



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

No. 75.—VOL. II.]

LONDON, SEPTEMBER 8, 1871.

[PRICE ONE PENNY.]

### DIVINATION.

Having nothing to communicate in the way of manifestations, equal or different to what has already appeared in your journal—although, speaking from a scientific point of view, I have seen sufficient to convince me that there exists, and appears to have always existed, an unknown power or influence, modified, of course, in its manifestations, by the human instrumentality or material circumstances with which it has been associated, whether they were good or evil, intelligent or ignorant, wise or unwise (of its real nature we shall probably learn more by experience and patient investigation)—I will therefore, with your permission, direct attention to a few important cases, which, although they stand prominently out in the world's history, are not likely to become generally known excepting through the medium of your columns. The first refers to an incident in the history of Greece. Many of your readers are doubtless acquainted with the expedition of Xerxes—how, at the head of an immense army, recruited from forty-six nations, he invaded Greece and desolated Athens;—how the Athenians, under the direction of Themistocles, embarked on board their ships, and afterwards, at the ever-memorable battle of Salamis, completely annihilated the Persian power. Now, according to Herodotus, this was all predicted by the oracles of the Delphi and Bacis. When the war was pending, “the Athenians, desirous to know the will of the oracle, sent messengers to Delphi, who, after the customary ceremonies on entering the temple, were thus addressed in a prophetic spirit by the priestess, whose name was Aristonice:—

“Unhappy men, to earth's last limits go,  
 Forsake your homes and city's lofty bring;  
 For neither head nor bodies firm remain,  
 Nor hands assist you, nor can feet sustain.  
 All, all is lost—the fires spread wide around;  
 Mars in his Syrian car and arms is found,  
 Not ye alone his furious wrath may fear;  
 Their towers from many shall his vengeance tear.  
 And now from hallow'd shrines the flames ascend;  
 Black blood and sweat their fearful torrents blend;  
 Horror prevails! Ye victims of despair,  
 Depart, and for unheard-of ills prepare.”

This reply filled the Athenians with the deepest affliction, and having implored the oracle to give them a more auspicious answer, the following was received:—

“Of Jove, that rules the Olympian heights above,  
 Not Pallas' self the solemn will can move.  
 My awful words attend, then, once again,  
 And firm they shall as adamant remain.  
 When all is lost within Cecropian bounds,  
 And where Citharon's sacred bosom sounds,  
 Jove to his lov'd Tritonian maid shall give  
 A wall of wood, where you and yours shall live.  
 Your numerous foes approach; forbear to stay,  
 But fly from horse, and foot, and arms away.  
 Thou shalt, immortal Salamis, destroy  
 The rising source of many a mother's joy;  
 Thou shalt, though Ceres scatter o'er the plain,  
 Or keep within disposed her golden grain.”

Although ambiguous, this was considered much more favourable than the other. “The Tritonian maid” proved to be the State of Athens, and the “wooden wall” the Athenian fleet; but doubts existed as to whether the allusion to Salamis meant a victory or defeat, which, however, were dispelled by a third consultation:

“On Dian's shore and Cynosura's coasts,  
 When every strait is filled with naval hosts;  
 When hostile bands, inspired with frantic hope,  
 In Athens give wide-wasting fury scope,—  
 Then shall the youthful son of daring pride  
 The vengeance of celestial wrath abide,

Fierce though he be, and confident of power;  
 For arms with arms shall clash, and blood shall shower  
 O'er all the seas, while liberty and peace  
 From Jove and Victory descend on Greece.”

“After the above explicit declaration from Bacis” (says Herodotus), “I shall neither presume to question the authority of oracles myself, nor patiently suffer others to do so.” He also states that “a division of the Persians advanced towards Delphi, with a view of plundering the temple. When they came within sight, it was observed that the sacred arms preserved in the sanctuary were removed to the outward front of the temple. It might be thought sufficiently wonderful that the arms should have spontaneously removed themselves, but what afterwards happened was yet more astonishing. As the barbarians drew near the temple of Minerva Pronea, a storm of thunder burst upon their heads; two immense fragments of rock were separated from the top of Parnassus, which, rolling down with a horrid noise, destroyed a vast multitude. At the same time there proceeded from the shrine of the goddess loud martial shouts. This accumulation of prodigies impressed so great a terror on the barbarians that they fled in confusion. Those who escaped related that, besides the prodigies, they saw two armed beings of more than human size, who pursued and slaughtered them. The Delphians say that these were two heroes, natives of the country, to whom some buildings near the temple have been consecrated. The rocky fragments which fell from Parnassus have been preserved, within my remembrance, near the temple of Minerva Pronea, where they fixed themselves after rolling through the barbarian ranks.”

“After the defeat of the Persians, the first care of the Greeks was to set apart to the gods the first fruits of their success. They then proceeded to divide the spoil, sending the choicest to Delphi, where they also erected a statue twelve cubits high, bearing in its hand the beak of a ship.”—*Vide* Herodotus, lib. vii, cap. 140; viii, 35—39, 77, and 121.

Delphi was the most famous of all the oracles of antiquity, and consecrated to Apollo. Its origin is wrapped in obscurity, but it continued to utter responses until the sacred tripods were removed by Constantine. The situation was the most favourable that can be imagined, and is supposed to have been selected on account of the peculiar exhalations from a cavern there. The Pythia, when intoxicated by these vapours, which issued from under a tripod on which she sat, uttered the prediction, which was written down and explained by the priestess to those who consulted the oracle. The Pythians were frequently changed, on account of the deleterious influence of the gas on their constitutions. One in her delirium leaped from the tripod, being thrown into convulsions, and died a few days afterwards. Responses were refused to anyone who came with an evil design, or who had committed a crime, until he had atoned for it. They inculcated pure morality even in spirit, as appears by the following from Juvenal's Satires, well described nevertheless:—

“A trusty Spartan was inclined to cheat—  
 The coin looked lovely, and the bag was great;  
 Sacred the trust, and with an oath defend  
 The prize, and baffle the deluded friend;  
 But weak in sin, and of the gods afraid,  
 And not well versed in the forswearing trade,  
 He goes to Delphos, humbly begs advice,  
 And thus the priestess by command replies:  
 ‘Expect sure vengeance, by the gods decreed,  
 To punish thoughts not yet improved to deed.’  
 At this he started, and forbore to swear—  
 Not out of conscience of the sin, but fear—  
 Yet plagues ensued on the contagious sin,  
 Destroyed himself and ruined all his kin;  
 Thus suffered he for the imperfect will  
 To sin, and bare design of doing ill.”

According to the more serious account by Herodotus, the man's

name was Glaucus. He refused to return a sum of money that had been entrusted to his care, on the pretence that he did not remember the circumstance. On consulting the oracle as to whether he might absolve himself from returning the money by an oath, he received this reply:—

“Glaucus, thus much by swearing you may gain—  
Through life the gold you safely may retain:  
Swear, then, remembering that the awful grave  
Confounds alike the honest man and knave;  
But still an oath a nameless offspring bears,  
Which, though no feet it has, no arm uprears,  
Swiftly the perjured villain will o’ertake,  
And of his race entire destruction make;  
Whilst their descendants who their oaths regard,  
Fortune ne’er fails to favour and reward.”

