

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

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**LIFE, DEATH, AND RESURRECTION.**

AN ADDRESS DELIVERED BY J. J. MORSE, IN THE TRANCE, IN CAVENDISH ROOMS, MORTIMER STREET, FEB. 4TH, 1872.

The usefulness of modern Spiritualism is often questioned, and it is supposed to give no new light or valuable information in philosophy or human existence. To-night we shall endeavour to show what it teaches man individually, in helping him to unravel the mysteries of life. Man in the aggregate is like a child, gaining knowledge from age to age, and gradually growing to a consciousness of his true position in the universe. In doing so he has to combat many errors resulting from the state of ignorance in which he lives; hence the many erroneous views which have gathered round the subjects upon which we have chosen to address you this evening.

In speaking of Life, we have first to consider the initial question of birth. Mankind is so ignorant of this question that it is quite unable to turn its momentous conditions to the advancement of the race. The necessary act leading to the birth of man is done in secret, away from the light of day, as a thing to be ashamed of, and its discussion shunned. The laws of reproduction are not known or studied, and therefore it is practised amidst darkness and error. Conjugal love resulting in the mating of compatible organisations is the true basis of parentage. But how often is this arrangement of Nature interfered with by mercenary views, so that those are joined by the Church whom Nature never intended to be so! From such alliances, and also those resulting from the lowest attractions of the race, how can healthy, harmonious children be born? and when the laws of parentage are continually violated by the exhausting operations of excess, overwork, and unhealthful habits, it is no wonder that mankind is in the condition of depravity so much deplored by theologians. Errors sown in the young culminate in vice and misery in succeeding generations, until the climax of infamy and degradation is reached, which the mind contemplates with awe.

The functions of the human organisation are dual. In the first place they act externally, in order to carry on the necessary requirements of life; in the second place, they operate interiorly towards the formation of the spirit-body which is to constitute the individual after death. It therefore follows that if the physical body is defectively organised, or improperly nourished, developed, or kept clean during life, the interior or spirit-body must suffer in consequence. Organisms thus inharmonious and improperly used are not clear in their perceptions of facts and truths; hence the many false theories and views of life which exist in society. These falsities are transmitted with the human soul after death, and are perpetuated in the future life, causing misery and unhappiness to their possessor. The great fault of the time is animal sensuality. Many would deny the charge if you took them firmly by the shoulders, looked straight into their eyes, and indicted them with it. Their faces would flush up, and they would angrily repudiate the insinuation; and yet how universal is the evil referred to! We believe in and teach the sacredness of conjugal ties. The relation is one given for a holy use, not for abuse. But when we observe that the greater proportion of human beings spring from the abuse of this base feeling, how can we wonder that pure and healthy seedlings are so seldom the result? In tracing the cause of this misdirection of the present age, we lay the larger share of the charge at the door of the medical profession, which is in possession of the necessary knowledge, but withholds it from the people. The physician thrives upon the ills and miseries of human life. To increase the amount of popular knowledge on these and other subjects would be to war against his professional interests. It is popularly supposed that the discussion of these important questions, and the dissemination of accurate knowledge thereon, would tend to inflame sensual ideas and pollute the minds of the young. This we emphatically deny, declaring it as our firm conviction that a man only requires a full knowledge of himself and the consequences that proceed from his acts, to enable him to live in accordance with the laws of his being. In this case we also lay considerable blame at the doors of the Church. This institution has veiled the origin of man in theological mystery, and profanely laid the cause of man's misery outside of himself by inventing mythological

schemes for the fall of man in the first instance. It has also persistently ignored the question, or treated it as unfit for ears polite, and thus proved unfaithful to its high mission, namely, to teach man the wisdom of God as manifested in his creation. Such is a rapid review of the sources of man's weakness and degradation; such is the dark side of the picture; and we perceive it is not from any external agency, but simply from his own acts, that his unhappiness proceeds, and that by honest efforts he may gain knowledge whereby a state of harmony and happiness may be attained.

Thus the theory of original sin and the wiles of the serpent are set aside by a simple investigation of the case, and thus it is seen that man's saviour is a knowledge of the laws of life and a practical education therein. Before we leave the theme of Life, it may be observed that man's entire struggle is a race for wealth. Thus labour is looked upon as a curse, but duly estimated it is the greatest blessing in existence. By labour, health and harmony of organisation are maintained; by labour, the normal action of the faculties is ensured; and by labour we gain a knowledge of the universe around us and of our relations thereto. Labour, then, in all its aspects, is true worship, guiding the soul normally upwards to enlightenment and harmony, and thus preparing man for the life after death. War is one of the scourges of life, and sends hundreds and thousands of human beings unprepared into the spirit-world. Those who win the glories of war must suffer intensely in the future, when they come to a knowledge of the thousands of lives which have been prematurely sent to the spiritual world, and thus seriously interrupted in their future development.

We now come to consider Death; and how appalling is the idea to the great bulk of mankind! Death approaches gradually with the aged, but we may observe that the greater number of deaths may be classed as premature. The habits which we have already noticed induce this change in most cases. Death is appalling because of this prematureness, and also because of the ignorance which exists as to the future condition of the soul. Go to the Church, and what can it tell you about it? Nothing but dismal myths to frighten and repel. The medical man and physiologist know nothing; the philosopher is equally ignorant; and all they can say is, "Such is the will of Heaven." We grant it; but this does not explain the problem. Let us endeavour to do so. When the spirit-body has been fully elaborated, when the physical has played its part and is no longer necessary, why should it be any longer connected with the full-grown man? But in such a case the separation is slow and gradual. One by one the links which bind the inner and the outer man are gradually severed, the external faculties become dim, the mind appears to lose its power, and a transformation approaches. The spiritual organs have withdrawn themselves from their natural antagonisms. The man becomes more related to the spiritual and less to the physical world, and this process painlessly, almost imperceptibly, and even with supreme pleasure, culminates in death, when the jewel is withdrawn from the casket, and the spiritual man floats away to his congenial sphere. In this there is nothing violent—nothing unnatural, painful, or repulsive. In death, instead of meeting with God's anger and retribution, we perceive his most gracious and beneficent act. This is, of course, the case in normal deaths, the effect of the will of Heaven worked out by methods and instrumentalities the application of which would tend to remove the fear of death at present entertained by man.

And what of Resurrection? The curtain descends over the drama of earthly life, and who can tell of the career of the dead? The Church cannot answer, and consequently the sects contradict each other with rival theories concerning the day of judgment, the state of purgatory, and physical resurrection. The latter is too absurd to merit even a passing notice, and is on a plane with the idea of eternal punishment, which is gradually being exploded. The true resurrection is the rising of the spirit-body to its proper sphere after death. Death, then, is a stage in the career of the soul—the point where the deeds of the past life are weighed; for all must be made up, even to the last farthing, before the soul can advance on its resurrection career. Compensation and retribution follow the spirit into the spirit-world, where justice is unerringly administered in accordance with the deserts of the individual.



This merited retribution is the second death; and the resurrection, when the soul has been before the judgment-seat, is when it is fitted to ascend to its true sphere in the spiritual world.

But you may desire to know our proofs of this theory. We refer you to modern Spiritualism, and the testimonies of thousands of spirits who have returned to earth and communicated such ideas. They will all declare to you that their position in the spirit-world is determined, not by their theological convictions when on earth—not by their beliefs, creeds, or theories, but by their individual motives and actions. As they did to others, so is it meted out to them in return. These considerations teach the lesson of use in every condition of life. All that exists has a use, or it could not have existed. Otherwise, the Creator is not omniscient. All man's organs, faculties, and functions likewise have a use, and are related to the world around him. Secondly, it is our duty to discover this use by every means within our power, that we may know how to take advantage of the many conditions of life. Thirdly, having discovered this use, we should make every effort to apply it in all departments of life, religiously and conscientiously.

