



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

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"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."

ABSTRACT OF AN ADDRESS BY MR. J. BURNS, DELIVERED IN THE CAVEN-
 DISH ROOMS, LONDON, SUNDAY EVENING, FEBRUARY 11, 1872.

Spiritualists have three ways of accomplishing the objects before them—firstly, by the demonstration of facts; secondly, by comparing their experiences with those of bygone times; and thirdly, by contrasting in as forcible a manner as possible these experiences and deductions with the erroneous ideas and positive ignorance which exist in society. On the present occasion we have, therefore, to direct our attention to the doings of past times, and comparing these with experiences to-day, we may perhaps be able to expose some of the evils which at present afflict society. The text naturally divides itself into three points. First, the man; second, belief on him; and third, the results of belief.

In the first place, what are we to understand by the title "Lord"? We must bear in mind that when Jesus undertook his mission in Judea, there were many sects of Spiritualists in existence, and possessors of psychological power, as we learn from the very chapter before us, as well as from other parts of the gospel narratives. The objects sought by Jesus and the power used by him were of such a peculiar and distinct kind that it was necessary to distinguish them from the performances of others. Hence, in that age, when books and other means of identifying movements were not in existence, it was absolutely necessary to indicate the kind of Spiritualism meant by referring to that as having for its "lord," or promoter, Jesus. The meaning of the word "Lord," then, is leader, or primary teacher—a term which, though exceedingly necessary and appropriate in those days, is quite useless now, as the circumstances which called it into existence have passed away. The second term, "Jesus," simply indicates the name of the man, about which no more need be said. The third term, "Christ," is also popularly supposed to be a personal name applied to Jesus, but such is not the case. It signifies "the anointed by God"—the participant of high spirit influences; and here let us notice that all spiritual reformers have looked forward to the time when humanity would, in the aggregate, be actuated by this superior spirit, and when wars, misery, and the anomalies which afflict the race would be no more. But this visitation may come to an individual as well as to the race, and any person capable of receiving this spiritual unction was thereby a manifestation of "the Christ"—one anointed by the spirit—charged with the fulness of the spirit; so that thereafter he lived, not in accordance with the promptings of the flesh, but from the motivations of the baptism from on high. Thus we see that the term "Christ" does not mean any personal speciality—does not mean an individual, but simply the condition of spirit-receptivity, or baptism by the spirit, and is possible to all mankind as well as to Jesus. And now for the man and his teachings. We are all aware of his wonderful psychological powers—the result of his mediumship or anointing by the spirit. It is quite possible that many narratives respecting him are exaggerated, distorted, and otherwise misrepresented by historians. The fables taught respecting his origin, and many of his acts and sayings, he is certainly not responsible for; and some of the most objectionable of these passages are very similar to the rejected gospels, which are of quite as much historical value, as far as authenticity can be established, as those which have been preserved.

Passing from his actions, let us review the characteristics of this Jesus. In boyhood, by the force of intuition, he grappled successfully with the most learned men of his time and country, thus manifesting the ascendancy of intuition over those intellectual processes called by the schools education. His philosophy of life was, that all which could permanently advantage a man must proceed from within—"The Kingdom of Heaven is within you;" and, conversely, that the evils that afflict us are also from within—"But the things which come out of him, those are they that defile the man." Here, then, is a most instructive philosophy of life. How are we to acquire that inner treasure, or evade that inner defilement? The status of man's spiritual development is determined by his physical condition proceeding from parentage, prenatal surroundings, and early influences. By securing the greatest

