

# THE MEDIUM AND DAYBREAK.

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

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## THE PRINCIPLES OF MODERN SPIRITUALISM.

By A. E. NEWTON.

Modern Spiritualism, distinctively so called, took its rise from certain phenomena alleged to be caused by disembodied spirits, and believed to signalise the opening of intelligible intercourse between the earthly and spiritual states of existence. These phenomena first attracted special attention in the western part of the State of New York in the year 1848, and have since spread, in various forms, throughout almost all parts of the civilised world.

It is computed that from three to five millions of the people of the United States alone have become convinced of their reality and their spiritual origin.

The following definitions and summary of opinions were adopted by the Fifth Annual Convention of American Spiritualists, and represent the claims generally put forth by Spiritualists:—

Spiritualism, in its broad sense, as a philosophical system, embraces whatever relates to spirit, spiritual existences, and spiritual forces; especially all truths relative to the human spirit, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence, and the modes of communication between that and earth-life. It is thus a system of universal philosophy, embracing in its ample scope all phenomena of life, motion, and development; all causation, immediate or remote; all existence, animal, human, and divine. It has, consequently, its phenomenal, philosophical, and theological departments.

But in neither of these departments is it as yet clearly and completely defined to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the spiritual philosophy, and for which Spiritualists, as such, can be held responsible.

Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realised communication with them.

Whoever believes this one fact, whatever else he may believe or disbelieve in theology, philosophy, or morals, is a Spiritualist, according to the modern use of the term. Hence there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative; though, in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as an historic record, embracing the religious ideas, spiritual manifestations, &c., of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories. The subjoined summary embodies the views on a variety of topics generally prevalent among the more intelligent class of Spiritualists:—

### I. THEORETICAL.

1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit, which spirit has an organised form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all vicissitudes.

3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

5. That happiness or suffering in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonisation, or of personal conformity to universal and divine law.

6. Hence that the experiences and attainments of the present life lay the foundation on which the next commences.

7. That since growth is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or inter-blended with our present state of existence; and hence that we are constantly under the cognisance of spiritual beings.

9. That as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that state includes all grades of character, from the lowest to the highest.

10. That happiness and misery depend on internal states rather than on external surroundings; there are as many gradations of each as there are shades of character—each one gravitating to his own place by natural law of affinity.

11. That communications from the spiritual world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence that no inspired communication, in this or any age (whatever claims may have been set up as to its source), is authoritative any further than it expresses truth to the individual consciousness; which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

13. That inspiration, or influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a perpetual fact—the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demoniac beings which have manifested themselves or interposed in human affairs in the past were simply disembodied spirits in different grades of advancement.

15. That all authentic miracles (so called) in the past—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, &c., &c.—have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all power, life, and intelligence—are to be sought for in the internal or spiritual realm, not in the external or material.

17. That the chain of causation leads inevitably to a creative spirit, who must be not only a fount of life (Love), but a forming principle (Wisdom)—thus sustaining the dual parental relations of father and mother to all finite intelligences, who, of course, are all brethren.

18. That man, as the offspring of this Infinite Parent, is in some sense His image or finite embodiment; and that, by virtue of his parentage, each human being is or has, in his inmost, a germ of divinity—an incorruptible offshoot of the Divine Essence, which is ever prompting to good and right, and which, in time, will free itself from all imperfections incident to a rudimental or earthly condition, and will finally triumph over evil.

19. That all evil is disharmony, greater or less, with this divine principle; and hence, whatever prompts and aids man to bring his external nature into subjection to and harmony with the divine in him, in whatever religious system or formula it may be embodied, is a "means of salvation" from evil.

### II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realisation of spirit-communion, tends—

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling Materialism which limits existence to the present life.

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.



3. To give a rational and inviting conception of the after-life to those who use the present worthily.
4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.
5. To energise the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognisance of the loved and pure.
6. To prompt our earnest endeavours, by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest conditions of spirit life and thought.
7. To stimulate the mind to the largest investigation and the freest thought on all subjects—especially on the vital themes of a spiritual philosophy and all cognate matters,—that it may be qualified to judge for itself what is right and true.
8. To deliver from all bondage to authority, whether vested in creed, book, or church, except that of perceived truth.
9. To cultivate self-reliance and careful investigation by taking away the support of authorities, and leaving each mind to exercise its own truth-determining powers.
10. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labours for human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

### THE MILLENNIUM.

ABSTRACT OF AN ADDRESS DELIVERED IN THE TRANCE-STATE BY J. J. MORSE, AT THE CAVENDISH ROOMS, ON SUNDAY EVENING, FEBRUARY 18TH, 1872.

#### INVOCATION.

Thou Life of our life! Lord and Master of all that is conferred upon us! once more we draw nigh unto Thee to lay at thy feet our aspirations. Thou knowest what we are entitled to receive in return for our services; but it is our hope that these our aspirations may appear good and acceptable in thy sight. Such cannot be unless our actions correspond therewith. We pray that strength may be conferred upon those before us to apply to good and useful purposes whatever knowledge of spiritual matters may this evening be conferred upon them, and that they may look up to Thee as the Fountain and Father of all life.

The truth that life is progressive has been acknowledged by many minds both in the past and present. The destiny of the race is a theme which has given rise to rich and varied thoughts in the minds of the wisest of all times. What shall we be in the future? A favourable answer to this question has ever been the hope of the peoples, now laden with sorrow and misery. The seer on the lonely island saw the New Jerusalem coming down from the clouds. Such is the hope of the Christian Church, pointing to a time when concord and unity shall move each heart and one purpose every mind. Since the apostolic age, modern seers have re-echoed the same hope. Swedenborg—who is not appreciated nor even understood by his followers, but whose instructive teachings will enlighten more and more the minds of the future—saw from his spiritual standpoint the dawn of the New Jerusalem. The native genius of the West has followed close on the student-seer of the North, and has perceived the operation of principles and comprehended the laws of life, which, when generally observed, will realise the long-looked-for golden age. But it will be long before mankind are elevated to a sufficient degree to understand Andrew Jackson Davis, and even then greater things lie behind, all of which teaches that man is yearning and wishing for a day of peace—the Millennium.

We feel assured that man is not for ever doomed to go on fighting the demons of selfishness, and for this assurance we will proceed to give our reasons. There is a logical possibility of the coming of the millennial age. Man, though vastly superior to what he was in the past, is yet a loathsome thing to what he is destined to become in the future. At present it is "mine," "my family," "my country." But he has yet to regard the world as his family, the universe as his country, and God as his kingdom. The solid earth itself indicates ultimate attainment of the millennial time.

The career of the planet from primeval chaos to forms of order, use, and beauty, step by step, indicates the inherent power to arrive at still higher conditions. The true and harmonious man exhibits within him all the known principles of existence. The pains and struggles of development in attaining the full harmony of the elements of manhood are often considered abnormal and evil, but they are the necessary labours for the attainment of ultimate good. We observe that man struggles to overmaster his neighbour. Why? He comes into existence as a little child, and in his efforts to raise himself in the scale he must develop such rude powers as will successfully cope with the boisterous phenomena of nature around him. Thus the strongest have ever prevailed and overcome the weaker, thereby supplying the best stock from which to continue the race. Though such forcible and even selfish means of action appear abnormal when viewed from the spiritual side, yet when we take into account man's organic origin from the earth around him, with its insensate forces, we see much to be thankful for in human progress. Man even now is so noble in aspiration and so grand in physical development and beauty, that our astonishment is to see him prostrate his bodily nature to the grossest sensuality, and drag his finest powers down into the mire of passion. Man is at present undergoing a process of physical change, whereby his organism will become more under the control of his will; his brain is becoming more lofty, full, and harmonious, and the executive organs more perfect and better adapted to carry out the desires of the mind, preparing him to take his place in the better day that is to come.