Such a view of life and its destinies we hold to be true, and also sublime and elevating to the human mind, inspiring it with higher desires and giving man an idea of the grand issues of life, and how to attain them. When these teachings take full possession of the race, it will be impossible for man to trample into the dust of passion and vice the glorious nature which has been bestowed upon him. A person who daily injures his health and cuts his life short by abnormal living will be considered a maniac, and teaching or restraint will be applied to prevent him from doing harm to himself and the community.

### MODERN SPIRITUALISM: ITS TENDENCIES.

[This excellent letter was received at our office some years ago in reply to an objector; but it got mislaid. It is as good as ever, and we recommend its careful perusal to the Rev. John Jones, and others of his way of thinking.—Ed. M.]

To the Editor.

DEAR SIR,—I perceive from the reply of "A Watcher" to my letter of June 8, that his fears on the subject of Spiritualism have not been removed. Nor do I think they will be for some time yet. The belief in the reality of spiritual phenomena must of necessity give a shock to our old and deeply-rooted ideas of the state of disembodied spirits; so that it may yet be a considerable time ere he settle down to more rational and satisfactory conclusions. He is afraid lest the word of God be made to appear less trustworthy through the teachings of Spiritualism; but I think the longer he studies those passages which are *thought* to reveal the real nature of the disembodied state, the more will he be convinced how little the Scriptures reveal on the subject. What Christ really teaches in reference to this state is only to be gathered from such fragments as—"In my Father's house are many mansions" (which is quite in keeping with the spirit-doctrine of spheres); or, "In the resurrection they neither marry nor are given in marriage;" "Verily, I say unto thee, this day shalt thou be with me in paradise." This, be it observed, could not be heaven, for He did not ascend to His Father till thirty days after his resurrection. Even the great apostle of the Gentiles, in speaking of that state, but repeats the language of one of the old prophets—"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those that love him." And, as I have already shown, even the parable of Dives and Lazarus, upon which our friend builds so much, presents us with nothing more than the Jewish notions of that day concerning the state of the dead, the which notions they derived from the Persians. Our friend takes his firmest stand on the statement that betwixt the wicked and the righteous "there is a great gulf fixed." But what are we to understand by this gulf? It surely cannot refer to a gulf in space, as of air or ocean, for in that case it would be equally impassable to those departed spirits who revisited earth, such as Moses and Elias, the Angel of Patmos, &c. We therefore conclude that the gulf was spiritual—in other words, the great moral gulf that separates good from evil, virtue from vice, holiness from sin. These, being as opposite to each other as the poles of the magnet, can never be brought together. Hence the only possible way of bridging it is by a change of character—a change from sin to holiness, from selfishness to love, or *vice versa*.

But our friend believes he has the authority of the Bible for thinking that such a change is impossible after leaving the body, while we, on the contrary, have good reason for thinking that it *is* possible. The legitimate aim of all punishment must be to reform the culprit as well as to warn others. Even our human laws, with all their imperfection, are framed with this great end in view. Are human laws, then, superior to the divine? Is it a fact that man is better, wiser, and more merciful than his Maker? And we might also ask, How is it possible for a finite being to endure "infinite punishment"? Nor is our faith altogether without the support of Scripture. Is it not said that "as in Adam all die, so in Christ shall all be made alive"? Are we not told further, by the same apostle, that Christ "must reign till he hath put all enemies under his feet," and that "the last enemy that shall be put under him is Death;" that he came to "destroy death, and him that hath the power of death"? While John in the Apocalypse tells us that Death and Hell were cast into the lake of fire—in other words, were destroyed; but not till they had given up "the dead that were in them." But I rather think that this passage has no reference to the end of the world, but rather to the destruction of Jerusalem, which was the end of the Jewish dispensation. Again, we are told that he must "reconcile all things to himself, whether they be things in heaven or things in earth;" that "to him every knee shall bow, and every tongue confess, to the glory of God the Father;" that he came not only to seek but to "save that which was lost." Now, take the human race as a whole, and what a miserable handful do the regenerate few present compared with the unregenerate many! How, then, can it be said He has saved the lost? But all this in no way militates against that other Bible doctrine of the punishment of the lost; nor do spirits—even the lamest of them—deny this; on the contrary, they tell us that so awful are their sufferings that the shortest period of endurance seems like an eternity to

them. And this is why they so earnestly urge upon us the duty of bridging the gulf in the present life, seeing that the facilities for so doing are much greater than those they possess.

It is somewhat curious to note how "A Watcher"—like many others who have a creed to uphold—bends the language of the Bible to the support of his particular views. One good specimen of this is where he says, "the tendency of modern Spiritualism and of 'Mirza's' remarks is to take away the force of this warning," viz., that of Solomon, in Ecclesiastes, "Whatsoever thy hand findeth to do," &c. Now, the fact is, that the whole of this chapter, as well as many other of his writings, presents the clearest evidence that the Hebrew sage knew nothing of a life beyond the grave; to him, while he wrote, death was but another name for annihilation; hence his conclusion of the whole matter is—verse 7th—"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God accepteth thy works." And in verse 9th, "Live joyfully with thy wife, whom thou lovest, all the days of the life of thy vanity, for that is thy portion in thy life, and thy labour which thou takest under the sun." Are these, then, the things that we are to do with our might? Are these the solemn words of warning in reference to a future state, which Mirza and modern Spiritualism are doing so much to render of no effect? I should say not a few people need to be thus solemnly urged to enjoy themselves. I think that our friend will see that there is little danger to be apprehended in this direction. But in other directions I do apprehend danger—danger alike to the authority of the Bible and the strong foundations upon which our common Christianity is based. Looking towards modern science and philosophy, what do we see? Why, simply this—an attempt to falsify the historical part of the Bible, but particularly the supernatural events therein recorded. Take away these, and the only conclusion we can come to is that Christ and his apostles were impostors; or that they were themselves imposed upon by their credulity. Spiritualism, then, is destined to be of immense value, in so far as it cuts at the roots of this false philosophy by demonstrating to all the possibility of spiritual laws controlling those of matter, just as the vital controls the chemical. In this way Spiritualism promises to be auxiliary, rather than dangerous, to Christianity.

I have already shown that Spiritualism also promises to be of service in counteracting another dangerous tendency, viz., the putting of a mere theoretic belief in the place of that great moral change which Christ insists on in all his teaching. How very few, even among those who hold the doctrine of eternal punishment, realise the possibility of such being their own fate! On careful examination, I think it will be found that everyone, even the most profligate, cherishes in his heart the hope that some back door has been opened by Christ through which they may get smuggled into heaven without putting off the old man with his deeds. Now, Spiritualism entirely dissipates this false hope; it teaches that heaven will be opened for a man as soon as he is fit for it, but no sooner. Moreover, that to introduce a wicked soul into the society of the pure and holy in heaven would be a far greater punishment than to plunge him into the lowest hell, there to herd with spirits kindred to him in wickedness.

I observe also that our friend is still harping on the old string of the low and trivial nature of the manifestations; just as if Spiritualists set up these in rivalry to those of Christ. We merely say they are like *in kind*, though unlike in degree. But from the conclusion of his letter, it is easy to see that even though the wonders of Spiritualism were all of a pure and high order, it would only be another proof to him that Satan has the power to change himself into an angel of light. But he does not see that in so saying he is taking up the identical position taken by the Jews when they attributed the Saviour's miracles to Beelzebub, the prince of demons, when they found it impossible to deny their genuineness. But Christ has left us a test which is quite sufficient to decide the question of good or evil agency. He says: "By their fruits shall ye know them. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." I would, therefore, recommend "A Watcher" to follow the advice of the apostle, so as to "prove all things, hold fast that which is good."

Hoping you will excuse the extreme length of this letter, I remain, very truly yours,

MIRZA.