“Afterwards Glaucus entreated the deity to forgive him, but was told by the priestess that the *intention* and the action were alike criminal. He then restored the money, notwithstanding which his race became extinct in three generations.”

\* It will be noticed in the reply to Glaucus that, as in the Old Testament, punishment is extended to a man’s descendants, and not to the man himself in a future state. The immortality of the soul was taught, and appears to have been first taught, by the ancient Greek philosophers. The Druids, however, seem to have had some knowledge of it, judging by the following passage from Lucan in allusion to them:—

“To these, and these of all mankind alone,  
The gods are sure revealed, or sure unknown.  
If dying mortals’ dooms they sing aright,  
No ghosts descend to dwell in dreadful night;  
No parting souls to glisten Pluto go,  
Nor seek the dreary, silent shades below:  
But forth they fly, immortal in their kind,  
And other bodies in new worlds they find.  
Thus life for ever runs an endless race,  
And like a line Death but divides the space.  
Thrice happy they beneath their northern skies,  
Who that worse fear, the fear of death, despise;  
Hence they no care for this frail being feel,  
But rush undaunted on the pointed steel.”

Divination appears to have existed in Greece at the time when St. Paul visited it, as recorded in the book, “The Acts of the Apostles”:—

“And it came to pass, as they went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, saying, These men are the servants of the Most High God, which show unto us the way of salvation. And this she did many days. But Paul being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her; and he came out the same hour.” It is worthy of remark that this spirit is not called a devil or an evil one.

(To be continued.)

#### SPIRITUALISM IN AUSTRALIA.

MY DEAR SARAH,—Your last letter reached us when in Tasmania; we ran over there for a change from the heat of our February. We all enjoyed it much. Mary read me your letter, the last line of which had escaped me as I looked through it. You ask my opinion of Spiritualism. I have investigated the matter earnestly for eighteen months, and am a believer. I have had quite enough evidence to convince me of the fact that spiritual beings who were once men and women can communicate with those still in the body—that they prove their identity, and state that it is a divine mission to give us mortals a more spiritual conception of the Deity and a truer religion. We have long enough been idolaters, superstitious bigots; but there is a good time coming. All religions have been for good purposes, all have had their objects, but progress is now the order of creation, as it ever has been. I have a friend living near us who is a remarkable medium; she is a cousin of the Archbishop of Dublin. She has been lifted off the ground 35 measured feet—has received sublime communications from Ralph Wardlaw, Washington Irving, Bishop Mant, John Angel James, Dr. Thomas Dick; all these were in the exact handwriting and facsimile signatures. Then she wrote in French, Latin, Greek, Arabic, and shorthand, not one of which she knows anything about. It is all done in spite of her; she does not like it, but for all that she knows it is true. She has seen and conversed with spirits. A relative has published a book with a detailed account of her doings. I copy one communication from John A. James:—“Spiritualism is no new religion; it is but the angel sent to trouble the waters, into which you must plunge the spirit of division prevalent among all sects and parties ere you expect to see any cordial unity; then, loving each other more, all will turn their attention to those fundamental points on which they agree, and, instead of trying to discover and overcome the defects of others, everyone will earnestly desire to have his own vanquished by truth, which will ere long illuminate their paths, and insensibly draw them to their companions by the ties of mutual attachment,” &c.

We have numbers of Spiritualists in Melbourne—an association that meets every first day. Many see spirits and converse with them. Good mediums are, however, scarce; we do not sufficiently understand the conditions necessary. It will spread, however, in spite of all opposition. The Bishop and the Dean admit the facts—

they cannot impugn the evidence of the senses of intelligent men and women, and they quiet their own consciences for refusing to examine it by saying it is the Devil! But pure men and women who receive loving, holy communications from departed friends cannot believe this, for the teachings are elevating, moral, and pure, and it is against reason, common sense, and all our notions of our heavenly Father’s love, that he should permit evil spirits to communicate, and should prevent good spirits. There is a great and glorious future before us—the heavens are indeed opened, and the angels of God are descending among us to elevate us from corrupt ideas of God to a more just conception of him, his laws, and the house of many mansions. All that is good and true in the Bible, in the churches, will stand; all men’s additions will crumble away. You are fortunate indeed in having friends who are Spiritualists, and in being in London, where you can see and hear dear Emma Hardinge. May the angels ever guard her! How I regret now I did not have my attention drawn to it when in London. I am president of the Spiritual Association in Melbourne. At our first meeting there were 11, last Sunday there were 70, besides children. Examine for yourself—take no one’s word for it. We get all the American and English publications. I am so pleased you asked me about it. I never mention the subject unless I see a desire for more light. Some are so wrapped up in their creeds and in their idea of an infallible book, that they close their hearts to all progress, to all further truth; but, thank my Maker, I have always been an humble seeker after truth, loving it before all things—thus my spirit friends had access to me, although I was for twelve months a doubter. I explained it away, but was finally compelled to listen to the voice of reason. I have risen to a higher stage of my existence. It cost me a severe struggle to accomplish it, but I saw my duty clear, and I am now free—have cast away all childish things, and teachings of interested paid hirelings about endless torment, the closing of revelation, the necessity of beliefs of doctrines of men’s invention; and I see the fatherhood of God and the brotherhood of man as I never saw it before. I know that when I ascend to spirit-land I go to a happy home where everything is transcendently beautiful; that all I have loved will be waiting to welcome me to joys unspeakable; and that all is wisely ordered by Infinite Love, Justice, and Wisdom. I know that as I sow now, so shall I reap hereafter; that my departed loved ones are around me, that they impress me for good, and that every action bears its own punishment and reward. Can I be impure? Can I hate anyone? Can I be dishonest? Can I be untruthful? Oh no! I must live the life—not from any cowardly fear of a bottomless pit, where devils, defying the Almighty, torture his poor creatures for ever and ever in unceasing flames; but I must do right because it is right to do so—because it is God’s will. Jesus I love as my brother, my example. I know now we are all sons of God; and if children, then heirs, heirs of God and joint heirs with Christ. Holding these views, my opinion of what the people call Death is changed. I cannot mourn when any go from suffering and this stage to eternal joy. No, no! Deep-edged black paper is to me now offensive. Expensive funerals, with black and mutes, are a shame. Why should I weep when they go to a bright country? I might weep rather that I am left; but I am sent here for a purpose, and I am sure that repining is foolish. Earth is a preparation for heaven, for the spheres, for the summer-land. “Men cannot be formed for heaven but by the world.” Swedenborg, who said this, was a sect of spirits, and had open vision and intercourse with them; he also says truly:—“A man takes with him his habits and opinions into the other world, and it is very difficult to get rid of them there; he ought therefore to lay them aside while on earth. The more intelligent and wise there are those who have not confirmed themselves strongly in their opinions. All the interior affections appear to shine forth from the face, for the face in heaven is the expressive and representative form of those affections.”

No one can thus be a hypocrite there. Like seeks like; the good associate with the good, the evil with the evil. All will ultimately be restored, for the Lord will have all to be saved, and what he wills we know he can accomplish. Progress is the law here; it is the law there—upwards and onwards, for ever and ever, through cycles of ages, through circles of angels, ever perfecting the divine image that is in all. “Nearer, my God, to thee,” can now be sung with a new meaning.