Thus we see from man's past and present position the possibility of the millennial age. But such an advanced state is not only a possibility, but a necessity. It must come, as the earth will continue to become more spiritualised in all its conditions, and so also must man. As his organism and surroundings become more spiritualised, so must his actions, until we perceive on the earth-plane a form of life equal or even superior to the models of existence which are observed in the

spiritual spheres now above him. In that state of society, fraternity or the co-ordination of purposes, will exist throughout the world. The service of the whole shall be for the one, and the one for the whole. This amity and concord will develop in the mind a better estimate of the principles of existence, and the dependence of all upon the central Spirit-life of the universe. Man's internal consciousness of spiritual principles will supplement his power to observe physical facts, and the faculty of intuition will reach into the realm of causes, and this knowledge will be reduced to usefulness of purpose as far as possibility will permit.

Several useful lessons may be deduced from these considerations. It appears obvious, in the first place, that it is the destiny of man thus to rise in the scale of being; that God exists and works continually through creation, and that man, being dependent upon Him, may expect to have every necessity of his being supplied; and, further, the more spiritualised man becomes, the more fraternal will be his aims and desires. But the state of man's future and spiritual existence is intimately connected with the present and his physical conditions, so that our topic cannot lead us to fanatical and fanciful views of life, for all victories in the future must be accomplished by strict duty in the present, and a rigid application of the physical laws of our being.

### THE PARENTAGE OF JESUS, AND FREELOVE.

I have been much pleased with the MEDIUM of late. I think you are doing far more good in presenting common-sense arguments in relation to religious questions, than publishing so many accounts of manifestations. I do not underrate phenomena, for I know how much I have been indebted to them. But it is necessary to attack theological as well as scientific ignorance. I should like to say a word or two, if you will permit me, upon the parentage of Jesus. The subject was introduced some time ago by Mr. Pitt, and, though he has been copiously abused by our Christian friends, yet no arguments have been brought forward either in vindication of their theory or their conduct.

I will first observe that Spiritualism in America is being greatly distracted by the Freeloze question. Now, what is Freeloze? What are the merits of that question? I have never been to America. I have read no books nor heard any lectures on the subject. But a friend informs me of the visit of a Freeloze to this country, and her conduct may, perhaps, illustrate the principles of that order. She had a husband in America, but while in Europe she made the acquaintance of a gentleman who suited her fancy, and through his agency became engaged. She justified her conduct by saying that she had "an undoubted right to choose the father of her own child." She has since returned to America, and has no doubt presented her husband with another addition to his family cares. There is surely no one but will object to such conduct as this. Perhaps there is a class of roving bachelors, like the one who obliged our American visitor, who fall in with such views, but the case is very different with the poor, plodding, stay-at-home husbands, who have to exert themselves to maintain other people's children. But this case is paralleled to the letter by the performance of the angel Gabriel and the Virgin Mary. Mary was decently married to good old Joseph. She was too good a woman to desire to "choose a father for her child" apart from her own husband; but the "Lord" did this matter for her by appointing Gabriel to infringe upon the marital rights of Joseph and render the first-born of Mary an adulterous progeny. Here then, good Christians, we have got the very origin of Freeloze, according to your abominable narrative, planned in heaven and carried out by the messenger of God himself, resulting in the birth of his "only-begotten Son."

Surely Mrs. Woodhull and all the Freelozers who are said to defile Spiritualism in America must be most exemplary Christians, even though they are rather disreputable Spiritualists. I need not add another touch to the picture in order to enhance its moral deformity or pernicious influences. I will now introduce another modest sketch, and see which is of the flesh and which of the spirit. The spirits at the Halifax circle are reported by Mr. Pitt to say that Joseph and Mary were devoted children of the spirit. So ardently did they love the truth and avoid the very appearance of falsehood and error, that they scorned to avail themselves of the priestly ceremonies of the time, so often ineffectual in maintaining the course of true love, and were married before their spirit-friends, and duly registered their interest in each other by a pure and exalted standard of love which made them spiritually one. Now, it is a well-known fact that all the actions and relations of mankind are directly related to appropriate spiritual conditions and influences, and these truth-loving, courageous, simple, pure, and spiritual people, in conferring existence upon their child, naturally related him spiritually and organically to the very highest possible conditions. Thus we have a beautiful solution of the peculiar characteristics of Jesus, and also a suggestive hint as to how mankind is to be improved and spiritualised. It is a matter of history that Jesus was called a "bastard," seeing that he was not born in wedlock according to the prevailing rites of the times. Hence the story in the gospels had to be fabricated in order to gloss over the difficulty, and even after the most careful reading no formal marriage is recorded therein. These stories are very much elaborated in the Apocryphal New Testament, where Joseph is made to scold and get into a towering rage over the inopportune birth of their first-born. These are the two theories presented in the discussion which has appeared in your pages, and if any of your correspondents have anything further to add, let it be something better than defamatory abuse; else we hope, for the sake of the morals of your readers, you will have the good sense to put their communications amongst the waste paper.

#### ANOTHER NEW MAN.

A VERY gratifying indication of the great interest which Spiritualism is creating amongst the people may be gathered from the frequency with which the subject is being discussed before societies connected with religious congregations. Spiritualism is to be thus ventilated at George Street School-room, Croydon, on the 26th inst., by Mr. Sulman. Mr. Webb introduces it at Hornsey about a month hence; and on March 3, Mr. Birt brings it before the Lewisham Literary Society, held in the lecture-room of the Congregational Church.



## DEATH CERTIFICATE OF SPIRITUALISM.

A recent number of the *Edinburgh Medical Journal* reviews the following works:—Dr. R. Fowler's History of the Welsh Fasting Girl; Report on Spiritualism of the London Dialectical Society; The *Spiritualist*; Dr. W. A. Hammond's Physics and Physiology of Spiritualism. The reviewer writes:—"We have classed these works together, because the belief that a girl can live without food, and that a man can float through the air, belong to the same category. To inquire into either is to prostitute our reason before the shrine of Deception. Anyone who knows aught of physiology knows that perpetual starvation is incompatible with life, and does not think it necessary to inquire further into any reported case. Dr. Fowler's book contains, however, besides a complete history of the painful case of the Welsh girl, much useful information regarding cases of prolonged starvation; it possesses, therefore, a physiological value altogether apart from its sensational one. The other works, on the other hand, are simply valueless—even that of Dr. Hammond; for where a subject possesses neither a physical nor a physiological substratum, it is impossible to supply it by any inquiry directed to that end. Levitation is an old story, dating at least from St. Philip Neri in the sixteenth century; yet we have got no further with it than that it is still as inconsistent with physical laws as it then was—still as unproductive of benefit to mankind—still as utterly untruthful as a matter of fact. . . . We may take levitation as a crucial theory [test?] of Spiritualism; though not new, it has been recently evolved as a modern phase of this would-be science. Pop Mr. Home down a coal-pit, and let Spiritualism sink or swim—float, we should say—along with him."