### A TALE OF MAGIC.

Thinking that the following unpublished incident in the life of the Rev. Mr. Gill, a returned South Sea Island missionary, might possibly interest your readers, I forward it for insertion in the MEDIUM:—

"While there," he said, "I found that, owing, doubtless, to the preaching and teaching of the Gospel, many of the natives began to regard the 'wizards' or 'magic men' with great dislike and suspicion—so much so, that one woman in particular, accompanied by some others, went to one of the so-called 'charmners,' vowing vengeance on him for something that it was supposed he had done to her son, but they consented, ultimately, to let him off unharmed, provided he gave up his 'charms,' with which he was believed to have the power of curing disease, and in various ways through them of being able to work out his spite in revenge upon his enemies, but without which 'charms' he was believed to be helpless. The poor old fellow, seeing no other chance of getting clear, at last gave up his much-valued and desired implements of 'magic,' saying, as he did so, 'If you take them you take my all.' Returning in triumph past my house, and seeing them, I called out, asking what they were going to do with them, if they were of any use, and whether they would give them up to me, which they willingly did, saying that the things were of no use to them. You may possibly think that I have them here with me to show you, but I am only too sorry to say I have not, for, after taking extra care of them, and packing them carefully in a case which I fastened round with iron bands to protect and secure it—yet when I arrived in England, strange as it may seem, when I opened it not one of the 'charms' was there—gone, I knew not where. Did the spirit of the 'old wizard' regain them? I know not; all I know is, they were gone, and there remains a doubt in my mind ever since as to the cause of their disappearance."

Concluding with the remark that the above is given nearly verbatim, as related personally by the rev. narrator himself, I remain, dear Sir, yours very truly,

ROBT. H. FAYAR.

8, Timston Street, Landport, January, 1872.



## GOSSIP FROM EDINBURGH.

To the Editor of the Medium and Daybreak.

SIR,—In continuation of my report of Mr. Statham's lecture, I now proceed to give you his theory, by which he accounts, to his own satisfaction, for the production of the phenomena; but if I understand his congregation aright—and I know a number of them intimately—they are much too hard-headed to be satisfied with such "spoon meat."

"Having," he proceeded to say, "satisfactorily shown (?) the absurdity of the Spiritualists' explanation of the cause of the admitted phenomena, I now proceed to give you one much more in accordance with our present knowledge, and more likely to meet with general acceptance. It is a well-known fact (?), and one admitted by all scientific men, that the human body is a vast storehouse of magnetism; through it, as a principal agent, all motion takes place; and it plays an important part in what we call thought; while it is also the only means of communication between the brain, nerves, and muscles. Holding this to be true, the *modus operandi* by which the phenomena are produced is simple enough. The members of a seance are seated round the table, their minds in as subjective a state as possible, and ready to be impressed easily with anything that may be suggested, especially in the line of their expectations. The minds in this quiescent state, doing little thinking, cannot consume or appropriate the full complement of magnetism, and the overplus flows into the bodies of certain members of the circle who are capable of receiving more than their share, and so they become mediums. In this way the thoughts and feelings of the non-mediumistic become wafted into the mind of the medium," as is the perfume of the rose on the summer breeze. [N.B.—Please to remember that the simile is mine; honour to whom honour is due.] "In this way all the wonderful phenomena of thought-reading and information about deceased friends becomes plain, without the necessity of supposing that their spirits have returned from an unknown and unproved-to-exist land. The raps and noises and similar occurrences are quite as easily accounted for. In the case of certain mediums, the magnetism, either his own overplus or that of the circle, or perhaps both, is received and retained—bottled up, as it were, like electricity, in a Leyden jar, and capable of being discharged in shocks or jerks in sufficient quantity and with sufficient force to act on the material. In this way all the phenomena that we admit as having been fairly proved to exist is easily explained, and we submit the explanation as more reasonable, more in accordance with our knowledge, and infinitely more likely to be true, than the absurd, silly theory of the Spiritualists."

Now, Mr. Editor, as I said in my last, "What do you think of that?" If you are going to sell off, don't advertise the printing department until you communicate privately with me, as I am open to buy a press and stock of type cheap, and you must now see that tools that have been prostituted to anything so base as the attempt to foist on the public a false faith, will have at a public sale but few bidders, and be glad to close with such an offer as I may be disposed to make.

Of course you will understand that I do not give you this as a *literal* report of the lecture of Mr. Statham. I made only a few notes at the time, and write mainly from memory; but you may take it as a fair, honest statement of an almost unbiassed hearer and inquirer after truth. As such I thank Mr. Statham for his lecture, as I would any man who gives us his experiences and his opinions, no matter what side of the subject he takes up; but as he is the only man who, for some time at least, has publicly treated the subject, you see the only kind of teaching available to the "modern Athenians." In your *appendix* to my first letter, you hinted at the case of a lecturer who came here to enlighten us, and who not only got no fee, but had to bear his own charges. That certainly was not right; "the labourer is worthy of his hire." But things are different now. The lectures in question produced an effect, and were at least one of the means which have tended to set men thinking and inquiring whether those things be true. Previous to the delivery of them, the existence of Spiritualism was little known and less spoken of. No; I think I am within the truth when I say that inquirers and anxious-to-be investigators may be counted by hundreds, and that a repetition of such hard lines could not occur to a lecturer now. What we want, however, is not so much a lecturer as a medium. Thanks to Spiritual literature, we are fairly acquainted with what can be said on the subject, but stand very much in need of an opportunity of seeing what can be seen of it. Of course you say, "Form a circle and develop a medium for yourselves;" but that is easier said than done. We have tried it, and made little progress, and intend again to try it; but in the meantime, a fortnight of a good physical medium would give the thing a start that, supposing Spiritualism to be true, would enlist thousands of the best men in the country under its banner.

This must do for to-day; by-and-by I'll beg room for a little more Edinburgh gossip, and meantime am yours truly,

THURLE.

## IDEAS.

To the Editor of the Medium and Daybreak.

SIR,—Of Andrew Jackson Davis's works I have not a high opinion. I have for many years ceased to read them, because I found they were verbose: a bushel of highflown words to a grain of wheat. Book-making is easy to A. J. D.

I make this statement because you, in copying into the MEDIUM a portion of my article on "Soul and Spirit," from the *Norwood News*, referred to the New Idea of the sun being the parent of all the planets in our solar system, including our earth, and slimed it with the inference that I had taken it from A. J. D. I desire, therefore, to say that the Idea arose some years ago from looking at certain structural indications shown in the photograph of the moon; that a perception of other laws in nature came from handling and experimenting with solid substances before A. J. D. was out of his teens, and therefore before the commonplace thoughts draped in American superlatives were printed; and so valuable have the perceptions and experiments been, that, to my knowledge, a "non-creedist" writer copied one portion of an article of mine out entire, sent it to a philosophic journal, with his name attached, not mine, and lecturers have freely used the knowledge on the platform without giving credit to whom credit is due. So much in self-defence.

And now for another American superlative, Mr. Peebles. Some of

your readers may remember the abuse showered on me by that "non-creedist"—that "mild and lamb-like spirit"—as he called himself, because I showed by statistics that his bold assertion that there were eleven million non-creedist Spiritualists in America was "supernal" nonsense—that knocking off four millions was not too much. What does the examination of Mr. Tebbs while in America prove? That the Spiritualists of America do not amount to one million; and if we take only the "non-creedists," they cannot reach the fourth of a million, including women, children, and the babies. Thus, on a fact traceable, we have barely one part true, and forty-three parts untrue; and yet with such a myth-maker, Christians, with all we know, are to give ourselves, body, soul, and spirit, to such ballooners, under the penalty of language being weekly used towards us such as is ordinarily only used towards city arabs by the rough-mouthed votaries of language.

Pardon me this once stepping out of my place of silence through the pages of the DAYBREAK, the grey chill light from which, not being equal to moon, does not show the gorgeous lines of Christian spirit-scenery, though possibly equal to the visual powers of those who for so many years were in the dense darkness of Secularism.—I am, yours truly,

JOHN JONES.

Enmore Park, Norwood Junction.