You know, my dear sister, I am not mad, but an altered man. I can see good in everything—good in all religions, in all bibles. They were for their day, for their use. You may make any use you like of this letter. Your friends will be pleased to learn that in Australia the cause is making some progress. In Castlemead, Mr. Leech, a barrister, preaches to hundreds every Sunday. There are regular circles, with plenty of mediums. During my visit to Hobart Town I met a score of Spiritualists, and delivered a private lecture to about 70, admission by ticket. Find out a good circle, and join it—half gentlemen, half ladies; meet say every week or five days. Go and hear Emma Hardinge. Write me of anything of interest, and believe me very sincerely yours.

W. L. RICHARDSON.

St. Kilda, Melbourne, March, 1871.

MISS ANNA BLACKWELL has recently returned to her home in Paris, which she finds very little damaged by the siege, although some of the houses near are smashed almost to pieces, and valuable furniture shivered to small splinters. A great piece of shell and five bullets lodged in the roof, which have let in the rain and damaged the ceilings. Several windows were broken, and dust and damp have done some injury. It is truly wonderful how the house could escape so freely, seeing that it stood in a part of the city so exposed to the attacking forces.

THE LYCEUM MOVEMENT IN AMERICA.

That our readers may see how things are done in America, we reprint—much reduced in size—an announcement which has just come to hand in the *American Spiritualist*:—

GRAND

LYCEUM PICNIC!

AT CLEVELAND, OHIO,

SEPTEMBER 19th, 1871.

The Children's Progressive Lyceum of Cleveland will hold a GRAND UNION PICNIC,

AT THE

CENTRAL RINK,

In the City of Cleveland, September 19th, 1871.

For the purpose of uniting all Lyceums and Spiritualist Associations in this enterprise, we extend a cordial invitation to all Lyceums and Societies in the State of Ohio, as well as Speakers and Friends from all parts of the Country. We shall endeavour to secure the assistance of

ANDREW JACKSON DAVIS, the great Lyceum Leader,  
MRS. EMMA HARDINGE,

PROF. WM. DENTON,

and other Speakers who are well-known advocates of the Lyceum movement.

J. M. PEEBLES

will be with us on his return from England, and also many of the Shakers from Union Village. It is the purpose of the Cleveland Lyceum to make this one of the best gatherings of the kind ever held in this country by any Lyceum. To make our success more sure, we invite the union and co-operation of all Lyceums and Societies throughout the State, to join with us and assist in a programme for mutual advancement.

The R. R. Companies will give special rates to all who wish to attend, where enough can be gathered to fill a car, which will place it within the reach of all Lyceums of the State to attend at very low rates.

The Central Rink is the largest building in the City of Cleveland, and capable of holding

TEN THOUSAND PEOPLE.

If the weather prove inclement, we have ample room in this commodious structure, so that our Friends may rest assured of a good time without exposure, as would be the case in groves. The Cleveland Lyceum will meet all delegates

AT THE UNION DEPOT,

and escort them through the City in a

GRAND UNION PROCESSION,

HEADED BY THE

CLEVELAND GRAY'S BAND, AND THE SPLENDID CORNET BAND OF PAINSVILLE.

We have chartered special cars on the Lake Shore R. R. to accommodate our friends from the East, and will make like arrangements for any other Lyceum and Societies who will notify us of their intention to meet with us. ALL LYCEUMS WHO WISH TO TAKE PART IN THE EXERCISES WILL NOTIFY US AT ONCE, that we may arrange our Programme for them. The order of Exercises will consist of a Procession through the city with full regalia and music. At the Rink, an extensive Programme will be given, consisting of an oration, entitled "WELCOME," by a member of the Cleveland Lyceum, Speeches, Songs, &c., all of which will appear in our Programme soon to be issued. Each Lyceum will go through with their REGULAR SUNDAY EXERCISES SEPARATELY, that all may judge of the proficiency of each. Dinner will be served at the Rink Dining Hall, giving ample time for all to view the

Park, Perry Monument & the beautiful scenery of the Forest City.

This PICNIC will be free to all, and all speakers and others receiving this Circular will consider this a SPECIAL INVITATION TO ATTEND.

The whole to conclude with

A GRAND BALL

In the Evening at the Central Rink.

Music by Cleveland Gray's Band.

For further particulars we invite all friends of the Cause to address,

MISS EMMA ALLEN, Sec.,

247, St. Clair St., Cleveland, Ohio.

A. A. WHELOCK, ... Marshal of the day.

A. G. SMITH, of Painesville, Ass't ... "

WHAT WAS IT?

On the 24th of June of last year, at half-past seven in the morning, I was waiting alone in the Tuileries gardens, close to the round pool, for a friend who had appointed to meet me there on our way to the Musée d'Artillerie, where we had business to transact with the military officials at an early hour. My friend was rather behindhand in his arrival, and thus for some little time I stood quite alone in the gardens, with the exception of the sentinel at the garden gates. I had waited a few minutes, when I observed a gaunt, bending figure come stalking up to the pool, apparently intent upon something. He wore a ghastly and miserable aspect in his features, and the whole tenor of his movements was intensely serious. He was dressed in a simple white shirt, blue trousers, and was without hat or cap. I recollect being very much struck by his general appearance and his solemn manner. Without

seeming to notice me at all, he proceeded to place some lumps of charcoal on the edge of the basin, on the stone coping which was exactly opposite to the principal tower of the palace. I noticed that there were two pieces in the form of a cross. Having carefully manipulated and arranged them, he raised himself full up; raising his right hand above his head and pointing to the palace, he pronounced these words with a sepulchral voice:—"Napoleon the Third! Napoleon the Third! thy days are numbered! The charcoal deposited here comes from the bed of a dying consumptive. Thy days as ruler are finished!"

Having pronounced this, he turned round and walked hastily down the avenue towards the Place de la Concorde. Some workmen had strolled into the grounds, and, attracted by the strange manner of the man, proceeded to ask me all about it. They made a joke of the matter, and proceeded to remove the pieces of charcoal with the usual joviality of the French workmen, remarking that if the individual could return several times during the day and repeat the same, their firesides might not want for fuel to cook their coffee by. They ran after him, bawling and shouting, but the strange apparition turned not at all, heeding nothing until he was lost in the distance.

My friend who was with me, an old acquaintance of the Emperor's, was vexed that I had not called the sentinel, a matter impossible for me during the time of surprise I experienced, even had I deemed it necessary.

I make no comment further than that at the date mentioned war was not probable; the Hohenzollern question had not arisen. Although there were apparently some heavy parliamentary breakers ahead for the Emperor, everyone hoped and supposed that a quiet time was coming with the liberal intentions he was endeavouring to show. The occurrence, as a remarkable coincidence, is at least worth recording by the only witness present, namely, the undersigned, SAMUEL CHINNEY, 58, Rue Lafayette.

