which have occurred in all ages and nations, and from this drew the conclusion that if such were the case, there is, and ever has been, a potent influence beyond and without us, and that that influence was a spiritual one. Read the phenomena mentioned in the Bible, and compared them with those occurring now, showing that the same power and influence produced those phenomena which are daily occurring in our own country; giving liberal extracts from the Dialectical Society's Report, &c. These things seem to stagger many of them, who, as usual, called them in question—some cried "Jugglery!" and others "Satanism!" All the opponents of Spiritualism, without exception, showed their lamentable ignorance of the subject; and though I cannot but feel sad at the gross ignorance displayed, and think what a farce for a parcel of people to stand up and give an opinion on a subject of which they absolutely know nothing, and actually vote in accordance with that opinion—repudiating all the facts and phenomena adduced—yet I am glad to be able to report that some good has been done, and some have actually begun to inquire and investigate for themselves. Three of them have attended a seance at my house. One young man received a message purporting to come from an uncle who died some years ago in Australia, leaving a will, in which a portion of his property was left to the mother of this young gentleman. I merely mention this incidentally to show how unlooked-for and unexpected are some of the communications often received at the spirit-circle. But, Sir, what is this to the light and sunshine which this spiritualistic philosophy brings to the minds of its sincere and earnest followers? Yes, Sir, its light, inspiration, and beauty to me grow sweeter and stronger, soothing in trouble, and often filling the mind with conscious joy and peace in the assurance which its blessed truths afford. More than one of my friends has acknowledged to me the blessed effects it has wrought in their minds and on their hearts, and I am quite sure where it is followed in earnest desire and prayer it will prove a blessing; but still, Sir, there will be its stony ground and its wayside hearers, as in the days of the Great Master; but he that endureth to the end shall reap the great reward. I aim to bring as many as I can under the influence

of the circle, knowing from experience that it has proved beneficial to others as well as myself. But let not Spiritualists rest at the A B C, but go on unto perfection. The phenomena are intended to convince sceptics, but it is not the all of Spiritualism, and those who rest here we may very naturally expect will weary of it, and go back again into their old ways. I am reading Mr. Peebles's biography, and a glorious treat it is.—Yours very truly, T. THELWALL.

OUR "Dear Friend" Apemantus dashes at our head the fraternal epithets of "injustice and cowardice," because we objected to publish his letter, which he desires to be sent to the Liverpool Society. We regret that we cannot comply with his request, as it unfortunately went amongst the waste paper. Our "Dear Friend" takes leave of ourself and the Liverpool Psychological Society. He has our thanks for the latter favour, and though we cannot speak for the Liverpool Psychological Society, no doubt they will be able to bear up under the bereavement.

WE ARE PLEASED to hear that it is contemplated to publish another series of spirit-communications through the hand of F. J. T., whose pretty little work, "Heaven Opened," has excited so much gratitude in hundreds of bereaved souls. Those who have not read that little work should do so, and introduce it to those who may have had their little ones separated from them for a while by death. The perusal of it is sure to make them think well of Spiritualism. The price is sixpence, and it may be obtained at the Progressive Library.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JANUARY 27, 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, JANUARY 28, Mr. Cogran's Seance, 22, New Road, E., at 7.

MONDAY, JANUARY 29, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, JANUARY 30, Seance at 24, Lower Stamford Street, Blackfriars, at 7.

WEDNESDAY, JANUARY 31, 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, FEBRUARY 1, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Public seance at 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JANUARY 26, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, JANUARY 28, 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 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.

PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.

MONDAY, JANUARY 29, NEW PELTON, at Mr. Swain's, at 8 o'clock.

TUESDAY, JANUARY 30, 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 31, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

THURSDAY, FEBRUARY 1, 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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