amount of good in these respects we can do more for the young in time and eternity than by all the efforts of education and training afterwards. Jesus also thought that the man was greater than his circumstances. He valued men for their own sakes, and not for the clothes they wore, the possessions they held, or the acts they performed. The woman taken in her sin, and the diseased person in his filth and wretchedness, were dearer to him than the Pharisee with comely garments and well-washed hands. Indeed, he taught the absolute sovereignty of the individual, not only over bodily conditions and actions, but over the institutions of society and even the forces of nature. He taught that "the body was more than raiment," and with the greatest coolness broke the Jewish Sabbath by feeding from the ears of corn as he passed through them. Every public action of his life was a powerful sermon in favour of individual sovereignty and the ascendancy of the man over his surroundings, rather than the surroundings over him. Hence he disregarded all social forms and customs, even to the verge of sanctioning immorality, and holding public opinion and what is called "respectability" in utter contempt; nor did he pay court to riches or worldly power any more than he sanctioned the religious institutions of the age. Indeed, of the Scribes—synonymous with our modern parsons—he said, "These shall receive greater damnation." He could pity and forgive him or her who, in ignorance, gave way to the force of temptation; he could sympathise with and elevate the condition of the wretched in body or mind; but for those whitened sepulchres, those devourers of widows' houses, those whose profession it was to pervert the human mind and change the truth of God into lies, he had no consideration whatever. His gospel was that of love—love towards God and love for man. This was the natural theology of a soul baptised by higher influences, and thus at one, not only with the Infinite but with all His images as manifested in man. Why, then, did Jesus speak the severe words he did and rail on so unmitigatedly against those in power as rulers and teachers? His love to God and his love of man enabled him to discover that these upper classes were the cause of all the evils which existed in society. It was contrary to their interests to receive his teachings or imitate his life. He never spoke to classes, but to the people at large—hence, for the benefit of the masses, he limned in flaming characters that might be seen by all, the true instincts of the people's oppressors.

Such was the man; and how shall we believe on him? In the days of Jesus his voice was not listened to by the leaders of public opinion. They said they were the children of Abraham. He retorted, "If ye were Abraham's children, ye would do the works of Abraham;" and so it is at this day. The denizens of the churches say they are of "the fold of Christ," and yet no spiritual baptism has reached their parched souls, and we may confront them with the reply of Jesus: If ye were his followers, then his works and characteristics would attend you. To believe on him, then, is to live his life—to follow his example—to stand up boldly in the face of the scribes, or reverend gentlemen of the present day, and tell them flatly that they are all obtaining their livings—and some of them very comfortable ones—under false pretensions; that, as expounders of the Bible, they are simply impostors, and, as followers of Jesus, either spiritually blind or else designing hypocrites. Such is the only true rendering that can be given of the stewardship of those who minister in the Christian churches. They occupy relatively the same position to the coming of "the Christ" in this age as the Scribes and Pharisees did to the coming of "the Christ" in the time of Jesus. The greatest kindness to these men is to make them feel the awful position in which they stand. To fawn upon them, and talk meekly and mildly to them, and lift the hat and bow the head to them, is to confirm them in their iniquitous course. Such did not Jesus, but spoke words which could be felt, and, it may be, arrested their attention, and at least washed his hands of the consequences of their evil mission.

And now, in conclusion, as to the salvation to follow from this belief. We are taught by priests, who swindle a living out of society by pretending to save souls, that it is from the wrath of God that man requires to be saved. From such a heathen notion every just soul will cordially dissent. Man requires to be saved from himself, and from

that alone—from the angry war of an undeveloped animal nature, the fierce fires of passion, and the engrossing influences of worldly surroundings. Such are our servants, not our masters. To be under their sway is to be lost; to control them is to be saved. Man's occupation in earth-life is chiefly to minister to false appetites and maintain false appearances. Thus he is a slave even more deplorably situated than a black man under the lash of a tyrant master. The belief indicated will save man from all such individual and social evils, and, if not at once, will gradually elevate him above those considerations which fill the minds of so many with anguish for the perishable commodities of this life. Paul and Silas, sitting in the stocks, black and blue with stripes, were rejoicing in spirit, while the selfish people who condemned them were suffering from misery within, from the warrings of their selfish natures. And thus we find that the salvation of the gospel is quite a different thing from that of the Christian church. Jesus did not die to save mankind, but lived to save himself; and every man who is ready to die for the truth, and in every way kill those impulses of his nature, which would operate in opposition to the truth, that man is saved indeed.

DID JESUS CALL HIMSELF GOD?

To the Editor of the *Medium and Daybreak*.