The ancient philosopher wisely prayed, "Oh that mine enemy would write a book!" I shall not detract from the nakedness of the above review by saying much about it. When Dr. Carpenter and the *Edinburgh Medical Journal* (which stands high in medical literature) can find no weightier arguments than the polite Billingsgate of "delusion," "imposture," "humbug," we may be sure it is because they have nothing else to say. That Spiritualism has "neither a physical nor a physiological substratum" is an original discovery of this sapient reviewer, for which he deserves the thanks of the "scientific" world. He thus snubs even Dr. Carpenter and his "unconscious cerebration" theory; and what of the learned medical lucubrations on "unconscious muscular action"? They have apparently been striving hard to account for—nothing! But, of course, doctors differ. His proposition to "pop Mr. Home down a coal-pit," to test the truth of all the multiform phenomena of Spiritualism, may be taken as a specimen of his education in logic. If there is no physical substratum in Spiritualism for the reviewer to try his lancet on, would he kindly probe the extraordinary psychological fact that millions of educated people (many of them doctors) concur in their testimony as to the occurrence of these easily-observed though difficultly-explained phenomena?

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

## THE VALUE OF MANIFESTATIONS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In last number of the MEDIUM there is a communication, taken from the *Boston Herald*, by one F. Hyren. He says none of the sectarian preachers dare meet the Spiritualists in open discussion, and yet he denounces the modern Spiritualists as being influenced by Satan. I should be glad if you could inform me to what order of Spiritualists he belongs, as he seems to believe in "these signs shall follow them that believe." If Christ has come, or the Christ-spirit as manifested in Jesus, the world will soon know about it, because Christ said, "If I had not done the works no other man did, ye had no sin, but now you have no cloak for your sin." Your reply in next number will oblige, yours sincerely,

DAVID EYRE.

[As far as we can understand F. Hyren, he thinks Spiritualists put the manifestations in the place of religion, and because they practise spirit-communion they therefore worship spirits and not God. This misconception arises from F. Hyren's ignorance of what Spiritualism is, and we introduced the letter to lead to some useful discussion, as the same kind of ignorance is the chief stock of objectors to Spiritualism in this country—particularly of the Rev. John Jones class. Spiritualism is simply (a) a reverent love of Truth, which is the revelation of God to man; (b) a love of man, by which we are impelled to apply that truth discovered to human enlightenment and amelioration. This is, in other words, loving the Lord thy God with all thy heart, and thy neighbour as thyself. To worship God as an image or person, and to love Him because He feeds us and clothes us, is nought but idolatry and selfishness. Worship in spirit and in truth is the eager acceptance of all truth and the holy effort to live in accordance with its spirit or teachings. This is the saviour of man. The "Christ-spirit" is a stupid term, for the word "Christ" simply signifies acceptance or bestowal of spirit-enlightenment. It is a great pity that ignorant Saxons use Greek words, the meaning of which they do not know, instead of English ones, which they more likely comprehend.

What, then, about the manifestations, or "signs"? Why are they necessary, and where is their place in the spiritual economy whereby the souls of men are led up to spiritual worship? They are simply "signs"—symbols of spirit-power, without which the opaque eyes of men could not know anything of spiritual existence. But men's eyes being opened by the effort to look into spiritual truth, these signs become no longer necessary, but the spirit-child graduates to a higher class. The phenomena are the alphabet of spiritual knowledge, and in this idea we agree with Jesus that it is the ignorance of the race that makes them necessary. Hence, if looked upon as a *finality* they are evil, but as a means to an end they are good. It eating be looked upon as an end, it leaves the man in the grossest animality; but if indulged in as a necessary means of life, then it is good and proper—nay, indispensable. This is in what the Spiritualists are misunderstood. The manifestations and spirit-communion in all its forms are a ladder on which the earth-bound soul ascends to a realisation of spiritual truths and the relations of time to eternity. By this the goodness and wisdom of God are more abundantly made manifest, and our duties in respect to His laws elucidated. This talk about "Satan" from F. Hyren, Rev. J. Jones, and others, indicates the antagonism of two forces in their natures. They perceive that the evolution of wonders will not, *per se*, enlighten a human soul, but they overlook the fact that

the necessity for the higher spiritual light is perceived by Spiritualists as well as themselves; and having had this matter pointed out to them, we hope they will promptly acknowledge their mistake.—Ed. M.]

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Tuesday evening, the 13th inst., a most interesting lecture, in connection with this society, was delivered at the Manor Rooms, Hackney, by John Jones, Esq., of Norwood, under the presidency of George Gowland, Esq., of Hackney Downs. The chairman briefly introduced his friend, Mr. Jones, and, in a few appropriate remarks, showed that, although not a firm believer in the whole teachings of the subject, yet that he was willing, and wished the audience to give a patient ear to the lecturer, in order to profit by his teaching.

Mr. Jones divided his lecture into two parts; the first part bearing upon the possibility of spirit-existence, as proved by Scripture and science; the second giving positive accounts of several manifestations which had come directly under his own knowledge proving their existence.

The lecturer showed that every body, whether organic or inorganic, contained a peculiar and wonderful force called Psychic Force, from the Greek "Psyche," a soul; and that the ethereal or spirit part of man made use of this soul-force to work the various manifestations by which they make themselves known and communicate to us. This psychic force Mr. Jones showed existed in the sun and planets.

The lecture was illustrated by numerous dissolving views, giving the various forces of magnetism, gravitation, &c., and the lecturer said that this psychic force was like these; it did exist, but what it was it had not been possible yet to ascertain. One thing was certain, that Spiritualism is a truth, and "What is truth?" This question was beautifully answered by the lecturer in the three words, "That which is." Mr. Jones is evidently quite satisfied with the truth of the phenomena. He stated that during a period of sixteen years he had made patient inquiries into the subject with some of our best mediums, and private seances at his own house with Mr. Home had always proved highly satisfactory.

A vote of thanks was tendered to both the chairman and lecturer, and all appeared well pleased with the proceedings of the evening; our only regret being that the subject was not more appreciated, so as to have drawn a larger audience.

ONE of our Hull correspondents writes as follows:—"I hand you herewith P.O.O. payment in advance for six MEDIUMS, viz., myself and five other subscribers whom I have obtained, and hope it is but an earnest of what I may get. Slowly, but surely, is the work going on. Many here are getting interested, and want to know more about it. I wish we were in a position to demonstrate its powers, but it requires, I find, both *time* and *patience*. We are, I think, in a fair way for having our medium entranced; he is now influenced by a spirit who says he is from another planet not of our system, and who has attached himself to our circle at present, and I hope will continue to do so. We were brought in contact with him in the following manner:—One night a young lady, an acquaintance of mine, who is very mediumistic, happened to drop in at our circle, at Mr. G——'s, and whilst sitting was entranced completely for the first time, having previously only been so partially. She went through an extraordinary performance that night which not only astonished us in the flesh, but also our spirit-friends. After being fully entranced, she made signs for the writing materials, and gave us a number of messages, telling us the spirit controlling her was from another planet—a different system to our own; the name of the planet was given as Cerissio. She also drew a sketch of a mountain, or hill, which was stated by the spirit to be *his native hill*; she also indicated a wish to perform on the piano, was guided to it, and executed some movements, accompanying herself with the voice; she also acted as a healing medium on several in the circle. This spirit calls himself the friendly spirit, and is very powerful. I asked him to come to our circle, and he has done so several times since; last night and Friday night also a very powerful effort was made by him to entrance the medium. We have had also another friend, who has sat a time or two with us, very powerfully controlled by our friendly spirit, in conjunction with a spirit-friend whom we call our Welsh friend, and who is rather powerful. The control, however, in neither case was complete, but we hope to see it accomplished soon, should we be favoured with good conditions.—Hull, February 5."