P.S.—How curious! An hour after writing the above, requiring some waste paper, I took from the cupboard a publication that had been turned out of my overfilled drawers, and saw the words, "Mesmerism, by the Editor;" and, strange to say, with the exception of the first and last paragraphs, read a reprint of several pages of one of the sections of my book, "Natural and Supernatural;" the Editor, doubtless, like other thieves when found out, being ready to cry, "Not he; Jones got it from a 'Jeremy Diddler.'" No wonder many new Spiritualists dislike creeds, one of which is, "Do justly—walk humbly."—J. J.

"THE SUN is the central body from which all the planets and satellites within the extreme circumference of its influence have been formed." "It has formed all that its substance can well produce; for it is now counterbalanced by the magnitude of the whole planetary system united; while the whole is conjoined harmoniously, and all motions are in accordance with the general established law of gravitation or association." (Pp. 209, 210.) "The existence of eight planets has been determined upon as nearly beyond all doubt. Still the eighth and ninth are not yet recognised as bodies belonging to the solar system. But the orbit that the last one occupies was the extreme circumference of the atmospheric emanation from the sun." (Pp. 160, 161.)—The above was written down from dictation in March, 1846, months before Le Verrier's calculations and conclusion had been announced in America, where the clairvoyant announcement was made. The eighth planet was first actually observed in September, 1846. —Vide "Principles of Nature; her Divine Revelations." By Andrew Jackson Davis. Bela Marsh, Boston, 1867.—So much for Mr. Jones's new idea, "never before uttered."—A. B. T., Norwood, Feb. 3, 1872.

SPIRITUALISM AT BOWLING.—A letter from Mr. Joseph Dobson, which only met our eye this week, speaks cheerily of a grand New Year's party, held at the hall erected some time ago by Mr. John Wade. We are sorry that the circumstance is now too far out of date to allow us to go into details. The same letter bears the following well-merited testimony respecting as good a medium as there is in this country: "The mediumship of Mrs. Illingworth is something remarkable, taking into consideration that she is quite illiterate, or rather entirely uneducated, and the great amount of good she is daily in the habit of doing. She prescribes remedies to all who consult her, and in cases where her patients are too poor to pay for medicines, she cheerfully pays for them herself. When I called on Sunday evening, I found her cottage full of well-to-do people seeking relief for those present and at home. I understand, from independent witnesses, that out of all the very numerous cases that have been submitted to her, not one has been known to fail ultimately." We shall be glad to hear from Mr. Dobson again, as we fear he has left the address he gave one month ago. We know Mrs. Illingworth personally, and are certain that her mediumship is not by any means overdrawn in the above notice.

THE *Examiner*, in reviewing "Hints on the Evidences of Spiritualism, by M.P.," cannot possibly imagine that such a clever writer could be in earnest in adducing such arguments in favour of an unfashionable notion like Spiritualism. Our contemporary and the utterers of speculations on the matter should bear in mind that the book is not a confession of faith, but an argument sustained by facts and testimony. It, therefore, does not matter whether "M.P." calls himself a Spiritualist or not—if his facts are real and his arguments cogent, Spiritualism must be true. This we, knowing the truth of Spiritualism, can see in the book. The writer—ignorant of Spiritualism, and therefore incredulous as to its truth—makes a weak speculation as to the motive of the author being to "satirise the Christian theologians." The reviewer confesses that it is by no means so clear that the author intends to satirise the Spiritualists. We have nothing to do with the motive of the author in writing the book; we take it as it stands; and till "M.P." declares himself otherwise, no person is warranted in putting such constructions upon his intentions as those writers do who are afraid that Spiritualism may gain any advantage.

THE QUESTION was asked of the spirit Tien-Sien-Tie lately, "Does a stout, heavy person after death appear to the spirit-world as a stout spirit?"—A. No," &c. This brought to my mind an event which impressed me much at the time, and does so still. In a vision some time back a countenance appeared to me very plainly twice, in this wise:—it first appeared, then vanished, and soon after reappeared with a different expression, but the same face. I had no doubt, from corresponding circumstances, whose effigy it really was; but I said to myself, I do not recognise you by your portrait—the portrait which I had seen being of a very stout person of middle life, the face as well as the body being much enlarged beyond normal proportion. I had never seen this gentleman in the flesh. A short time back I met with a portrait of this same gentleman taken when a young man. It struck me like a spell; it appeared the very same well-remembered face I had seen in my vision. This has no connection with any mere claimant.—VERAX.



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

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

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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."

The Spiritual Review—Curiosities of Reviewing—The Divinity of Jesus and the Bible—The Confessions of a Bible-hater—The Sunday Services—Miss Lottie Fowler at Mrs. Maddougall Gregory's—The Statute of Mortmain—Towards the Expenses of the Medium—The Spirit Messenger—Another Private Seance with Mr. Morse—Novel Manifestations at Mrs. Berry's—The Materialisation of Spirit-Forms—A Spiritual Reader—A Lecture on Spiritualism at Edinburgh—How the Bible became the "Word of God"—"Eternal Punishment," &c.—Religion—Rules and Conditions for the Spirit-Circle, &c., &c.

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

FRIDAY, FEBRUARY 9, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, FEBRUARY 11, Service at Cavendish Rooms, Mortimer Street, at 11. Mr. Burns will lecture on the text, "Believe on the Lord Jesus Christ, and thou shalt be saved."

MONDAY, FEBRUARY 12, Service at 8 o'clock. Messrs. Horne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, FEBRUARY 13, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, FEBRUARY 14, Middle. Bull's Seance at 8. Admission 1s.

THURSDAY, FEBRUARY 15, Seance at 8 o'clock. Messrs. Horne 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, FEBRUARY 9, 1872.

### MR. DUGUID'S TRANCE-PAINTINGS.

We are under the necessity of publishing for the last time the announcement respecting the distribution of trance-paintings to take place in Glasgow on the 17th inst. To show our high appreciation of the object and those connected with it, we place this announcement in the most favourable portion of our paper. Surely we cannot do more to manifest our great interest in the occasion. When we consider the wonderful facts which have been brought to light through Mr. Duguid's mediumship, we feel that we cannot do too much to make such facts known, and lead the public mind to value such a high class of mediumship. Fifty years ago such phenomena would have struck the world with something more than consternation; but in this favoured age these manifestations have become so multiplied, that they are looked upon with a familiarity which if it does not result in contempt, we fear oftentimes culminates in indifference, even among those who consider themselves warm friends of Spiritualism. We can well understand the feelings of awe and wonder with which this age of spirit-power would be regarded had we lived a century earlier, when no such influences were at work, and man was entirely without a ray of light to guide him to spiritual sources. Had this spiritual visitation occurred in the days of Luther, or at the time of some of those struggles for religious freedom within the scope of modern history, their import would have been more fully regarded than they are now that they are beheld with our own eyes. We are glad that there are numerous exceptions to this too general fault of indifference. The announcement given below has been well responded to. The friends of Spiritualism, in every rank of society, have liberally patronised the sale of tickets. The publishing in *Human Nature* for February of the direct spirit-drawing lately given in the space of four minutes, has heartily stimulated the scheme at the right moment. *Human Nature* will soon be out of print at the rate at which it is being called for, and a demand has already been made for the drawing printed on plate-paper, in order to frame and exhibit as a permanent manifestation of spirit-power. As a last word to our numerous friends, we cordially urge them to take advantage of the few remaining days to do what they can for the success of this enterprise. The names of the various agents are given below, and we recommend our readers in each locality to apply to the agent nearest to them, and provide themselves with such tickets as they may feel disposed to purchase. It is only by

union and reciprocity that the great purpose of mediumship can be accomplished. Mr. Duguid well deserves all we can do in the matter. In saying this, we do not imply that others may be less deserving in their peculiar field of action. What we say is to promote this object now, and when your turn comes, all hands will come to your assistance. Thus acting and reacting, and in becoming movement, each individual is which will be strengthened and sustained by all the rest, and thus a power will be brought to bear upon public opinion, at the result of which all true lovers of humanity will rejoice with a lasting joy.

## SUBSCRIPTION SALE OF TRANCE PAINTINGS

Through the mediumship of Mr. D. DUGUID, Glasgow.