DEAR SIR.—I was very much struck with the singular yet earnest letter of your correspondent, Mr. Rippon, in the last issue of the *MEDIUM*. He seems to have a heartfelt pity for all heretical Spiritualists, and would have them possess saving truth according to his perception. I was much pleased with your criticisms on his letter, and your exposition of Spiritualism, which was a complete refutation of his unwarrantable deductions. Yet I think there are a few statements in the communication which require special attention and consideration. In the first place, I notice this phrase—"It is melancholy that the latter (meaning Sadduceism) should manifest itself as it does in the ranks of Spiritualists—people who should, of all, reverence and uphold the plain teachings of a book that, whatever men may say, is truly the word of God." Now, this phrase as it stands, without substantiation, is tantamount to an expression of this kind: "Naughty Spiritualists! you ought by all means to take the Bible as your infallible guide, inasmuch as, whatever men may say, it is the word of God—because I say it!" To this I should answer: "Mistaken brother! the spirit you manifest savours of Popery. You ought to consider that logical arguments are much better than bare assertions, however earnestly uttered or expressed." I think, Sir, that our friend would have acted a wiser part if he had endeavoured to refute the logical arguments and rational view of the Bible contained in the abridged report of your lecture on this subject, on which the readers of the *MEDIUM* feasted a few weeks ago.

I will now notice and consider his remarks and arguments respecting the deity of Jesus. This statement first strikes my eye: "Many Spiritualists and spirits deny that this Jesus is our God, or that we have any need to believe in him and come to God through him." Of course our friend believes this. If so, then see what an absurdity is involved! We must come to God through Jesus, another God, thus implying that there are two Gods. Surely Spiritualists are quite justified in rejecting such absurdity and nonsense as this, and I very much doubt whether your correspondent really believes this. He may say so, but I venture to say he does not believe in two Gods. He then quotes the expression reported to have been uttered by Jesus, "Before Abraham was, I am." Respecting this expression, it must be observed that it is very ambiguous, and may be interpreted in various ways; however, the most that can be proved from it is (taking it for granted that Jesus uttered words which conveyed the meaning which it is alleged the passage implies) that Jesus had a conscious existence before his incarnation in the flesh. This, be it observed, would only prove that Jesus believed that he had a conscious pre-existence, which is a very different thing from proving his deity. He follows on with an argument which is really no argument at all, but merely bombast. The import of the argument is this: If Jesus was not God absolutely and in the strictest sense, then all his followers and the martyrs who died for him were miserably deluded, and he himself was a vile impostor. I think, Mr. Editor, that before our friend expressed himself thus he ought to have proved—firstly, that Jesus unequivocally declared himself God; secondly, that his early followers believed him to be such. This your correspondent has not done. He has quoted vague biblical expressions which are not to the point, and he has elaborated two bouncing arguments which, no doubt, he thought would be clinchers. One I have disposed of, and the other I will now consider. He expresses himself to this import:—If another person were to appear and do the mighty works which Jesus did, and raise himself from the dead, then it would be clear evidence that he would be a divine person—God. Now, then, Sir, is not this a bouncer? Perhaps it might have been if it were not true that many mighty works have been done since the days of Jesus, ranking in degree from the curing of a slight illness even to the apparent raising of the dead; for is it not a fact that persons who have been in a death-like trance for weeks and months have been brought to their normal state by mediumistic healers? Yes! And have not these healers after they have transcended the physical state of existence, manifested their presence to seers and clairvoyants, as Jesus did?

If our friend is a Spiritualist, and is well versed in the facts of Spiritualism which have transpired since the days of Jesus, he surely will know that wonderful works have been performed as great as the works of Jesus. Again, he must have forgotten the words (ascribed to Jesus), "Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also, and greater works than these shall he do, because I go unto my Father." Now, Sir, I must confess (though with not the slightest ill feeling) that when we take those words into consideration our friend's argument looks ridiculous, because if it were tenable then their either have been or will be other Gods manifested—thus his argument, if it proves anything, proves far too much for him to accept, inasmuch as it would prove the existence of God's innumerable. I would humbly yet earnestly advise him to study the Bible, which he considers an infallible guide, and make himself more familiar with its striking passages, before he again commits himself in erecting an argument on a sandy foundation, to be shattered by a passage from