WEST HARTLEPOOL.—On Saturday night, the 10th inst., my friend Mr. W. Crisp intimated that he would stay with us all night, so I proposed that we should sit, which was at once agreed to—Crisp, Mrs. Hull, and myself the only persons present. We at once put out the lights, when the raps were quite distinctly heard by all. Questions were put and answered by rappings. Following this, the medium (Crisp) was entranced, and then the raps were loud. The table (an oak one, and having a turn-over leaf) was knocked about very violently, and raps became very loud. We were requested to sing, which we did. During the whole time, knockings were heard in various parts of the room—on chairs, tables, pictures, &c. We were then requested to have a light; on a light being had, we found a jug containing water, and a vase, which were on the mantelpiece just before we commenced, on the table; but before the light was struck, the contents of the vase, which were some lighters, a string of beads, a pencil, a ring, and other small articles, were thrown at me. They again requested the light to be put out, when the raps were violent, and one leg of the table was placed on Mrs. Hull's lap, whilst the top of it rested on the floor, the jug and vase remaining quite safely on the table. We had the table floated bodily off the floor, no one touching it except myself, and I only placed two fingers on it to feel in what direction it was moving. If Crisp would sit oftener he would soon become a very strong physical medium, although he shows signs of being a good mental one, he having some most wonderful gifts of foresight which he has told me of.—THOMAS HULL.

THE explanation of the words of Jesus, "Before Abraham was, I am," is very simple. It was the spirit speaking through him in the first person. Do you not hear through Mr. Morse and others the spirit speaking in the first person? Noticing the difficulty in Mr. Wilson's communication caused me to mention this; it will enable other expressions of his to be understood.—R. B. HANNAY.



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

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"Believe on the Lord Jesus Christ, and Thou shalt be Saved"—Did Jesus call himself God?—Home Circle Experiences—The Wreck of the "Rangoon" Foreknown—Spiritualism: Fact or Fiction?—Mesmerism and Spiritualism—A Fair Review—Mr. Morse at Mrs. Makdougall Gregory's—Mr. Cogman's Jubilee—A Ramble South-west—The Sunday Services—The Spirit of the Age—The Spirit Messenger—Answers and Communications through the Mediumship of Mrs. Conant—Ideas—A Suggestion or Two—Spiritualism and Matrimony—The Christian Church and Christian Charity, &c., &c.

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

FRIDAY, FEBRUARY 23, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, FEBRUARY 25, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Burns will speak on "Purity of Spirit-Communion; or, Good and Evil Spirits."

MONDAY, FEBRUARY 26, Seance at 8 o'clock. Messrs. Herne and Williams, Medium for the Spirit-Voice. Admission 2s.

TUESDAY, FEBRUARY 27, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, FEBRUARY 28, Mdlle. Hue's Seance at 8. Admission 1s.

THURSDAY, FEBRUARY 29, 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, FEBRUARY 23, 1872.

### THE SUNDAY SERVICES.

A full meeting assembled on Sunday evening in the Cavendish Rooms. Indeed, the interest seems to increase from week to week, and it is gratifying to observe that a large proportion of the audience consists of strangers. This shows that these meetings are of great importance in introducing the subject of Spiritualism to inquirers. At the close of the service the treasurer stated that he desired to call the attention of the friends of the movement to the position of the enterprise. It was either necessary to discontinue these services, which would be a very unjustifiable act, or else the Spiritualists would require to come forward with the necessary funds to meet the deficiency incurred in carrying them on. The treasurer stated that he had no one at present to aid him in maintaining the burden of carrying on these meetings. He had repeatedly desired to resign his position with respect to them, but had not been permitted to do so. He neither desired to do all the work nor to bear all the responsibility, and that it might not be said he coveted the control, he made the statement publicly. He had many calls for his services elsewhere, and were it not for the bondage of these meetings, he might be in various parts of the country on Sundays, addressing much larger audiences and promoting Spiritualism in a wider sphere than at Cavendish Rooms. Yet he felt it to be an imperative duty to keep one such meeting open in London; and seeing that no other parties took up the work, he felt it to be his duty to do so at any risk.

On Sunday evening next, efforts will be made to form a committee, or otherwise take steps to continue these meetings. Since Sunday last, a lady has kindly sent in a donation of £3. Mr. Tebb £1 1s., and Captain Copperthwaite 19s. 7d., towards defraying the expense connected with them. Mr. Shorter has also signified his willingness to give an address on some Sunday evening soon. On Sunday evening Mr. J. Burns will occupy the platform, and speak on "Purity of Spirit-Communion; or, Good and Evil Spirits." The conditions will be discussed whereby communications from spirits are rendered untruthful, and the identity of spirits falsified. The subject is an interesting and practical one, and no doubt will attract a large number of listeners.

### A SOCIAL EVENING WITH HERNE AND WILLIAMS.

We are pleased to hear that the consistent conduct and obliging disposition of Messrs. Herne and Williams, fortified by their very extraordinary mediumship, have attracted to them a number of very warm friends. To manifest the interest which is felt in these gentlemen, a select committee of ladies have arranged a pleasant social party for to-morrow evening, at the rooms of the mediums, 61, Lamb's Conduit Street. Refreshments will be on the tables

at six o'clock, and after some music and singing cheerfully volunteered by the ladies, a seance will be held. The tickets are 3s. 6d. each, and those who desire to attend after seeing this notice should lose no time in making application for tickets, as the accommodation is strictly limited. It should also be remembered that Messrs. Herne and Williams hold a seance for *Spiritualists only*, at the same place, on Saturday evenings. Admission, 2s. 6d. No person is admitted after 6.45.

AN OCCURRENCE of more than ordinary interest is contemplated in connection with Spiritualism. A paper in support of the following proposition:—"That it is possible and practical to frame a definite and certain test, generally applicable, by which the truth of apparitions and other supernatural visitations can be satisfactorily tested"—will be read by George Harris, Esq., Barrister-at-law, Vice-President of the Anthropological Institute of Great Britain and Ireland, and Foreign Member of the Anthropological Institute of New York, at the Spiritual Institution, 15, Southampton Row, on some evening next month—probably Wednesday, the 13th. Mr. Harris occupies a distinguished position in the scientific world, and the fact of his taking up the subject announced should be warmly seconded by all intelligent friends of the movement. The theme is a most important one, touching the whole question of spiritual phenomena. A most definite announcement will be given next week. Meanwhile, a select list of those desiring to attend will be made out, to prevent the rooms from being overcrowded. Early application for places is recommended.

MISS LOTTIE FOWLER's seances are resulting in a higher form of mediumship than they have ever done since her arrival in England. The last two Tuesday evenings at Southampton Row have been characterised by very remarkable tests, which were participated in by almost everyone who attended these sittings. We are happy to say that Miss Fowler is in no way injured, as regards her clairvoyance, by the aerial flight she had on Saturday evening. The possibility of such manifestations is truly appalling, and dwelling on them may perhaps shake the mind and impair the health even more than the physical results of being carried. We sometimes revile the public for their thoughtlessness in respect to the facts of Spiritualism. Perhaps it is well that such is the case, for these facts are so astounding and overawing that serious consequences might arise from a too close study of them. Indeed, creation as a whole is a profound mystery, and it may be the highest wisdom at all times to balance intellectual research with a due proportion of the lower functions of our being.