The following is a list of the pictures forming the series:—

**First Price.—THE POOL.** Size of canvas, 42 inches by 30, in a beautiful and very massive frame. This large picture was painted in the presence of many witnesses, under the spirit-direction of Raynald, and, according to a trance-communication, is a near copy of one of his paintings. It is truly a picture of still life, and quite characteristic of that celebrated painter. An eminent artist describes the painting as a work of considerable merit, and one which affords an excellent test as to the progress of the medium under his strong tuition.—*On view at the Progressive Library, 15, Southampton Row, London, W.C.* Valued at £28.

**Second Price.—THE TWIN CASTLES OF STERNBOFEN ON THE RHINE.** Size of canvas, 36 inches by 26, in a massive frame. This is a companion picture to that which formed the first prize at the previous sale, and in the possession of Mr. James Burns, of the Progressive Library. This painting has also been executed under the direction of Raynald, after one of his early productions; the figures inserted under the direction of Jan Stein. A lengthened traditional account was given by the medium, in trance, some months ago, of "The Twin Castles of Sternbofen," and subsequently, the following was given by *trance* writing:—"On the Rhine, a little higher up than the village of Kempt, immediately above the convent of Bernhofen, and opposite Faling. This picture is very much admired by competent judges. Value, £22.

**Third Price.—RAYNSCHANG CASTLE ON THE FORT OF FORTY.** Canvas, 30 inches by 20, in a massive frame. The scene represents the ruin of an old castle on the coast of Fife, looking across the Firth of Forth, Edinburgh, which, with the Pentland Hills, forms the background. Value, £16.

**Fourth Price.—A WATERFALL.** Canvas, 30 inches by 26, in a massive frame. This picture (nearly finished) is also under the guidance of Raynald, and after one of his celebrated waterfalls. Value, £15.

**Fifth Price.—BORRART ON THE RHINE.** Canvas, 30 inches by 18, in a massive gilt frame. This is said to be a painting possessing many points of beauty, and being among the most recent, it serves to show the progress attained by the medium in his peculiar art. It was painted under the guidance of an English Painter, who withholds his name, but who, like Raynald, will establish his identity by reproducing through the medium one of his well-known paintings. The identity picture has been begun.—No. 5, *on View at Mr. McGeechy, 89, Union Street, Glasgow.* Value, £15.

**Sixth Price.—A HIGHLAND SCENE NEAR CALLANDER.** This is a round picture, 24 inches in diameter, suitably framed. Value, £4 10s.

**Seventh Price.—A RHINE SCENE.** Similar in form, size, and frame to No. 6. A very fine picture, painted under direction of Raynald. Value, £4 10s.

**Eighth Price.—DUART CASTLE.** Mounted, 17 inches by 13. An Ancient Fortalice, Loch Linnhe, Island of Mull. Value, £1 10s.

**Ninth Price.—HIGHLAND LOCH AND BEN VENCE.** Mounted, 17 inches by 13. Value, £1 10s.

**Tenth Price.—JENNY'S BURN, NEAR GLASGOW.** Mounted, 18 inches by 12. Value, £1 10s.

**Eleventh Price.—DUNSTAFRAGE, LOCH ETIVE, NEAR ORAN.** Mounted, 15 inches by 9. Value, £2.

**Twelfth Price.—DUNOLLY CASTLE, LOCH ETIVE, NEAR ORAN.** Mounted, 15 inches by 9. Value, £1.

**Thirteenth Price.—THE GLEN.** Mounted, 12 inches by 9. Value, £1 10s.

**Fourteenth Price.—SHIPS ENTERING A HARBOUR.** Mounted, 9 inches by 6. A fine little painting, under the direction of the English Painter. Value, £1.

\* Nos. 3, 6, 8, 9, 10, and 12, were sketched, in trance, from nature; and No. 11 painted on the spot in trance.

The Drawing, in accordance with that of the Art Union, will take place on Saturday, 17th Feb., 1872, in Whyte's Temperance Coffee Room, Glasgow. Should the sale of tickets, at that date, amount to less or more than the value, the Committee will reduce or increase the number of prizes accordingly.

Tickets, 2s. 6d. each, may be obtained in Glasgow from any of the following members of Committee:—James Brown, 163, Hospital Street; Hay Nisbet, 164, Trongate; James McGeechy, 89, Union Street; Wm. Burns, 17a, St. Enoch Square; James Nicholson, 21b, Eglinton Street; H. Nisbet, Jun., Secretary, 164, Trongate.

The following friends have also kindly promised to dispose of tickets:—LONDON.—Mr. James Burns, 15, Southampton Row, W.C.; Mrs. Everitt, 2, Penton Street, Pentonville; Mr. C. W. Pearce, 6, Cambridge Road, Kilburn. BIRMINGHAM.—Mr. Robert Harper, 4, Gloster Place, Soho Hall. LEAMINGTON.—Mr. W. Meredith, 103, Gregory Street; Mrs. Leighton, Bookseller, 28, Derby Road; Mr. H. Young, Bookseller, 12, South Castle Street.

### MR. COGMAN'S JUBILEE

We beg to call attention to the above celebration, which will take place at Mr. Orson's Assembly Rooms, 23, New Road, Commercial Road, E., on Wednesday evening, February 21, 1872. Tea on table at six o'clock. Chair to be taken at eight o'clock. Tickets, 1s. each, may be obtained at the Spiritual Institute, 15, Southampton Row, and also from Mr. Cogman. All friends of the cause are earnestly solicited to aid in promoting this worthy object.



## THE ARABIAN MYSTERY.

SIR.—Feeling strongly interested in that item of the entertainments now given in the London Polytechnic Institution, designated the "Arabian Mystery," may I inquire if it really has anything to do with Spiritualism or psychology? I ask this because of a statement in one of your monthly contemporaries to the effect that it is a genuine case of psychology—a statement which I, who have heard about the pretended levitations and phenomenal imitations formerly indulged in at the Polytechnic, find it excessively hard to believe.—I am, yours truly,

MARIAN ANTHONY.

Glasgow, February 5th, 1872.

[It is to be regretted that any Spiritualist can be so credulous as to believe that paltry juggling tricks of the class referred to have any connection whatever with psychology. This credulity does incalculable harm to the cause of Spiritualism, by bringing down upon its professors a degree of ridicule quite undeserved by all but a very few. The "Arabian Mystery" is a simple affair. There are two women, one of whom sits on the stage of the theatre with her back to the audience, whilst the other receives from the spectators one or more articles, the nature of which, and even the spelling of any word, she communicates to the other by telegraphing it by her feet, the means of communicating in this way being provided for on each of the three or four steps leading up among and in the midst of the audience. The lady on the stage, being thus informed of what the other has in her hand, experiences no difficulty in thus reading her thoughts, and conveying to the audience the wonderful intelligence that the lady has received a lady's pocket-handkerchief or a gentleman's cigar-case. This is the nature of the "psychology" practised in the Polytechnic Institution.—ED. M.]

## SUNDAY SERVICES.

The subject announced for Sunday evening will no doubt interest many. The text, "Believe on the Lord Jesus Christ, and thou shalt be saved," has been adduced millions of times in favour of the sacrificial atonement of Jesus and various other dogmas which constitute modern superstition. That this passage is capable of an explanation in harmony with the principles of spiritual truth, seems to be entertained by the lecturer who is to discuss the matter in Cavendish Rooms on Sunday evening next.

IN REPLY to numerous inquiries respecting Miss Kate Fox, we have to make it known that she has recently been suffering very much from ill health. Like many other mediums, she is of a fragile constitution and deficient in vital stamina. The medical gentleman who has been giving her advice states that her seances since she came to England have preyed considerably upon her nerves, necessitating considerable cessation from such occupation. We understand that Mr. Crookes has investigated her manifestations, and has expressed himself satisfied as to their genuineness.

## HYMNS FOR THE SERVICE ON SUNDAY NEXT, IN CAVENDISH ROOMS.

FIRST HYMN.—No. 140, *Spiritual Lyre*.