CLAIRVOYANCE, HYGIENIC AND MEDICAL.\*

Now that there is so much interest in the subjects of healing mediumship and clairvoyance, we consider it a duty to our readers to direct their attention to Dr. Dixon's admirable work with the above title. This has been one of the most popular works on these subjects, and the second edition is now before us. For some years it has been withdrawn from public attention from changes in publishing houses, but now again it is on sale, and those who are interested in the subject of which it treats cannot do better than consult it. It is a thoroughly practical work, as Dr. Dixon has availed himself of clairvoyance in his medical practice for many years, with great satisfaction to himself and his patients. He gives a brief and highly intellectual review of the philosophy of clairvoyance, and fortifies his position with numerous instructive cases of great use in guiding operators who may desire to experiment in this branch of psychology. It is to be regretted that Spiritualists do not give their attention more generally to this department, as it would prove a great blessing to thousands of pleading sufferers, and give a healthy stimulus to the movement. To make a beginning, they cannot do better than procure this book and study it carefully.

LINES TO MRS. HARDINGE-BRITTEN,

On her Embarkation for America.

Blow gently, winds, and waft our Shepherdess

Home to the far West;

And bear her thou, O sea, in tenderness

To her home and rest!

Winds, wake not her ocean-sleep,

Let the guard which angels keep

Last until the morning peep

Over the sea!

A thousand hearts on thee a blessing breathe,

And sigh their adieux!

A thousand loves a thousand hearts bequeath

For ever to you!

Go! and glorious thy career,

Though the sceptic still may sneer;

May the happy angels dear

Still comfort thee!

Hardinge, farewell! for ever in my prayers

I'll breathe thy name,

That the Almighty shield thee from all cares,

Keep thee to thine aim!

Never can this heart forget

What a kindly friend it met;

And, perchance, it may meet yet

Beyond the sea!

Liverpool, August 9th, 1871.

APEMANTUS.

THE SEAT OF THE SOUL.

The notice of this work in a recent number of the MEDIUM has excited a great deal of interest. The Countess Pomar has had a parcel of the work for distribution, and many of our readers have supplied themselves with single copies. A correspondent calls attention to the statement that after a limb is amputated it may be felt as if passing through a wall when the stump is held close to it, and asks, "How if placed against a man's body? does one soul's arm extend through another soul's trunk?" This is a question which we would be glad to hear answered by Mr. Gillingham, whose experiments have been so very extensive in cases of amputation.

From a file of the *Echo*, published in Dunedin, Otago, New Zealand, sent us by our friend Mr. Logan, we perceive that frequent allusion is made to the subject of Spiritualism. We are pleased to observe many extracts from the MEDIUM.

\* Sold by J. Burns, 15, Southampton Row, London. Price 1s.

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

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

One Copy Weekly, post free,	-	-	-	11d.
Two Copies Weekly, "	-	-	-	24d.
Five Copies Weekly, "	-	-	-	5d.

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

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

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### SEANCES AND MEETINGS DURING THE WEEK.

**SATURDAY, SEPTEMBER 9,** 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, SEPTEMBER 10,** Mr. Cogman's Seance, 22, New Road, E., at 7.

LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m. 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.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30. 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 6.50 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Grosvenor Street Temperance Hall, 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. W. Wilde.

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, medium, at 7.30.

**MONDAY, SEPTEMBER 11,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, 6 till 8 o'clock p.m.

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

**TUESDAY, SEPTEMBER 12,** KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAUTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

**WEDNESDAY, SEPTEMBER 13,** Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.

Mr. Cogman's Seance, 22, New Road, E., at 8.

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 Scarborough, at 7.30.

**THURSDAY, SEPTEMBER 14,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navacine 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 o'clock. Free.

BOWLING, Hall Lane, 7.30 p.m.

GAUTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

\* \* 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.

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 8, 1871.

### MISS HOUGHTON'S EXHIBITION OF SPIRIT DRAWINGS.

We plead guilty to great neglect in the matter of Miss Houghton's admirable Gallery of Spirit Drawings. A complimentary card was sent us for the opening day, and afterwards a special admission at all times, and yet this meritorious exhibition had no visit from us. And what shall we plead in extenuation of our conduct? The very telling excuse that we were so continuously occupied that the duty of going down to Bond Street was put off from day to day, with the hope that after the events of "this week" the pressure of affairs would be a little more relenting. Our visit at last was accomplished through a mere accident. Coming home weary after a long walk in the City, a friend fairly dragged us off in his cab, and supplied an unexpected gratification at the loss of our dinner.

We saw one of Miss Houghton's drawings some years ago, but it was not a very striking specimen; and though we had heard very favourable reports of the series exhibited, yet we were not at all

prepared for the general effect produced by viewing the whole. Again, the catalogue fails to give any conception of the nature of the drawings: a theological idea takes possession of the mind, instead of the more evident impression of wonderful artistic manipulation and effect. We fear, indeed, that many Spiritualists have frightened themselves away from the exhibition with this theological bugbear; but we can assure them, however much of it there may be in the catalogue, there is no theology in the pictures, at least as far as we could perceive. We are rather inclined to suppose that many Spiritualists have been deterred from visiting this exhibition from want of time. All we can say is, they have missed a great treat, and they cannot do better than improve the few days that remain before the exhibition is closed, by making a call at the New British Gallery, 39, Old Bond Street.

The drawings occupy a double line round the entire room, commencing with the first specimens executed ten years ago, and terminating with those of most recent production. The series forms an interesting study of the progress of mediumistic art. At first the performances were mere scrolls, which became more and more intricate; then another colour was introduced, then indications of design, and ultimately that harmonious and pleasing blending of colours drawn in richly varied lines over each other, producing an effect which it is impossible to describe. Some of the drawings may be likened to a mass of brilliantly coloured threads laid one over the other—not in confusion, not according to any rule, yet in the most pleasing manner possible. The beauty and richness of the colours at once fascinate the eye, and a closer inspection interests the mind by the wonderful indications of design which run through each drawing. The artist is enraptured by the delicate and skilful manipulation, an opinion on which is given in a letter published below. We met in the gallery Major —, himself an artist of considerable merit, and he said the drawings might be imitated by a few weeks' study. As we are not technically acquainted with art, we cannot speak positively on this point, but the general opinion is that the design, execution, and effect which Miss Houghton's drawings display, indicate a power greater than that which any artist would venture on claiming. When we come to consider the circumstances under which they were produced, the spiritual origin of these drawings becomes far more clearly apparent. Artists usually claim some merit in the production of their works—time spent in preparatory study and exercises, thought expended in designing and care bestowed in execution. It is usually quite otherwise with the medium-artist, who is taken possession of by the spirits, and without thought and application is made to perform the most wonderful tasks. It is true that abundant indications of progress and improvement are visible in Miss Houghton's works, but that may proceed more from the action of the spirit-artists through her than from premeditated intention on the part of the medium. We would be very glad to have from Miss Houghton some account of her experience as a medium-artist, and the peculiar circumstances under which her works have been produced.