WE HAVE TO RECORD a piece of genuine news, and, what is better, extremely good news. It is whispered that an influential committee is being organised to invite Gerald Massey, the poet, to give a series of lectures on Spiritualism, in St. George's Hall. We are sure that this announcement will be received with acclamation by Spiritualists throughout the length and breadth of the land, and we hope it will not fall on the ears of our friend, Gerald Massey, without calling forth a favourable response from him. After his admirable paper, "Concerning Spiritualism," it was not expected that any more could be said in vindication of the subject; yet the hope slumbered in many breasts that Mr. Massey's voice might again be heard in elucidation of the very difficult subject which he handles with consummate ability and pleasure to his hearers. We earnestly pray that the suggestion above alluded to may be heartily carried out, when we shall have no fear as to the success of the enterprise or the usefulness of its results.

MESSRS. HERNE AND WILLIAMS have recently had a sitting with Mr. Serjeant Cox, Mr. Crookes, and other scientists. Very powerful manifestations occurred. Objects flew about in the light while the company were looking at them—a most certain proof of articles being moved by invisible agencies. We learn that these manifestations in the light are becoming a special feature of Messrs. Herne and Williams' mediumship. They only admit one person to light seances. Fee, half a guinea.

MR. DUGUI's direct spirit-drawing, representing the Raising of the Dead by Jesus, has been so popular that, to save *Human Nature* from going out of print, a special edition of the picture is being produced on plate paper for framing. The Rev. John P. Hoppe has expressed to a friend his admiration of this manifestation. He says he has not seen anything to equal it in the way of such phenomena, and he considers it worthy of wide circulation.

Our next number will again contain four pages extra, and be filled with matter of a very instructive and useful kind. It will be particularly adapted for extensive circulation, especially amongst those who are strangers to the subject, and we solicit the aid of our friends to give it wide publicity. Orders for extra copies should be received at this office not later than Wednesday. Price per hundred, 6s.

MR. NISBET, of Glasgow, kindly desires that the original of the direct spirit-drawing which appeared in *Human Nature* in February be retained at the Progressive Library, and preserved for the inspection of visitors. Mr. Nisbet says everybody thinks well of it, and its diffusion in Glasgow has been a source of satisfaction to the many who have seen the medium at work.

MR. COGMAN's Jubilee was the occasion of a very hearty and enjoyable meeting on Wednesday evening. About 150 sat down to tea, after which there was music, songs, speeches, and a presentation. Particulars will be given next week.



### THE DISTRIBUTION OF MR. DUGUID'S TRANCE-PAINTINGS.

The returns not having been made by all those who had kindly undertaken the sale of tickets, the drawing could not take place on Saturday, as advertised. The event came off on Wednesday, and the following announcement of the result, almost as curt as a telegram, has come to hand as we go to press:—

DEAR SIR,—846 tickets sold. The following is the result of the drawing:—

Prizes.	Tickets.	Names.
1	1458	Mr. Marr Grieve, Surrey Street, Glasgow.
2	40	Mr. J. Sutherland, P.O., Burnley.
3	29	Mr. Crane, Osset Common, Wakefield.
4	1067	J. B., Glasgow.
5	45	Mr. S. Hocking, Camborne, Cornwall.
6	1303	Mr. J. Sutherland, P.O., Burnley.
7	1507	Rev. F. R. Young, Swindon.
8	130	Mr. J. C. Luxmore, 16, Gloucester Sq., Hyde Park.
9	401	Mrs. F. Everitt, Bishop Auckland.
10	615	Mr. Joseph Howatt, Bellgrove, Glasgow.
11	1121	C. B.
12	630	Mr. John Neil, Whitehill House, Dennistown, Glasgow.
13	1311	Mr. A. L. Elder, Camden House, Kensington, London.
14	1271	Mr. Steele, 36, Great Sutton Street, Clerkenwell, London.

HAY NISBET, Jun., Secretary.

### MRS. BERRY AND MR. PUNCH.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Mr. Punch has done me the honour of noticing an account of a seance held on the 9th of February, and which you inserted in the MEDIUM. He suggests with deference—"Might it not possibly have been the cat?" I agree that under ordinary circumstances it might have been, but in this case no cat is ever seen in my room—one of the animals in nature I do not encourage. But supposing it had been a cat, how does Mr. Punch account for the selection it made? cats, I have been told, generally eschewing potatoes, particularly when there is game and other choice dishes for their selection, which in this instance was the case. The potatoes were not eaten under the table, but on the chair, out of a spoon. With respect to the articles the return of which were advertised for—this is nothing new. On that evening two of the most powerful physical mediums in London were present, and on these occasions we have had a series of articles brought and taken away which would surprise and astonish our great-great-grandfathers, "buffoons" though they were.—Yours faithfully,

CATHERINE BERRY.

February 21, 1872.

### HELP FOR THE MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—On Wednesday evening, the 7th inst., a few friends met at the house of an earnest Spiritualist for the purpose of carrying out the suggestion of J. W. M. which appeared in the MEDIUM a week or two back. The idea seemed to us so simple, and at the same time so effective as a means of a much-desired end, that we at once took the necessary steps to raise a subscription of one penny weekly, or one shilling per quarter. The result was, about twenty-five persons put their names down, so that from this neighbourhood you may expect to receive as many shillings at the end of March.

We think if the numerous readers of the MEDIUM—those who have embraced the glorious teachings of Spiritualism, or even those who derive pleasure from its investigation—would follow our very humble example, we might secure to ourselves a journal whose services in this particular work cannot be too highly prized.

Those who have had much experience in propagandism know the seen difficulties attending this kind of journalism. We have flag after flag shot away by a powerful enemy, who leaves no means untried to resist everything in the shape of progress. Let this not be the case with the MEDIUM, but rather let us try to place it on so firm a footing that it may live for years to come, a welcome weekly visitor in the home of every true lover of his kind.

After the business had been settled, the friends "sat," and had some very remarkable tests through the mediumship of two ladies who are amongst the best clairvoyantes I have read of. We still hold our weekly meetings here, and are often delighted by the very remarkable nature of the phenomena. Wishing you every success, I remain, dear Sir, yours truly,

J. HOCKER.

64, Henry Street East, St. John's Wood.

E.S., 5s., for free distribution of the "MEDIUM."

### DR. CRISP VERSUS DR. CARPENTER.

The British Medical Journal of 17th February contains the following among its Notices to Correspondents:—

"THE ROYAL SOCIETY AND MR. CROOKES, F.R.S.—Dr. Crisp complains that Dr. Carpenter, at the conclusion of a recent lecture, stated that two papers by Mr. Crookes on Psychic Force had been rejected at the Royal Society, one having been unanimously rejected the night before his lecture; and then he proceeded to test one of Mr. Crookes's experiments described in this unpublished communication, and to show the fallacious inferences that Mr. Crookes had drawn from it. He considers that a great breach of trust is involved in these disclosures, and protests against the unfairness of selecting one experiment out of many for the purpose of crushing an adversary, and he might add the cowardice, after such attacks, of refusing all discussion."