CHESTER. 8 7 8 7. From "MODERN HARP," by permission.



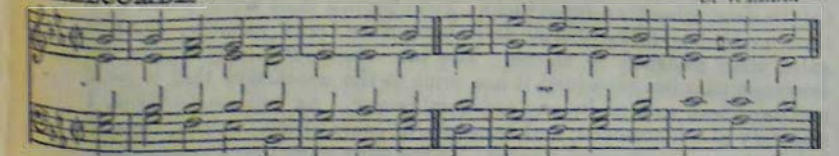
Ho-ly Spi-rit, kind-ly bless us, As we meet in love to-night,



Let no earth-ly care op-press us, May our souls be fill'd with light.

SECOND HYMN.—No. 27, *Spiritual Lyre*.

MELCOMBE. L. M. S. WERBE.



Thy name be hal-lowed ev-er-more; O God! thy kingdom come with power;



Thy will be done, and day by day Give us our dai-ly bread we pray.

At MRS. EVERITT'S SEANCE, on Friday evening, about 700 words were received in direct writing in less than seven seconds. "John Watt" kept up an interesting conversation in the spirit-voice. Mrs. Everitt's mediumship continues to develop to higher degrees of excellence. She has recently acquired the psychometric power as described in "Nature's Secrets," given as a premium volume to readers of *Human Nature*.

## MR. ROBSON AT MRS. MAKDOUGALL GREGORY'S.

On Friday last, another party assembled at 21, Green Street, to witness the impersonations of Mr. Robson. On this occasion the company was more than usually limited, consisting, with the medium and our kind hostess, of only nine persons, the visitors with one exception being *habituals* of the circle. Hence, perhaps, the dominant feeling was one of domesticity, and the manifestations were in strict accordance with this reigning sentiment, the communicating intelligences professing for the most part to be near relatives of those present. This is the more worthy of notice, as at the commencement of the sitting, the medium, who had Mr. Peele on one side of him, requested Mr. Jackson to sit on the other, but the "home" influences were too strong for this partial insulation, and so, after Mr. Cholmondeley Pennel had in vain asked for some information as to Dagon, matters quietly settled down into the channel of relationship and personal sympathy. Here Mr. Robson's openness to the incursion of various personalities showed to considerable advantage, the manifestations of the evening concluding with some remarks on the manner in which the spirits of deceased artists act upon their living successors, this communication being probably due to the influence of Mr. Peele.

## SPIRITUALISM AT PORTSMOUTH.

A few months ago, Mr. Fry, secretary to the Spiritualists at Portsmouth, communicated to this journal the progress which Spiritualism was making in that town. Since then a steady advance has been maintained, particulars respecting which we have repeatedly learned from Mr. Smith during his sojourn in London. The association, which has now assumed an organised form, held its first public meeting for the advocacy of Spiritualism on Monday evening. It was preceded by the first general tea-meeting, at the house of one of the members, which was so much relished that the experiment is to be repeated frequently. After the lecture, a short seance took place at Mr. M. Smith's. Mrs. Summers was entranced, and her guide spoke encouragingly of the step the association had that evening taken. She also described spirit-forms in her normal state in the dark. Mr. Shaw is controlled to speak and act in the conscious state. Under control he is expert at thought-reading, or rather the spirit is, for then he can answer mental questions readily. When on earth, the spirit was a student of phrenology; and in the dark, if he is mentally requested to examine a head, he will cause the medium to advance and touch any organ desired. The medium can also lay hold of an object in the dark on request being made to the spirit mentally to control him to do so. The curious thing is that the medium does not see the objects at all, but the spirit impresses him to reach forth his hand correctly in the proper direction.

The Portsmouth Spiritualists are of the working class, but intelligent, independent-minded, and energetic. Some of them have been students of anthropological science and other useful branches of knowledge for a number of years, and thus were first-rate material to make Spiritualists of. They are influentially connected with other movements, and thus can bring to bear a large share of personal influence in the work. One grand feature of their seances is their beautiful singing. A proportion of the members are trained singers on the Tonic Sol-fa system, and they maintain very good harmony, the various voices taking up the different parts. Such exercises enhance the advantages of a seance very much, and add greatly to the enjoyment of the sitters. Their rendering of some appropriate melodies from the "Spiritual Lyre" was very effective. An excellent influence pervaded the circle, and also sustained the lecturer at the public meeting.

Another agency which is doing much good in the town is the British Workman public-house, at which no intoxicating drinks are sold. Mr. Dunn, well known throughout the county as the "converted clown," is a successful lecturer on temperance, and is proprietor of the British Workman. He has a snug little hall behind, capable of seating about 400, and he has it frequently filled with attentive audiences. Lately he has had some visits from Sergeant Millan, an electro-biologist and Mesmerist, from London. During his visit he has effected some very good cures by "laying on of hands."

Mr. G. Smith, 32, Hertford Street, Landport, vouches for the truth of the following ghost story, and something more:—A man and his wife purchased a house and plot of ground in the neighbourhood for a "mere song;" for some unexplained reason the former proprietor seemed anxious to get rid of it. The first night the new tenants slept in the house they were disturbed by knockings and other unmusical noises. They got up repeatedly and looked, but could discover no cause for the disturbances. The good woman made herself easy on the matter, and having lived in a haunted house before, she philosophically contented herself and went to sleep. The knockings continued from night to night, and the somnolent couple let them hammer away to their hearts' content. One day the wife was repairing the paper on the wall over the fireplace, when she discovered a loose brick. She took it out with the intention of replacing it more securely, and was astonished to find a cavity behind. Curiosity prompted her to search still further, when she was fortunate enough to discover a box containing a considerable sum of money! The mysterious knockings were heard no more. If such attractive "phenomena" attend the sequel of haunted houses, the laying of these ghosts will become quite as popular as the diamond fields at the Cape.

KILBURN.—The doggerel sheet to which you call attention, entitled a "Social, Political, and Satirical Review," is too execrable to be offensive or worthy of further notice. Such productions are the fruits of a weak mind, whose chief elements are insipid malignity, ignorance, and self-conceit.

A FRENCH WINDOW, who lives at San Francisco, has observed the face of her deceased husband photographed, as it were, on a pane of glass in her house. The husband died about sixteen months ago. A version of the story appears in the *Spiritual Magazine* for February, and another in a recent number of the *Anglo-American Times*, but as they differ in various details we give further publicity to neither. The occurrence of such impressions on window-glass in America seems to be frequent, as several instances have been recorded of late.



## 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.]

February 2nd.

(The first control was by TIEN-SIEN-TIE, the guide of the medium.)

Q. Why is it a matter of such difficulty, and with many apparently an impossibility, to get into communication with friends that one has personally known in the "form," while it seems as if there were spirits without number always ready to manifest when the slightest opportunity is offered?—A. We doubt the accuracy of our questioner's statement. Personal communications seem to be the chief product of the spirit-circle. The minds of many inquirers are so closed to spiritual ideas that their friends may be thus prevented from approaching their spheres.

Q. We have been informed by investigators that they have found spirits answer moral and religious questions readily, who were unable to give any fact unknown to the medium; how was this?—A. Mediums are sometimes not by any means under full control, and all abstractions, facts, &c., cannot be got through the medium's organism, whereas generalities may quite readily be discussed.

Q. What, in your opinion, is the proper manner for us mortals to pass our Sundays? Is there any reason why we should not, if we feel inclined, work at any kind of labour on that day?—A. It is a vulgar error to suppose that labour is a curse. It is a Divine institution, and the grandest efforts of the soul are manifested in mental and physical labour. All days are alike sacred, and we cannot see why man should not think or act on any day if his object is in accordance with a love of humanity. In the present selfish and overdone state of society arbitrary times of rest are necessary. But if man's mind and the state of society were harmonious, then each day would bring the rest necessary for itself.