We understand that Miss Houghton has expended several hundred pounds in this effort. Without any qualification or reservation, we are glad to express our admiration of Miss Houghton's courage and devotedness in this matter. She most certainly merits the warmest gratitude and most cordial acknowledgment from all Spiritualists. In this respect we fear our friends have fallen far short of their duty. Let the Press and the disaffected cavil and sneer as they will, yet that unique collection is a fact which they cannot explain away; and if they have not taste to appreciate its merits, that is no fault of the artist. Some find fault with these drawings because of the want of theme which they present. There is no scene, no picture or object delineated. True, but in Miss Houghton's works do we not see indications of a higher form of art than that which appeals to the perceptive faculties—the external mind—the intellect? We think so, and a calm view of these drawings will in many instances decide the question. There is a group of nine pictures in the right-hand corner which exercise a most wonderful influence on the mind of the beholder. A calm, peaceful, harmonious, spiritualising influence steals over the consciousness. The cares and animosities of life seem to flee away, and a new and higher atmosphere is respired. We earnestly recommend some of our hot and prickly brethren to visit the gallery for a few times, and see if it will calm down their asperities. This, indeed, is the special merit of these works. They grow upon the affections the longer they are examined, and though no tangible description of the effect may be possible, yet you feel that the spirit has been enriched and gratified at the result.

Many of the pictures are for sale, and some have been already sold. The prices range from ten guineas to twenty, thirty, fifty, and even one hundred guineas. These will be considered high prices and an unwarrantable imposition; we think this accusation cannot be sustained. The value of a production, be it a picture or a poem, is not reckoned by the ease with which it is produced, the time which it occupied, or the value of the materials employed. Rarity, merit, novelty—these are the admirable features in all works of genius, and surely in these respects Miss Houghton occupies a place far above all other artists. Every Spiritualist should be proud to think that Miss Houghton's drawings are marked so high. We believe, however, that the agent is empowered to accept prices much lower than the list indicates. This is a circumstance which is of special interest to those of our readers who may desire to become purchasers. There is no lady or gentleman of taste but would be pleased to have one or more of these drawings on their walls; and further, it is a duty which Spiritualists owe to Miss Houghton to purchase at least £500 worth of her drawings, and

(who reimburse her for the outlay she has so courageously made on behalf of Spiritualism. We know a sufficient number will read this article who are quite able to accomplish what we suggest; and institutions should combine to have a specimen for the use of all the members.

It is within the reach of all to visit this exhibition before it closes on the 22nd instant, and we hope every Spiritualist will make a point of doing so. For the benefit of strangers to the locality, we may observe that the gallery is on the left-hand side in Bond Street, a few doors from Piccadilly.

We have received the following correspondence from Miss Houghton:—

To the Editor of the *Medium and Daybreak*.

Sir,—I have received the following letter from a gentleman with whom I have not the pleasure of a personal acquaintance, but I willingly accede to the suggestion it contains, during the last two weeks of my exhibition (which will close September 22nd), and I therefore, with his permission, forward it for publication, and shall be obliged by your making at the same time the necessary alteration in the advertisement.

I cannot but coincide in his observations as to the criticisms of the Press generally, which, with but a few exceptions, seem to have been written by those who only understand the management of the pen and not of the brush, whereas I had formerly really believed that the Art critics of the various papers must necessarily have a practical knowledge of the subject.—Believe me, yours, &c.,  
 GEORGIANA HOUGHTON.

30 Delaware Crescent, W., Sept. 4th, 1871.

Will Miss Houghton allow a stranger and a Spiritualist to suggest a reduction in the charge for admission to her astonishing yet highly interesting exhibition,—say sixpence for the remainder of the season, if not too late? This might draw many and be serviceable to the cause. Being by profession an artist, can I venture to express my conviction that no artist (in the flesh), however eminent, can possibly compete (even materially) with the drawings in your wonderful and exquisite exhibition? As to the remarks of the Spiritual publications upon them, favourable they may be, yet they show a want of knowledge of their characteristic manipulations, which are such as any mere human artist would in vain endeavour to accomplish.—Yours faithfully,  
 103, Haggerston Road, August 30th, 1871. W. ELLIOTT.

A PRECIOUS GIFT.

The works of the late Ed. N. Denny chiefly consist of—

The ALPHA: a Philosophical Inquiry into the Nature of Truth; logically revealing that *Infinite Intelligence* includes all that can be truly conceived of God's Nature, and *Finite Intelligence* that of Man's—thus presenting a priceless principle by which all his rights and duties are ever clearly made sure to him, and the value of all knowledge tested.

Cloth, 350 pages, with Spiritual Advent and fine steel engraving of Author. 3s. 6d.

"Life Lectures," being Lectures on the Religion of Life, as exemplified by the Man Jesus Christ.

Cloth, 460 pages, with steel engraving of Author. 3s. 6d.

MISCELLANEOUS ESSAYS:—

"The Labourer, and his Rights and Difficulties."  
 "The Workman's Way out of his Difficulties."

Ben Jonson.  
 Shakespeare.

Cervantes.  
 Truth and the Will.

Critiques on the Old Philosophers.  
 Knowledge.

Poetry.  
 Beauty.

Art.

Views of Swedenborg's Philosophy. (Chiefly in MS. at present.)

The sole object of the present Editor of these works is the diffusion of their vital truths. He therefore offers to gratuitously present to any "Free Library" or "Working Men's Institute" in the United Kingdom a copy of the "Alpha," if their Librarians will send four stamps to the Publisher to defray postage. He further offers a generous reduction of price to those who would assist in the humanitarian work of circulating this essential knowledge generally.

The *Athenæum* has said of the "Alpha":—"It is not every day that a book so noteworthy is laid on our table. For boldness of conception; easy, flowing eloquence of style; subtlety, and completeness of thought within the range in which it moves. . . . we can call to mind few fit to be its fellows."

The *Cosmopolitan* states that the "Alpha" "contains more truth, poetry, philosophy, and logic, than any work we have ever read."

Publisher, J. BURNS, the Progressive Library, 15, Southampton Row, Holborn.

MIDDLE HUET'S SEANCE.

On Monday afternoon this medium, recently from Paris, gave a seance at 15, Southampton Row. There was a small attendance, but the results were very satisfactory. A gentleman who was an entire stranger to everyone was present, and had the name of a deceased relative given to him. Mr. Cogman was entranced, and spoke in an unknown tongue. Mrs. Berry was present, and is of opinion that Middle Huet may become a very useful medium. She is thinking of arranging her seances in the evening in future.

Mr. J. BURNS has been engaged by the Gawthorpe Spiritualists to speak in the Town Hall, Batley, on Sunday, September 24.

AN EXPLANATION.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Owing to the number of inquiries made of me by Spiritualists, to know if I am the Mr. Charles Williams, Healing Medium, I beg to state that I have no connection with that gentleman whatever. Will you kindly give publicity to this in your paper, and oblige yours, &c.,

CHARLES E. L. WILLIAMS.

61, Lamb's Conduit Street, Sept. 5th, 1871.

THE DIALECTICAL SOCIETY AND SPIRITUALISM.