the very book which he worships. He then remarks: "Only one has overdone all this (meaning the works of Jesus) or ever will." Evidently our friend is either a sceptic to the words of Jesus, which we have quoted from John xiv., 12, or else he has either never read them, or, if he has read them, he has forgotten them. I will just notice another statement. Says he: "That being (meaning Jesus) declared his own eternal Godship, and proved it—else the whole Bible is a lie, and all revelation a delusion." Where is there a passage ascribed to Jesus wherein he declared his own Godship? I have perused the four Gospels through times without number, and have not yet found the passage. True, as you, Mr. Editor, expressed in your criticisms, Jesus realized and declared his spiritual union with the Father, but he declared that his disciples had the same privilege. Did he declare that he and his Father were one? He also prayed that his disciples might be one with him and the Father. Did he possess a great and wonderful power? He declared that all power was given unto him, not that he had it by inherent right. Did he use his power in a marvellous manner? Yes, and he chided his disciples for not having faith sufficient to enable them to work in like manner. He referred all his works to his Father—not that he performed them by virtue of his being God the Son—for he says, "I of myself can do nothing, it is the Father that is with me that doeth the works." On the other hand, so far from declaring himself identical with the Infinite One, many times he declared himself to the contrary, as if he wished to prevent his hearers from getting a false impression. When a lawyer addressed him as "Good Master," he exclaimed—"Why callest thou me good? There is none good save one, that is God" (Matthew xix., 17). This speaks for itself. What would he say to Christians now who worship him as God? Again, when after his physical death he appeared unto Mary, he admonished her thus: "Go unto my brethren, and tell them that I ascend unto my God and unto your God" (John xx., 17). Again, in his prayer for his disciples, he said—"This is life eternal, to know thee (the Father) the only true God, and (to know) Jesus Christ whom thou hast sent" (John xvii., 3). Here he undoubtedly excludes himself from the Godhead. These are specimens culled from many which need no explanation. They are decisive against the idea of Jesus being the Infinite Spirit of the universe incarnated in and circumscribed by a human form. Such an event would be a sheer impossibility; but we do know that all human beings are divine in the sense that they are all the offspring of God spiritually, and that it is only the unfavourable accidents of the spirit's outer development which obscures its divinity; hence, as you stated, Jesus possessed a favourable organism, which facilitated his spiritual development, so beautiful and harmonious to contemplate.—Yours fraternally.

Halifax, February 5, 1872.

A. D. WILSON, Hon. Sec.

HOME CIRCLE EXPERIENCES.

Many of your readers will remember me as the writer of a series of articles descriptive of a visit to London last summer, headed, "Three Days Among the Spiritualists." I have been led to drop you a line chiefly by way of encouragement to "Thistle," who complains that he and his Edinburgh friends can make but little headway, owing to a lack of mediumistic power amongst them. Now, it seems to me that "Thistle" has just as great facilities for finding what he is in search of as your humble servant, who resides in a town of far less pretensions than the Modern Athens. "Thistle" must remember that there is no royal road to the solution of psychological science. The hunt for the philosopher's stone—though I have had no experience in that direction—I should fancy is an easy task compared with the attempt to unravel the many mysteries of modern Spiritualism. Patience and perseverance must be the motto of "Thistle," and with a fair amount of these virtues I think he could succeed.

With these prefatory remarks, I may proceed to narrate a few of my own experiences since I was with you last summer. At that time I was in the position of "Thistle." I knew of Spiritualism only by its written records, and in order to assure myself that those who described what they said they saw and heard were not deceived or deluded, I purposely went a journey of three hundred miles. Your readers know my experiences up to the time of my departure from the metropolis. You will have forgotten, though I have not, the advice you gave me on bidding you farewell: "Form a circle at home and develop mediums for yourselves." I acted upon your instructions, and though it has been weary uphill work, I am pleased to say that the dawn of success is breaking. The first difficulty was to find half a dozen persons prepared to give the question a fair consideration. Two or three of these had to be weeded out, for private reasons, and their places were then taken by others. Week after week we sat at the same table, in the same room, waiting for the waters to stir—or, in less metaphorical language, ready to receive a manifestation of any kind. At last, one of the ladies present passed into the trance state, and was evidently controlled by some intelligence, but the circle at once broke up in fear, and sat no more that night. On subsequent occasions, efforts were made to control the medium, but she stoutly resisted this kind of development, and would rise from the table directly she felt what she called "the queer sensation" coming on. The next phase resulting from our investigations was "the knocks." These came first like gentle taps on the surface of the table. In the course of time they increased in volume, till now we never fail, after sitting for about twenty minutes, to hear the tiny blows. All our seances are held in broad gaslight, and perhaps this fact accounts for our very slow progress. But then, how much more satisfactory under such circumstances are the results! The raps are frequently to be heard on the wall, the floor, the ceiling, and various articles of furniture, as well as the table. There is also a certain amount of intelligence about them, though we have not yet got satisfactory replies through the alphabet. If we take our hands off the table, hold them at a little distance away, and ask for a certain number of raps, they are generally given. If, on the other hand, we say, "Do not strike a blow till you are desired to do so," no sound is made until the signal is given. We find wet evenings by no means favourable for the holding of seances. The power on such occasions is weak, and the raps do not come with the same regularity as in fine weather. Fancying the other night that manifestations of a different kind could be produced if we wished for them, I mounted our table—a small one, about twenty-two inches in diameter—on wheels, by placing brass runners or rollers