We do not know whether Dr. Crisp is a believer in "spiritual" or "psychic" force, but we thank him for his manly protest. Britons like to see fair play, even in a pugilistic encounter; how much more desirable in debating a question involving such great issues! Were "a fair field and no favour" given us, the results would be satisfactory to the cause of truth. The assumed feeling of contempt amongst our medical dignitaries is merely a shield to stave off discussion. "Reason is ill refuted with a sneer."

W. A.

### THE HUMANITY AND DIVINITY OF CHRIST.

To the Editor of the Medium and Daybreak.

SIR,—Permit a word of mediation on this subject between your correspondents, Mr. Rippon and Mr. Wilson. Like the gold and silver shield in the story, truth has more than one side, and the impartial observer carefully examines and endeavours to do justice to every aspect of it. For instance, it is a very obvious and common-sense reading of the great book of visible nature that the world on which we stand is flat, and that it remains unmoved while the sun, moon, and stars do obeisance by turning round it every twenty-four hours. Even the most learned astronomer virtually admits this fact every time that he speaks or writes of sunrise and sunset. It is true that he holds what he regards as a higher truth comprehending the more obvious and lower. But his view may be fairly open to question by those who have not the advantages of scientific training and a good observatory—not as a view, but as a relatively higher truth to which the facts revealed by the natural senses are to be subordinate. Both views may be admitted by either party as founded on observation and reason; the question is, which is the higher and which the subordinate? *Prima facie*, the unlearned, common-sense man has the best case, since his learned brother is obliged to speak of the sun's rising and setting, as if he could not help denying the truth he professes to believe.

As between Mr. Rippon and Mr. Wilson, there can be no doubt that each fairly justifies his own view of the nature of the Christ. Both accept the New Testament as authoritative—Mr. Rippon in reality, and Mr. Wilson, if I understand him rightly, for the sake of argument. On this ground, if all the passages on Mr. Rippon's side of the question could be taken alone, irrespective of those quoted by Mr. Wilson, I think the full divinity of Christ would be scripturally proved. John says, in his Gospel, "The Word was God, by whom all things were made, and the Word was made flesh and dwelt among us."

Jesus said, "I and my Father are one;" "He that hath seen me hath seen the Father;" and "All power is given unto me in heaven and on earth." Paul says (Rom. ix., 5), "Christ is over all, God blessed for ever," and (Heb. i., 8) "To the Son He saith, Thy throne, O God, is for ever and ever." As Mr. Rippon, from his position, is justly entitled to regard such passages as conclusive to him of the doctrine of Christ's absolute divinity; so Mr. Wilson, from his standpoint, is equally justified in asserting that Jesus claimed no essential superiority to his disciples. "Did he," as Mr. Wilson asks, "declare that he and the Father were one? He also prayed that his disciples might be one with him and the Father."

Now, those who believe in the Scriptures as containing more truth in relation to God than any other book regard both aspects of the nature of Jesus as true; but some receive Mr. Rippon's, and others Mr. Wilson's view, as embodying the higher and more comprehensive truth.

As it is a question which I think is best decided by every man for himself, I have done little more than endeavour to adjust the balance, and have merely indicated a bias, by the slight weight of italics, in one of the scales.—I am, Sir, yours truly,

J. W. F.

[What a miserable muddle this bandying of texts is! And what a gross piece of impertinence it is to saddle such confused dogmas upon God as their author, and impose them upon God-given reason as an authority! Are our Bibliolaters entirely dead to all sense of modesty in respect to their deportment towards God the Father, and duty to Man, the child of the Spirit, and not the slave of a badly-edited book? The first thing to settle is, Has God, Jesus, or the Bible ever imposed these traditions on the human mind as final authority? We deny it; and challenge proof of Rev. John Jones, the Pope, and the whole pack of priests united. The next question is to define in what Divinity consists, and the matter may be speedily settled.—Ed. M.]

EMMA HARDINGE-BRITTEN gave the closing discourses of her month's engagement in New York last Sunday at Apollo Hall to large and interested audiences. Her subjects were treated with that clearness of logic and conclusiveness of reason which always characterise the lectures of this eloquent speaker. As we intend to publish both of these lectures soon, we defer comments for the present, on subjects or lectures. She lectures in Portland this month.—*American Spiritualist*.

Dr. F. L. H. WILLIS is practising the medical profession at New York. The *Banner of Light* says:—"His clairvoyant examinations are unrivalled, and the wonderful success attending his new system for the cure of cancers and all forms of diseases of the blood is creating a widespread interest."

A CORRESPONDENT, residing near Clapham Junction, wants to know if there are any Sunday meetings held in that locality. Why do not our friends hold Sunday meetings everywhere? If two persons only form such a meeting it will soon grow larger.

We see Elder Evans's lecture in St. George's Hall reported in the *Echo of Otago*, New Zealand. Truly in speaking before that meeting Elder Frederick had a widely-extended audience.

MR. ARMFIELD, Pimlico, is thanked for the *Quarterly Review*, containing the article "Spiritualism and its Recent Converts," presented to the Progressive Library.

When in weary troublous hours  
Our poor hearts are near despair,  
When pale sickness overpowers,  
And dull fears our bosoms tear;  
When we think of those held dear—  
How deep sorrows them oppress;  
When the sky is black and drear,  
And no ray of hope doth bless:

Then our God inclineth downward,  
Unto us in love draws nigh;  
If our hearts aspire then upward  
Lo! his angel standeth nigh—  
Holds the cup of life fresh glowing,  
Whispers words of faith and love,  
Nor our prayers, for loved ones flowing,  
Lays in vain 'fore Him above.

NOVALIS.



### 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 16th.

(The first control was by THOMAS PAINE.)

I am by nature a Protestant, or rather a protestant against many things that occur in society, and as such I stand here this evening. An event—the celebration of my anniversary—has drawn me in sympathy with the world's society. I have always taken part with the down-trodden and labouring classes, and on their behalf I speak on the subject now under consideration. All those living under England's sway are to be imposed upon by a hollow, senseless delusion. A few weeks ago criticism on this matter would have come with bad grace, but now that sickness has been overcome and England's future King is once more restored, we may speak. A wail was uttered by the leaders of public opinion; a formal prayer went up that the "Hope of England" might be preserved. Health prevailed, but a question of a religious nature has been enforced upon our attention by the State. They appealed to a God who is no respecter of persons. Why, then, ask him to save the life of either prince or pauper? Countless thousands die in misery and dirt. Anguished relatives pray for them, for sustenance depends upon their exertions; but no response seems to come to such supplications. Thus God is made to be a respecter of persons in power and influence—rather an anomalous position for Deity to assume! Have we any right to say that the well-being of England is dependent upon the life of a poor, frail, imperfect being who has neither the power nor the wish to amend or control the destinies of the people? They are, indeed, much more efficient in that respect than any potentate, and are better able to work out for themselves the problem of their happiness than any ruler is able to confer it. England's hope is centred in a knowledge of the springs of human conduct, which knowledge, when popularly applied to the life of individuals, will result in the prosperity of the people. Prayer is degraded by such applications to selfish purposes. High Heaven is made the convenient appendage of political schemes and ruling dynasties. This would not appear so monstrous if these powers had the interests of humanity at heart and existed for the benefit of the people at large. But we know that the people have to struggle for an existence not only independent of them but in direct opposition to them. That independent reformer, Jesus, by listening to the cringing selfishness of cabinets is degraded into the position of a lackey to serve the behests of those who pray for their personal benefit, oblivious of all higher considerations. And now it is proposed that the nation return thanks to Almighty God, which means that many thousands of pounds shall be taken from the legitimate uses of the nation's resources to pay the expenses. It moves money, truly; but where does the money come from, and where does it go to? The speculating and moneyed classes are ready for all such windfalls, but how much falls to the share of the poor and ignorant, and how far is the religious progress and moral elevation of the people promoted by such services? The structure of British society, in its political aspects, is a bog planked over, upon which is built the tinsel grandeur of Church and State. But the noxious vapours from beneath are gradually rotting the planks, and the time is not far distant when these must give way, and the functionaries and their trappings be precipitated into the impure accumulations beneath.