Q. The effect on some who have been at these seances has been to make them long for the time to come when they would be in the spiritual world, and to think that the sooner they left this state of existence the better: is this a desirable feeling to encourage?—A. The wise do not pluck fruit until it is ripe. The purpose of life is not fulfilled until the organism is ready to fall away from the developed spirit. Until such time the spirit should remain in its house of flesh, and suffer the pains and perils of mortal life, since experience enriches the soul. If we hasten our departure from these our earthly forms, we not only sin against ourselves, but against the Author of our being. It is therefore better to go on hopefully and healthfully to the end. The spirit then commences its higher career with a clear conscience.

Q. What are the compensations for those who die prematurely, seeing that so many do so?—A. They are helped by teachers, or guides, in the spirit-world. Premeditated premature deaths, such as suicides, have no such compensation, as their early death is the consequence of their own acts. Capital punishment binds the soul to earth by bitter memories; when, after a while, it begins to long for higher things, then the aid of friends and teachers is valuable to it.

Q. Are idiots immortal—absolute and hopeless idiots?—A. If the spiritual laws permit of the deposition of the spiritual body within the physical body, then they are immortal, for it is the possession of an external form which constitutes individuality. Only a small proportion are incapable of elaborating the spirit-body. When they pass into the spirit-world they are like children, and require the same kind of education and treatment.

Q. Has a dog, with more intelligence than an idiot, any future existence?—A. No.

Q. How did you come in contact with your medium in the first instance?—A. Many years ago—it matters not how long—we conceived the desire to do our mite towards the unfoldment of man's spiritual nature in connection with this new wave of spiritual life on the earth. We endeavoured to find a medium suited to our purpose. This entailed much labour and investigation. We eventually found that an organisation was about to come into the world suited to our purpose. We connected ourselves therewith, and watched him from infancy to manhood. At the proper moment we brought him in connection with modern Spiritualism. At the same time we perfected our connection with the interior of the organisation, and thus became permanently acquainted therewith.

### THE STROLLING PLAYER.

It was asked: Have stranger spirits, who manifest, any peculiar relationship to you? and why do they only manifest once?—A. Having done their work, they do not care to come again, as it is not by any means a pleasant process. In some cases it would not be very agreeable for us to be in sympathy with those who come; but we may observe that their characters are very different, and in some cases we sink our aversions that we may do our duty—an example that others might imitate with advantage.

### NORMAL AND ABNORMAL MEDIUMSHIP.

I am going to speak on a trinity of subjects. By-the-bye, do you know in what the world's trinity consists? I will tell you: it is L. S. D. I intend to make a few remarks on what our Shakespearean friend, Gerald Massey, has touched upon, if I remember aright. I will endeavour to supply that part of the argument which you will not, perhaps, meet with in his book, "Concerning Spiritualism." My trinity is revelation, inspiration, and intuition. I believe in both normal and abnormal mediumship, and that the former is the culmination of the latter. The bridge which connects them is revelation. But the perfection of mediumistic endowment, by which the spiritual communicants are enabled to unfold through the medium's organism all they desire to say respecting spiritual conditions, and to express themselves otherwise in an intelligible and satisfactory manner—this they should be enabled to do by controlling the mind of the medium, without the necessary production of individual unconsciousness or abnormal phenomena. Inspiration may be illustrated as follows:—Various classes of minds associate together, and every such combination of individuals projects a sphere around it. Those on a

similar plane of thought are able to inhale this psychological atmosphere, and to elaborate it through their consciousness, and give it expression to the world. Such inspiration may be derived from the earth-plane, or from associations in the spirit-world. Man is developed on spiritual as well as physical planes, and when he ascends to the former he requires to take in that which is necessary for his subsistence thereon. The lowest form of inspiration is that which is derived from individual spirits rather than societies. This is a higher form of mediumship than revelation, because the faculties digest and understand the matter thus received. Intuition is a marvellous faculty—a power divine. It is the co-ordination of the intellectual faculties, which, combined, triumph over the physical barriers of sense, and penetrate into spiritual realities. It is really a spiritual condition in which the principles of the universe are perceived, rather than facts and laws. It is a power inherent in every soul, though its actualisation is only realised in a few. The next question is, What is a medium? A person who has perfected to a certain degree one or more conditions of organisation, and thus exhales the atmosphere capable of being assimilated with the spiritual atmosphere. When all the conditions of the organism are thus developed and harmonious, this abnormal mediumship ceases, and normal mediumship begins. The three stages may be briefly defined thus:—Revelation is when the thoughts are, as it were, pushed into the head of the medium by the spirit; inspiration is when thought-atmospheres are inhaled and elaborated into ideas by the brain of the medium; while intuition is a state in which the spiritual powers of the individual can collect and give forth knowledge from the principles of existence—the source of truth.

EDWARD FREEMAN.

I can hardly speak.

Q. Are you suffering?—A. Yes; I suffer physically. I was somewhat advanced in life when I passed through the change. My father had gone a little time previously. I loved him very dearly as a son, and desired to know what had become of him. I passed out of the form, as it is called, on the 11th of last month.

Q. That was January?—A. Yes.

Q. What was your name?—A. Edward Freeman. I was sixty-three years of age. I lived at 6, Mylne Street, Myddelton Square, Islington.

Q. How do you spell Mylne?—A. M-y-l-n-e.

Q. What was the matter with your hip (the medium had his hand to his hip as if in pain)?—A. I suffered from rheumatics. My father lived and died in a place called Framlingham.

### EXTRAORDINARY PHYSICAL MANIFESTATIONS AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I again send you an account of a seance which took place on Wednesday evening, 31st of January, and which I think will interest your readers, this being, of course, the only object I have in view. At half-past eight Mr. Herne and Mr. and Mrs. Williams arrived. I was then alone in the drawing-room. In a few minutes the spirit of John King came and began talking distinctly; the power was so great that it threw Mr. Williams into a trance, and he would have fallen on the floor had not Mr. Herne caught him. I had expected the Rev. G. C. D. would have joined us, but he had a particular engagement which prevented him. At nine o'clock we entered the seance room. I then put Messrs. Herne and Williams into the cabinet, bolted, barred, and padlocked the doors. Ringing for the servant to examine it, Mr. Williams and myself took our seats outside, and placed the candles at the back of us, the light falling directly on the apertures I have before described. In a few minutes the voice called out that we were to commence singing, and during this time there was a great noise in the cabinet, which the spirits said was getting up the power. I should think ten minutes elapsed, when a hand came to the aperture, and, lifting up the curtain, held out a ring. I at once rose, and asked if I might be allowed to take it. Answer, "Yes." Another ring was shown, which I also took. Lastly, a watch and chain were placed in my hands. All these things had been taken from the mediums while sitting in the cabinet, but not missed by them. At this time the spirits desired the doors to be opened to let the "boys" out, and I called the servant, who was waiting outside, to unlock the padlock. We then missed the banjo, which I had placed in the front part of the cabinet, and which we had heard playing and felt floating in the air, and the servant was in the act of unlocking the gate, when the spirits called out, "Shut the door," and instantly the "boys" exclaimed, "Here is the banjo in our arms." This should have concluded our seance, but, as is usual in all cases, we are never contented to let well alone. In about an hour's time we returned to the cabinet, and my friend the Rev. G. C. D. joined us. The spirits then requested he would join one of the mediums in the cabinet, but this he determinedly refused to do. Then began a most savage attack upon the mediums—locks, bolts, and bars were rent asunder, and the gates were smashed to atoms. The bar was bent nearly double, and everyone who has examined it has come to the conclusion that it could not have been so bent by any ordinary power. As you may suppose, I was very much annoyed, and have almost come to the determination of holding no more physical seances. At the same time, I cannot help thinking that the spirits out of the flesh were not so much to blame as the spirits in. There is no doubt there was too much physical force, there being nothing to check it. Had a few sceptics been present, the violence would not have occurred. We, of course, left the seance room and separated.