The report of the London Dialectical Society's Committee on "Spiritualism" is announced for publication by Longmans, in October. Appended to the report will be, we understand, the reports of the experimental sub-committees; the supplementary or counter-reports from Dr. Edmunds, Mr. Serjeant Cox, and other members of the committee; a selection from the correspondence, including letters from Lord Lytton, Camille Flammarion (the French astronomer), George Henry Lewes (author of "The History of Philosophy"), Professor Huxley, Léon Favre, Adolphus Trollope (the novelist), and William Howitt; and a full report of the *in vivo* evidence of Lord Lindsay, Lord Borthwick, Hain Friswell, E. L. Blackland, D. D. Home, Mrs. Hardinge, Miss Blackwell, &c.—*Liverpool Courier*.

THE HOME FOR AGED MEDIUMS.

It gives us pleasure to know that Mrs. Berry has received a number of letters on the above subject. She is repeatedly thanked for her proposal, and no doubt more substantial co-operation will soon follow. The notice already taken of the project is quite encouraging, and we hope to be able to report continued progress from week to week.

WE learn that Mr. D. D. Home, the well-known medium, will be married next month, when our friends in America may expect a visit from him.

THE "LAYING-ON OF HANDS."—MORE CURES.

To the Editor of the *Medium and Daybreak*.

Sir,—In the last issue of your valuable *Medium*, Mr. Alfred Ginders fells foul on me for what he chooses to consider an unprovoked onslaught on the profession of which he himself is a member. His conviction is expressed in language which is more remarkable for its pomposity than for its elegance; and I have no doubt that, in his own mind, he considers himself to have administered a slashing rebuke which shall wring from the lips of admiring circles involuntary exclamations of surprise and gratification—surprise at the latent fire which Mr. Alfred Ginders actually has in him, and gratification that Normanton is in possession of so brilliant a local luminary. Sir, I will not say that I in any way share either the surprise or the gratification which the letter of Mr. Alfred Ginders is intended to inspire in the breasts of his astonished friends and patients. He confesses to a chronic dislike of what he calls "charlatanism." So do I. I have also a confirmed abhorrence of a snobbish enunciation of half-truths. Mr. Alfred Ginders says that the *mildest* terms I apply to him and his brethren are, "presumption, ignorance, and incompetence." Does his love of truth and charity not feel a little put to the blush when he says the "mildest" things? If these expressions are the "mildest" things, will he have the goodness (as I know he has the ability) to point out the expressions which he considers the opposite of the "mildest"? Is it not rather the fact that his sentence required some expressive word to give it force and roundness, and that Mr. Alfred Ginders was unable to resist a slight departure from accuracy when the necessities of his style and the expectations of his friends alike demanded it.

Sir, I mean to "come down" upon him also for that same charge of "charlatanism," and will ask him, first of all, which mode of procedure most deserves the epithet—the one that does not profess to cure and yet does it and gets no pay, or the one which does profess to cure and does not do it and gets all the pay? The first method of procedure I claim for myself; the second may be the legal right and privilege of Mr. Alfred Ginders; and I say, if what he, unfortunately for himself, terms "charlatanism" is to be tolerated at all, surely the unpaid form of it is more acceptable and honest than the well-paid. The word "charlatanism" is a "mild" term when applied to an adversary of whom he knows nothing, and is exceedingly "truthful" and "charitable" too. Others of a higher profession than that of which Mr. Alfred Ginders has "the honour to be a member" have, in the exercise of that toleration for which they are noted, not omitted frequently to declare that I, for doing an amount of good to my suffering fellow-creatures, "ought to be burnt." Even greater lights (if that be possible) than Mr. Alfred Ginders himself have not scrupled to designate all attempts to overcome disease by spirit-agency as something *devilish*. However, devilish as it is, it is in singular opposition to the "legally-qualified" mode of treatment in this one all-important particular, namely, that it *cures*.

But, Sir, if my antagonist is unfortunate in his expressions and unsound in his logic on the foregoing points, what shall I say to that peerless and painfully original argument on the watch? Sir, it is *not* Paley's argument of "Design" over again, but something altogether different. How much "midnight oil" was consumed before this profound instance was evolved from the depths of the author's moral consciousness the world may never know. If Mr. Alfred Ginders sees no difference between the human mechanism and the mechanism of a watch, he betrays (as I suspected) a density of mental obscurantism which it is in vain for me to attempt to assail or remove. A watchmaker can diagnose with the utmost certainty, and without fear of contradiction, as to a watch's disorder; whereas, with respect to the disorders of the human system, many members of the profession to which Mr. Alfred Ginders "has the honour to belong" cannot diagnose at all, and, if they attempt, generally make a glorious mull of it. Another very important difference lies in this, that the watchmaker can

show something actually done for the amount he charges us, whilst the doctors can show us nothing (or, if they would, often worse than nothing) for what we pay them. The watchmaker proceeds by fixed mechanical laws, and arrives at positive results; the ways of the doctor are at best but a careful groping in the dark. I could not desire a more striking illustration of what I said in a former letter respecting the "mentally-qualified" than this amusingly-absurd "watch" exhibition. I placed the medical gentlemen somewhat above the ordinary mechanic; Mr. Alfred Ginders, who is better informed than I, insists upon holding a position which may be described as that of a physicking watchmaker. Then I say that either the profession is not the marvel of learning and intelligence which it claims to be, or that watchmaking is entitled to far higher consideration than it has hitherto obtained. What may be called the vital principle in the watch is the mainspring, any number of which may be purchased at a cost of about 3s. 6d. each. Will he of Normanton, or any of his brethren, tell us what is the vital principle in man, and what amount of skill or money will restore it when "the silver cord is loosed, and the pitcher is broken at the fountain." And although the professional value of the living principle in us may stand at 3s. 6d., we ourselves mostly estimate it at a far higher sum.

Finally, Mr. Alfred Ginders speaks of what he calls the "aphorism" that "all real power is silent." I am quite convinced of it, or he himself would not have spoken. However, if the more prominent symptoms of Mr. Alfred Ginders's ailment do not abate, I will prescribe other doses of less "doubtful" action:—

Mr. —, of Carlyle Street, had a swollen and inflamed hand, from which he had suffered for more than four months. I cured him at once.

Mrs. —, of Shepherd's Bush, was suffering from a rheumatic affection. Cured on the spot.

A gentleman in Edgware Road had an inflamed eye. I was able to give him immediate relief.

A lady, similarly afflicted, was also instantaneously cured. Mr. —, of Notting Hill, had neuralgia in the head. I placed my hands upon the affected part, when a change took place in the situation of the pain. It passed from his head to his shoulder, from thence down his arm, and finally left him by his hands.

Mr. —, of Marylebone, had bad feet, and was unable to work. After one visit he was able to walk without his stick, and the pain entirely left him.—I am, Sir, yours respectfully, JOSEPH ASHMAN.

7, Cambridge Road, The Junction, Kilburn, N.W.

#### A MEDICAL PROPOSITION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Your correspondent, Mr. Ashman, in Friday week's issue seems determined in his own mind to convince the sceptical that he has the power of healing by the "laying-on of hands."

If he really is so determined, why not take a trip to the Fold of Ennall Lane, near Preston, and just give us sceptics a convincing proof that he has the power he professes to have, by restoring Ann Riding to her usual health, as that will do more to convince us than all the accounts he has hitherto given? Hoping you will publish this in your next issue, I remain, dear Sir, yours respectfully,

AN INVESTIGATOR.