Q. What do you think of the political aspects of this country with reference to America?—A. Not essentially dangerous. The wisest of both countries are at peace with each other. The American continent will yet be under the sway of one federal government. Confederations will take the place of monarchies. The Germanic power will yet occupy the greater part of Europe. France has no political stability, and as a nation has passed its meridian, and will yet be swallowed up by the Teutonic peoples. The Scandinavian countries will also be absorbed in this general federation. Russia is a giant in baby's clothing, and revolution seethes in the minds of her peoples. Emigration should be promoted as a relief to the inhabitants of this country. The English-speaking nations, the descendants of this country, by colonisation will form another grand confederacy.

Q. What do you consider will be the destiny of China and Japan?—A. These people are in a state of decay. The dominant race is the Caucasian, now so energetic in swaying the destinies of nations. It is bound to supplant the older peoples, and gradually colonise the earth anew, as it has already done in many instances during the last two centuries.

Q. What do you think of co-operation?—A. It is the faint beginning of the practice of general justice. Community of interests must precede community of goods.

The spirit concluded with the following sentence:—"Ever the friend of humanity in its working capacity, Thomas Paine."

### THE STROLLING PLAYER.

In answer to a question respecting the inhabitants of another planet, gave an account of an adventure he had in the spirit-world, on that side of the zone farthest from the earth. In a remote place he found a vaporous structure like a fog-bank or wall of mist. He entered it, and inspired its properties, and became conversant with the fact that it was a colony of spiritual beings from a planet not connected with the solar system, who were on a mission to diffuse certain elements of thought amongst the inhabitants of the locality. He described them as being extremely simple in their thoughts and habits, their central mental principle being innocence proceeding from purity. They were not clothed as we would call it, and yet they were clothed. Their thoughts were expressed in the countenance, by means of various hues and tints, which were even communicated to their other surroundings. It was also intimated that this form of intercommunication between the denizens of various worlds and systems was of usual occurrence, and those who might become conscious of such phenomena by becoming interspersed with these visitors might suppose they saw fairies and other unearthly personages.

JOHN GOODWIN.

The medium leaned forward, and as the spirit assumed control he puffed and breathed in an excited manner. His face became slightly livid, his features heavy and stupid-looking, and he began to feel about his throat. He controlled with difficulty, and spoke rather hurriedly and in a disconnected manner. The spirit said:—"I have been asked to come here to say a few words about myself. [We shall be very glad to hear it.] Perhaps you will be more pleased to hear than I am to speak it. About eighteen months ago I was ill in health and stretched upon a bed of sickness, and was rendered desperate by my low state and the disgrace in which I had placed myself, and so I cut my throat. Good people said I went to hell; all the worse for them if I had! I found myself in the spirit-world. I knew about as much of it as it did about me. I had lost my wife and had seen much sorrow, which preyed upon my mind. I got into trouble, and was disgraced. I was a soldier in the 2nd Dragoons, and from a corporal was reduced to the ranks, after being fourteen and a half years in the service. I was taken ill after that, and committed suicide in the hospital. I saw my wife in the spirit-world, but she was afraid of me, and said I had a gash in my throat, and it was bleeding; and now when I think of it it feels worse than ever. I feel it very bad just now. I was asked to come, as there has been an inquiry among some soldiers as to whether I could come back. I am in pretty comfortable circumstances, were I not pursued by the ghost of my own shadow. Personally, I am not comfortable. I feel I have done something wrong, but could not help it. My name was John Goodwin, and I was quartered at Colchester. I committed this act about eighteen months since. Make what you can of my rambling speech."

Previous to coming out of the trance the medium made many passes over his throat, as if scraping off some offensive matter and throwing it away from him.

### MISS LOTTIE FOWLER CARRIED BY SPIRITS.

To the Editor of the Medium and Daybreak.

Is Saul also amongst the prophets? In such words may I well commence the present communication, for of all persons whom I have met connected with the phenomena of Spiritualism, I believe the mediums themselves are the most sceptical and least easily satisfied.

Foremost amongst sceptical mediums must I rank Miss Lottie Fowler. Notwithstanding her own high-class mediumship, the proofs of which have so often found record in your paper, I understand that she has always turned a deaf ear to all the stories of the marvellous phenomena which occur under the physical influence. Carrying of objects, and far more, the carrying of the human body from place to place by the spirits, was considered by her an impossibility, and every mention of any such thing to her met with the utmost incredulity. This renders the phenomenon or manifestation which I witnessed on Saturday last, the 17th February, the more remarkable.

At the usual time I went to the house of Messrs. Herne and Williams, to attend their customary Saturday evening seance. A few friends, with whom I have frequently sat on former occasions, were present, and a gentleman and lady whom I do not remember to have met previously. With the mediums, the number who entered the seance-room (which has been so frequently described with reference to the aerial transport of Mrs. Guppy) was eight. Having taken our seats, Mr. Williams proceeded to close the folding doors, leaving the gas burning brightly in the front room. He locked the doors, and handed the key to a lady who was present. He then took his seat, and we waited in the usual manner, little expecting what was about to take place.

Two minutes could not have elapsed before I felt the passage of some drapery overhead, and directly afterwards all exclaimed that some person was on the table, and various conjectures were made as to the person it could be; this could only be decided when a light was obtained, when I, who was nearest to her face, recognised her as Miss Lottie Fowler. She was in a deep trance. The pulse, however, which I felt immediately, was full, but rapid and fluttering, as a person's under the influence of great excitement. Afterwards this subsided, and became gradually weak and feeble, but rapid, as in a person in an extreme state of exhaustion.

During her trance, she was frequently influenced by a spirit, "Annie," who spoke distinctly in her own characteristic way, and endeavoured to describe the manner in which she was brought. She stated that her medium would sleep and remain in the trance condition until half-past eight, but that we were to continue sitting and wait for further manifestations. It would take me too long to enter into all the interesting particulars of the seance, or of the conversation held with "Annie." Suffice it to say that Miss Fowler with some difficulty recovered consciousness at half-past eight precisely. The time, which I carefully noted, when she was so suddenly brought into our midst was a quarter-past seven.

Miss Fowler when she awoke from her trance became exceedingly excited—would not credit what had happened, but seemed rather more willing to accept the idea that she herself was mad, and it was long ere she would listen to anyone who tried to assure her of the fact of her perfect sanity.

When she was come sufficiently to herself she gave the same account of herself which the spirit "Annie" had previously given—to the effect that she had left her home in Keppel Street, Russell Square, at seven o'clock, proceeded to the corner of Tottenham Court-road, and there entered an omnibus going up Oxford Street, as she was on her way to Mrs. Gregory's. She felt sick, but that was all that she could call to memory; she knew nothing more after until her return to consciousness in our midst. I think, notwithstanding all her previous obstinacy, she will in future credit the spirits with the power of carrying, not only lighter objects, but also herself.