To show the difference where there is not so much power, the next day the Rev. G. C. D. went into the cabinet, after which I had a very beautiful flower in a pot brought to me, which I have now in my drawing-room. Every time we sat at dinner, we had not only spirit-voices calling to us, but spirit-hands touching us; and last evening, as it was his farewell, they gave us a special manifestation, unasked for and unlooked for. He sitting at the right hand of me, a vacant chair opposite to him began moving, and, in answer to whether it would have some dinner, said "Yes." I then asked it to select what it would take, when it chose *croquets des pommes de terre* (a French way of dressing potatoes, about three inches long and two wide. I will send you one that you may see it). I was desired to put this on the chair, either in a tablespoon or on a plate. I placed it in a tablespoon, thinking that probably the



plate might be broken. In a few seconds I was told it was eaten, and looking, found the half of it gone, with the marks showing the teeth. This piece I will also send. After this we had a long and happy conversation, and I became so much exhausted that I was obliged to leave and wish them "good night." With respect to the curls, I shall be only too happy to return them to the owner. If they are Miss Fowler's, and she will call for them, they are at her service. Those who have seen them say they are not the colour of Miss Fowler's hair. They are, of course, of no use to me.

Should any party have a gentleman's hat, liqueur bottle with silver stopper, also a small china teapot, which do not belong to them, I shall be very glad to receive them, as they were taken from my house last Sunday evening.—Yours faithfully,  
CATH. BERRY.

February 3rd, 1872.

#### MISS LOTTIE FOWLER'S SEANCE.

To the Editor of the Medium and Daybreak.

SIR,—Last Tuesday evening I availed myself of the opportunity of attending Miss Lottie Fowler's seance, at the Spiritual Institute, 15, Southampton Row, where the peculiarities of her mediumship were most successfully exhibited. Although all present did not get satisfaction, yet there were some striking features manifested. Considering that the majority of those present were entirely unacquainted with the nature of spirit-control, it was, indeed, quite a marvel that such good tests were given. One gentleman, who was an entire stranger and a sceptic, desired to know if the medium could describe the place of his birth, which she did most accurately, even to its little rivulets and huge towering rocks, and many other matters known only to the questioner. Another gentleman now took his seat by the medium, and no sooner had he placed his hand in hers than she exclaimed, "There are some Kaffirs here! There are some brown blankets with which they cover themselves," at the same time placing a part of her dress over her head. The gentleman affirmed that such was the mode in which they were used. She then asked him if he had a museum, to which he replied "No." She answered, "You carry one about with you." This is worthy of note—our earliest actions and associations constitute our spiritual garment. Another stranger was no sooner seated than the medium exclaimed, "Oh! what is the meaning of that silver watch hanging above your head? Is it your watch? What a large one! Was it not given to you for some heroic action that you performed?" All this and much more the stranger acknowledged to be true. Altogether, it was one of the most successful seances I have ever witnessed.—Sincerely yours,  
R. C.

#### THE CAIRO SOCIETY OF SPIRITUALISTS.

A society of Spiritualists has been formed in Cairo, Egypt, under the direction of Madame Blavasky, a Russian lady, assisted by several mediums. Seances are held twice a week, namely, on Tuesday and Friday evenings, to which members alone are admissible. It is intended to establish, in connection with the society, a lecture room, and a library of spiritualistic and other works, as well as a journal under the title, *La Revue Spirite du Caire*, to appear on the 1st and 15th of each month. The following is a synopsis of the general rules of the society:—

1. Each annual member will have the right to a seance on his private affairs.
2. Both sexes are admissible to membership.
3. No member is allowed to introduce a stranger on pain of paying the price of an annual ticket, or of being excluded from the society.
4. All members provoking, by misconduct, the manifestation of evil spirits, or otherwise disturbing the tranquillity of the seance, will be subject to exclusion for the rest of the evening.
5. All frivolous or personal questions, not interesting to the society, must be submitted to the president.

Lastly, All questions concerning the Government are strictly forbidden.

We cut the following paragraphs from the *American Spiritualist* of January 27:—"The Spiritualists and many friends of Andrew Jackson and Mary F. Davis, in Washington, gave these two noble, harmonious souls a right joyous reception one evening last week, at Harmonial Hall. We are heartily glad of the action of the Spiritualists in this respect, for none are more deserving than Andrew and Mary." "The New Orleans papers are reporting Mr. Peebles's lectures under the heading 'The Pulpit,' giving them the same place and position in their journals as those of the city clergy. This is a moral chivalry that New York would do well to emulate."

A GOOD IDEA.—Mr. Timothy Thorp, secretary to the Spiritualists at Sowerby Bridge, writes to say that a club of fourteen has been formed to supply the members with copies of the "Spiritual Harp," at a weekly subscription of 6d. each. It is proposed to extend the plan to the purchase of Mrs. Hardinge's "History of Spiritualism," and we would recommend them not to lose sight of the illuminated "Spiritual Commandments," which should appear on the walls of every Spiritualist. Our Sowerby Bridge friends cultivate music successfully; we wish we had the assistance of some of their young ladies at Cavendish Rooms.

A. FRANKLIN (Birmingham).—We have many such correspondents as the one that has troubled you. It is very easy to write a sheet of pious abuse and forget to sign it with the name of the writer. Judas was a saint compared to such people; he did not descend to writing anonymous letters.

OBITUARY.—At 19, Alfred Street, Gateshead-on-Tyne, February 6, 1872, Eleanor, aged thirty-one years, the beloved wife of John Stubbs. The deceased was a writing-medium, and a firm believer in "modern Spiritualism." Deeply regretted by a large circle of friends.

WANTED.—The *Spiritual Magazine* for February and March, 1860, and December, 1861. Send them to the office of the MEDIUM. Also, copies of Nos. 6, 7, and 40 of the MEDIUM.

GERALD MASSEY, one of the best poets of the day, has written an exceedingly clever essay, "Concerning Spiritualism." We have read it with profound interest, and closed the book with the wish we could believe all the author believes.—*Cosmopolitan*.

WE UNDERSTAND that John Jones, Esq., of Enmore Park, S.E., is about to deliver a lecture on the Blending of the Natural with the Supernatural, before the Dalston Association of Inquirers into Spiritualism, at the Manor Rooms, Hackney, on Tuesday evening, February 13, George Gowland, Esq., in the chair. The lecture will be illustrated with dissolving views, painted expressly by H. Bielfeld, Esq. Doors open at half-past seven. Commence at eight o'clock. Questions bearing upon the lecture will be permitted at the close. Admission:—Reserved seats, 2s.; unreserved seats, 1s.; body of hall and gallery, 6d. Tickets to be obtained at Wilks's Library, Dalston Lane; Luckhurst, stationer, 202, Queen's Road, Dalston; J. Sparey, 13, Middleton Road, Dalston; T. Blyton, 74, Navarino-road, Dalston; and at the doors on the evening of the lecture.

THE CLERKENWELL LECTURES.—The fortnightly lectures now being given at the Temperance Hall, 7, Corporation Row, Clerkenwell, under the auspices of the St. John's Association, are attracting good audiences, and proving in every way satisfactory. The third of the series was given on the 1st inst. by Mr. Harper, of Birmingham, who spoke on "The Social Applications of Spiritualism." Mr. Harper earnestly advocated many important social reforms, and it was noticed that, although a large number of non-Spiritualists were present, the whole audience warmly responded to Mr. Harper's views. On Thursday next the platform will be occupied by Mr. Goss, whose subject will be "The Harmonial Teachings of Spiritualism contrasted with those of Sectarian Theology."

#### SEANCES IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 10, 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, FEBRUARY 11, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, FEBRUARY 12, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, FEBRUARY 13, Seance at 24, Lower Stamford Street, Blackfriars, at 7.

WEDNESDAY, FEBRUARY 14, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, FEBRUARY 15, 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, FEBRUARY 9, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, FEBRUARY 11, 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.

SOEWERY 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.

BIREARLEY, 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, Herford Street, Landport, at 6.30.

MONDAY, FEBRUARY 12, NEW PELLON, at Mr. Swain's, at 8 o'clock.

TUESDAY, FEBRUARY 13, 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.

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

WEDNESDAY, FEBRUARY 14, 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 15, 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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