[Like many other "investigators," our correspondent is not a little unreasonable. He expects Mr. Ashman to leave his daily labour, and, at the loss of time and money, undertake a journey to Lancashire, all for the purpose of convincing sceptics. It would be rather becoming on the part of said sceptics if they tabled a £5 note to cover expenses, as a preliminary procedure. Then, why send all the way to Lancashire for a suitable case whereby to try the healing power? Are there not hundreds of such in London, who could be brought into contact with Mr. Ashman at far less expense and trouble than Ann Riding? And again, would it be a fair test of the healing power to try it on such a solitary case as that of the fasting girl at Preston? She may be incurable, at least she has been declared so by medical practitioners, so that to judge the effect of Mr. Ashman's power by such a case would be unfair. Why not use it as a case from which to pass a verdict on the medical profession? What is good for one class of healers can't be bad for the others. At the same time we do not despair of spirit-power being of much use to such a patient as Ann Riding, who is probably already sustained by some such agency. We pointed out this fact in respect to the Welsh fasting girl, Sarah Jacobs (see *Human Nature*, vol. iii., p. 205), and when the doctors sent the death-watches round her bed, and out of the supply of congenial magnetism, the child died of inanition. There are plenty of mediums, quite as good as Mr. Ashman, not far from Preston, and we would be glad if some of them could be induced to undertake the treatment of Ann Riding.—Ed. M.]

#### MRS. MARSHALL'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

SIR,—On looking over your paper of the 15th of August, I felt surprised to see the article headed "Three Days among the Spiritualists" about the seance at Mrs. Marshall's. In the first place, your correspondent candidly admits that he came prepared with "no very high opinion of the medium's powers," to quote his own expression. My mode of expressing his state of mind is to say, he came in a jeering, unbelieving tone of mind, in which frame it is next to impossible to receive any information. The gentleman hurried the medium with his questions, in a tone of voice implying his total disbelief in her power to answer, and meantime writing down every word she said; and, though not much acquainted with Spiritualism, I have heard mediums refuse totally to answer questions when people appeared imbued with unbelief. The medium, however, in the present instance, has given, and daily gives, many proofs that she does not overrate her spiritual abilities; and having now had her advice and assistance in many questions of importance during a period of more than eighteen months, I can safely say that where people apply to Mrs. Marshall in a right frame of mind, they will receive (as I have frequently done) wonderful truths, and great help and comfort from being forewarned and advised. In any case, I don't

think it a manly act to come to a lady who is that most sacred thing, a widow, question and cross-question her for nearly two hours, writing down every word she utters, whether favourable or the reverse, and without making any amends for her time and trouble, though he writes that the charge was 2s. 6d. "The labourer is worthy of his hire," and even in dealing with our tradespeople, though we often get most unprofitable, and in many instances useless articles, still we are obliged to pay for them and abide by the loss. I know for a positive fact that there are many well-educated and clever people who have come and still do come to Mrs. Marshall constantly, and they as well as myself value her mediumship, or they would not so earnestly seek her society. I trust to your generosity and kindness to insert this in your valuable paper, as I consider that your correspondent meant to cast a slur on Mrs. Marshall.—FAIR PLAY.

Sept. 1st, 1871.

[We have been very pleased to hear from several ladies quite cordial testimonies in favour of Mrs. Marshall's peculiar form of mediumship. Our correspondent was a literary gentleman who theoretically believed in Spiritualism, and was desirous of being convinced of its facts by personal experiment. He had no desire to injure Mrs. Marshall or depreciate her in any way, but, like many others, he had heard unfavorable reports of her mediumship. He simply told what took place on the occasion of his interview, all of which he placed in as favourable a light as possible. We think the case is made out, that, however valuable Mrs. Marshall's mediumship may be in special cases, yet it is not adapted to come into contact with the requirements of hard-headed and confirmed sceptics. We would gladly protect this aged and much-respected medium from the consequences of public mediumship, but which would not at all interfere with her exercising her gifts for the benefit of those who are in sympathy with her.—Ed. M.]

#### "A FRIEND OF PROGRESS."

To the Editor of the Medium and Daybreak.

SIR,—I was not a little surprised to read an article in the *Monitor* of August 25th under the above title, written in your most laudatory style, and sounding so very well to uninformed outsiders, that I feel obliged for the sake of truth, since reading a somewhat altered edition of the statement in *Human Nature*, to correct what you have given forth in these publications. There is a quaint saying to the effect that "right wrongs no one," and in that cause allow me to say that, no matter how generous "the gentleman" may have been, he was not the only one who "came to the rescue," nor was he "the first," as you very well know. I am willing to allow that the fact might have escaped your memory; but care should more especially be observed in matters that are intended for publicity. Unless I am very much misinformed, you were duly made aware, at a very early stage of Mr. Jackson's forthcoming work, that a lady, who also dislikes bought popularity, did away with all anxiety regarding the bringing out of the first part of the work on "Man," by sending in advance the money for the payment of half of the first number, besides heading the list of subscribers with an order for twelve copies.

You will oblige me by inserting this in both your weekly and monthly issues, and believe me none the less, in the cause of truth, yours fraternally,

J. W. M.

[We did indeed gather from conversation with Mr. Jackson, some months ago, that a lady had very kindly promoted the publication of his forthcoming work, and it may not be any breach of confidence to state that we understand Mr. Jackson got his suggestions as to the nature of the book from the spirits at that lady's circle. In fact, it would appear, from what we have heard, that Mr. Jackson's forthcoming work on "Man" was commenced in obedience to spirit-directions received at the abode of our correspondent "Justitia." Our invariable rule is to be very careful not to publish any rumours or conversations without due permission, or a formal declaration of their authenticity, from the parties concerned. This explains why the munificent act of the lady in question has been quite overlooked. We are glad in having this opportunity of stating that the remarks to which our correspondent refers were in no way intended to place any other patron of Progressive literature in a secondary position. Least of all would we be guilty of any indiscretion towards the lady in question, who so very kindly aided us in floating our first number upon the sea of public opinion. Having had no recent intimation of the generous act described in the above letter, we were quite oblivious of it when we wrote, or considered it a past event which had been duly considered. Progressive literature cannot afford to fall out with any of its too few patrons, and it is good policy to make public every aid afforded by them, as it stimulates others to "go and do likewise." Since the publication of the paragraph referred to by "Justitia," quite a number of orders have been received for the work on "Man," and also for Mr. Jackson's forthcoming lectures on Phrenology.—Ed. M.]

#### THE NOTTINGHAM LYCEUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I hope you will not think me troublesome with my little notices of our Lyceum sessions, but it sets one longing to see in print such things as we witnessed the other day. Such publicity is encouraging both to leaders and officers, and also to our friends connected with other Lyceums.