During her entrancement the spirit gave us a communication which I consider sufficiently interesting to mention here. She stated that Messrs. Herne and Williams were about to have a new development of mediumship, and that they would each have a name written on their hands during the evening. Surely so it happened, for when a light was obtained, each had a name written on the skin of the hand and arm in



blood-red letters. The following morning Mr. Williams called to see me, and whilst we were conversing about the matter, the name of a dear friend of mine in spirit-land gradually appeared on the back of his hand.—I remain, yours sincerely,  
H. CLIFFORD SMITH.

[We were present after Miss Fowler's restoration to consciousness, and, from what we heard and observed, feel that there is some danger from such carryings. A mediumistic lady present was influenced to breathe on Miss Fowler in an energetic manner, or her recovery might have been much more difficult. We do not mean that carrying by spirits is necessarily prejudicial, but some condition in the medium or circle interfered with the return of consciousness. Though such manifestations are highly valuable in a scientific point, yet they cannot be said to be desirable or pleasing. The terrible idea of being conveyed a mile and a half, and through a glass window or solid wall almost instantaneously, is overpowering to any mind except the most obtuse. Our readers will be glad to know that Miss Fowler has entirely recovered from the effects of her flight.—Ed. M.]

#### JAMES FISK, JUNIOR, COMMUNICATES.

"The following has been given us from a reliable and trustworthy source:—A lady and gentleman called at Dr. Slade's, 210, 43rd Street, when the lady was influenced, and declared that if they could have sittings with Dr. Slade, the spirit of Col. Fisk would appear so as to be recognised. The spirits indicated that it would be well to obtain something which Col. Fisk had in his possession when shot, to bring them in closer and more direct rapport with his spirit's condition. The gentleman called at the Erie office and obtained a key which Fisk wore when he was assassinated. They then repaired to Dr. Slade's office. The first sitting was on Monday evening, January 15th; not very much was obtained. Second sitting, Wednesday evening, January 24th; present—Dr. Slade, Dr. Palmer of New York, and Mrs. Daniels of Boston. The first thing seen was a hand and arm appearing at the aperture, plainly seen by all three of these persons. In a few minutes more came the face, with the features unmistakable, of James Fisk, jun., and remained for several moments! He appeared in his military dress, with cap, &c., all equipped, and with the same spirit and determination which characterised him in life, as if determined to make himself seen and known. He made his appearance at this sitting thus clearly to all three present, they say, ten or twelve times.

"Now, what are we to conclude? The face and features of the 'Prince of Erie' are not easily counterfeited, nor would they be taken in this world or any other for any other person. The three persons who say they sat quietly and deliberately looking at this phenomenon, marvellous as it may seem to some, are all intelligent, and, as far as we are able to learn, most trustworthy and reliable persons. Is there any possible way by which, from cause known or unknown, all three could have been hallucinated at the same time to see something that was not there in reality?

"If not, we see no escaping the conclusion that the 'Prince of Erie' must have been there."—*American Spiritualist*.

[During a private conversation with the "Strolling Player," that spirit stated that he had "interviewed" Fisk. He is in an angular, unhappy condition, and has many years of toilsome labours to endure before he can overcome the consequences of his earth-life, and be enabled to feel free and happy. Further crises may be expected in respectable society in New York.]

#### GLASGOW ASSOCIATION OF SPIRITUALISTS.

##### To the Editor of the Medium and Daybreak.

SIR,—On the evening of Wednesday, 7th inst., the annual meeting of the above association was held in Whyte's Hotel. The report both of the secretary and the treasurer showed that the association was in a very fair state of health and prosperity. During the past year a revival had taken place amongst the Spiritualists here, and the interest was still on the increase. Many new names had been added to the roll, and the society could boast of representatives of nearly every phase of religious opinion.

The meetings on Sunday evenings had been adopted as an experiment, and it had proved so far successful that it was resolved to continue them as hitherto. The average attendance was shown to be about two dozen, which, however satisfactory in itself, was not by any means considered sufficient as indicating the real number of Spiritualists here, and the amount of interest awakened in the public mind on the subject.

The association had throughout the year made several attempts to find suitable premises of its own in which to hold its meetings and seances, but hitherto they had proved ineffectual. There was a strong prejudice existing against us, which had on several occasions hindered the association from carrying out its objects. It was resolved therefore that under existing circumstances we should continue to meet as hitherto in the rooms of Mr. Whyte.

The treasurer's statement exhibited a balance in hand, after paying all liabilities, of £2 10s. 9d.

The appointment of office-bearers for the next twelve months was then proceeded with. Mr. Brown, on retiring from the presidency, thanked the members for the kindly support and assistance they had given him in carrying out the objects of the association, and for the continued interest which had been manifested in its general welfare. He hoped that his successor would be able to pay even a more flattering compliment when his turn came.

Mr. Hay Nisbet was then unanimously appointed to fill the office of president, while Mr. Henry Murray was elected vice-president. Mr. Black was reappointed secretary, Mr. Walker treasurer, and Mr. Muir librarian.

A syllabus of subjects was then drawn up as the work of the next quarter, which it was resolved should be printed in card form for the benefit of members and friends. It was also unanimously resolved that a series of monthly social tea meetings should be held, to be inaugurated on the evening of Monday, the 19th inst. It is expected that such meetings will be conducive of great benefit to the association, as they will serve to cement more firmly together the little band of truth-seekers who are united here under the title of the "Glasgow Association of Spiritualists."

I may be allowed to add here, on behalf of the association, that I shall be glad at all times to receive and offer whatever counsel and suggestions may be given or desired which shall in any way tend to the promotion of the noble cause of Spiritualism.—Yours in earnest,  
163, Hospital Street. JAMES BROWN, Corresponding Secretary.

Mr. JOHN JONES has informed us that he did not lecture in a "Welsh village," but in Carnarvon, where he "gave one lecture."

"DUBITANS" (London, E.C.).—If you were to blacken your face you might get an engagement to deliver mock stump orations at some of the places of entertainment in your district. It is a waste of "talent" for you to think of studying Spiritualism.

A CONSTANT READER OF THE "MEDIUM."—Tien-Sien-Tie did not control on Friday evening. Your question was put to the "Strolling Player." Since then in private he has informed us that Tien-Sien-Tie has not controlled anyone as stated by you, nor does he, under any circumstances whatever, control any other medium except Mr. Morse. Some undeveloped mediums become psychologised with the idea that certain spirits control them. The influence of the operating spirit being distant and imperfect, it is unable to overthrow the dominant idea, and thus communications purport to come from spirits who have nothing to do with them.

#### SEANCES IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 24, 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 25, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, FEBRUARY 26, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, FEBRUARY 27, Seance at 24, Lower Stamford Street, Blackfriars, at 7.

WEDNESDAY, FEBRUARY 28, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, FEBRUARY 29, 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 23, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, FEBRUARY 25, 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, FEBRUARY 26, NEW PELLON, at Mr. Swain's, at 8 o'clock.

CROYDON, at George Street Schoolroom, Lecture by Mr. Sulman.

TUESDAY, FEBRUARY 27, 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, FEBRUARY 28, 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 29, 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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