On Sunday, August 19th, our session commenced at 2 p.m., as usual, and after singing, we "Silver-chaired" a beautiful piece from the "Children's Lyceum Guide." We had then some twenty minutes conversation on geography and fifteen minutes gymnastics, after which all were quietly seated to answer a question given to them on the previous Sunday, namely, "Are the principles of the Lyceum worth carrying out, and why?" The conductor commencing with Fountain and Streams Groups to receive the answers. Little Annie Darlow, 5 years of age, said, "The principles of the Lyceum should be carried out because they teach us to be good and true." Little Gertrude Gamble, in Ocean Group, 8 years, said, "she liked the Lyceum because it taught everything that was good." They were taught phrenology, so that they could understand each other's minds; and geography, so that if they went out of town they could tell what part of the country they were in from the map." Several others

were similar answers, until we arrived at Banner Group, 12 years, when Willis Darbyshire read a piece which he had written for the occasion. The following is a copy:—

1st. What are the principles of this Lyceum? Truth, order, progress, liberty, justice, and to be in health all over, and a belief in spirit-com-munion.

2nd. Why are they worth carrying out? Truth.—By all speaking the truth, you can go about without thinking people are telling stories about you.

3rd. Order.—In the Lyceum we have groups and wear badges. In other schools they have classes, and have not so much order as we have, but they have more cane. In our Lyceum we have Liberty Group, that wears a white badge; that is the highest group, as liberty is the greatest thing a man can have, and white is the purest colour, so that they all wear and are in order.

4th. Progress.—We all want to be better than we are, and by paying attention to our leaders and officers and doing what they tell us, we shall be so.

5th. Liberty.—In our Lyceum we have liberty to say what we like, and we can speak our minds, but in other schools you cannot.

6th. Justice.—By doing to others as we would they should do unto us, is justice.

7th. Health.—If we wish to obey the laws of health, we must try and do gymnastics and marching the best we can, and pay the best attention to phrenology, physiology, &c.

We next listened to Mr. Addicott. He said there were three principles carried out in the Lyceum—liberty, order, and progress, which made it a valuable institution, and if there were nothing else taught but those three things it was worth supporting. The next was a written answer from John Shephard, Star Group, 14 years. The following is a correct copy:—

Why are the principles of the Lyceum worth carrying out? Because they keep you in good health; for by marching it learns us to walk straight, and the gymnastics keep us in good health, and we learn almost everything from the morning school; then we have geography to understand the globe, and physiology, which learns us to keep our bodies in order; and then we have phrenology, which teaches us to understand ourselves. We have a convention day once a month, on which we recite pieces, which learns us to speak clearly and without singing, and we learn a great deal from the recitations which are given from some of the members.

There is one principle taught in the Lyceum, and that is temperance, which we all should join to abstain from all alcoholic drinks, smoking, chewing, and snuff-taking, because these are unclean, unhealthy, unnecessary, and expensive."

These answers are just as they were given, word for word, so that you will see how the members are brought out and even educate themselves. Hoping that we shall soon hear something from our sister Lyceums of a similar kind, I remain yours sincerely,

THOS. S. STRETTON.

14, Conyn Street, Great Freeman Street, Nottingham,  
August 29th, 1871.

A COMMUNICATION IN WELSH.

To the Editor of the Medium and Daybreak.

Sir,—We feel that Spiritualism teaches and improves us, hence we endeavour to draw the attention of others to this noble gospel. Last year we distributed £3 worth of publications; this year we will distribute £4 worth of them. Mrs. Alew is a good distributor. The following poetry is from our spirit-friend, "Welsh Poet," W. Williams, Pant-y-Celyn, through J. Ab Alew, medium:—

Ynwrwlwch gyda'ch gilydd,  
Byddwch ddoeth na fyddwch flol,  
Byddwch drfnus oll fel teulu,  
Hyfryd waith yw gwana ei ol.  
Oymdrechweh a'chholl egnai,  
I gynyddu gronyn bach;  
Ar ol dringoch ris i fynu,  
Dringwch wedyn tra yn iach.

The above was translated by Alew.

Take ye courage all together,  
Be not foolish, but be wise,  
Be in order like a household,  
'Tis good deeds will make you rise.  
Oh, endeavour with all power  
To progress a little way;  
Having reached a step up higher,  
Climb another while you may.

Yours fraternally,  
Aicwv.

Merthyr, Sept. 2nd, 1871.

THE DEVIL: HIS ORIGIN, GREATNESS, AND DECADENCE. From the French of the Rev. A. Réville, D.D. (London: Williams and Norgate.)

The author of this little work has the singular merit of having penned the biography of one whose existence he denies; we do not say disproves; that is a point which may be left ultimately to the reader's individual judgment. If anyone expects, however, to see the hero of our author's book treated of in a mystical or poetical manner, such as he was when, at the end of his ill-starred rebellion, he looked "not less than archangel rained," or when, as pictured by a later bard, as one, in his original state,—

"Who rose, and it was morn; who stretch'd his wing,  
Or stepped, from star to star; so changed, he showed  
Most like a shadowy meteor, through whose shape  
The stars dim glint, woo-wasted, pined with pain;"—

we with any, indeed, of the accessories of fallen and exiled majesty, he will be disappointed. Still the work, which is the substance of two lectures delivered at Strasburg a year ago, is both clever and curious. It is divided into four parts; the first part treats of the system of natural and primitive dualism, as developed in the characters of Ahri-man, Satan, Typhon, Aidoneus, and some inferior impersonations of moral evil, previous to Christianity; the second, of the Jewish-Christian Satan as

drawn by the Fathers, and believed in during the Middle Ages, down to the period of the Reformation; the third part, of the supposed manifestations of the Evil One in the shape of witches, wizards, the Sabbat revels, &c.; and the fourth is principally occupied with judicious moral reflections upon the decline of Diabolism, and with illustrations of the principle that "belief in the Devil necessarily tends to blunt the sense of individual culpability," and impair the self-strengthening consciousness of moral responsibility in general. The translator has prefixed some excellent prefatory notes. The outside cover of the book has an outline in gold of the Assyrian demon.—Public Opinion.

REALISED PROPHECIES.—The death of Earl William took place in Baynard's Castle, on the 10th of April, 1630, and was attended by some rather remarkable circumstances. It had been foretold by his tutor, Sandford, and also by the mad prophetess, Lady Davies, whose predictions caused Archbishop Laud so much discontent, that he either would not complete or would die on the anniversary of his fiftieth birthday. That these predictions were actually fulfilled, appears by the following curious passage in Lord Clarendon's "History of the Rebellion:—"A short story may not be unfitly inserted; it being frequently mentioned by a person of known integrity, who, at the time, being on his way to London, met at Maidenhead some persons of quality—of relation or dependence upon the Earl of Pembroke. At supper one of them drank a health to the Lord Steward; upon which another of them said that he believed his lord was at that time very merry, for he had now outlived the day which his tutor, Sandford, had prognosticated upon his nativity that he would not outlive; but he had done it now, for that was his birthday, which had completed his age to 50 years. The next morning, by the time they came to Colebrook, they met with the news of his death." The earl, it appears, had engaged himself to sup with the Countess of Bedford, at whose table, on the fatal day, he not only appeared to be in excellent health and spirits, but remarked that he would never again trust woman's prophecy. A few hours afterwards he was attacked by apoplexy, and died during the night. Granger, to make the story more remarkable, relates that when the earl's body was opened to be embalmed, the first incision was no sooner made than the corpse lifted up its hand, to the great terror of those who witnessed the phenomenon.—"London: its Celebrated Characters and Remarkable Places." By J. Henloge Jesse.

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