(similar to those used on sofas) under the feet. I then stood the three legs in plates, so as to cause the friction to be as light as possible. After sitting about half an hour a request was made—all hands being held several inches above the table, and no one touching it that it should stir, when it most decidedly proceeded by a series of gentle movements to the edge of the inner portion of the plates. This was repeated several times. Since then the table has twice "walked" off a newspaper spread open on the floor on to the carpet. All this, as I have said, is in full gaslight, no hand touching the table. We never get the table movements without actual contact except on bright, clear evenings—if moonlight, so much better the chance of success. We are promised, by the raps, manifestations in the light of a much more extraordinary character if we only persevere in our sittings, which of course we shall do. Our medium is the person whom I have spoken of as being entranced. If "Thistle" and others like him will only sit regularly once or twice a week with half a dozen congenial souls, male and female, now and then introducing a fresh person if no manifestations occur, he will, I am sure, ultimately succeed.

THE WRECK OF THE "RANGOON" FOREKNOWN.

One of the most extraordinary confirmations of the truth of clairvoyance that is to be met with, even in the modern annals of Spiritualism, is recorded below. It will be in the recollection of most of our readers that the "Rangoon," a fine large steamship bearing the Australian mails, passengers, &c., failed to reach her destination, the Western coast of the Australian continent. With reference to this missing vessel, we clip from the *Ballarat Star*, a newspaper of large circulation upon the Victorian metropolitan goldfield, the following statement. It must be borne in mind that this paragraph was published some time before any information whatever could possibly arrive in the colony respecting the fate of the "Rangoon":—"On Tuesday evening (Nov. 21st) a circle was formed by some Spiritualists, and in answer to a question put concerning the Mail, the following answer in effect was given:—'The English mail will never reach Victoria. The steamship has foundered. All the passengers were saved. The mails were lost.'" The same paper adds (writing, be it remembered, before the arrival of any news of this wreck):—"We understand that this piece of unwelcome news was obtained from the same medium who recently gave the 'straight tip' for the 'Silver Cup.' A few hours will most probably prove whether or not this last communication is correct." Thus ends the comment of the *Ballarat Star*. And now follows the sequel. On the 27th (Monday), six days after the message had been given through the medium, and three days after it had appeared in print, the *Melbourne Argus* gives a detailed account of the foundering of the "Rangoon." The account had arrived overland via Adelaide, to which port the news had been brought by the succeeding mail-ship, the "Behar." Of course in such a case as this collusion, is impossible; the charge of deception, so often brought against mediums, professional and non-professional, simply absurd. The loss of the mail, the safety of the passengers, the foundering of the vessel, were each and all correctly stated. It might be added that after the wreck three or four coolies, or natives, perished in the waves; but it should also be stated that these men had come off from the shore to the steamer, for the purpose of pillage, after the wreck had taken place, and were in no way connected with the ship. The sea ran too high for them, and they were drowned.

SPIRITUALISM: FACT OR FICTION?

A correspondent of the *Newcastle Daily Chronicle*, "Medicus," thus criticises Dr. Carpenter's lecture:—"The 'pride of intellect' among our scientific men seems to act to-day as it has always done, making them reject or deny facts which seem to seriously interfere with accepted theories. If it could be scientifically explained, Spiritualism would make progress where it is now scouted; but even then many would reject it because it interfered with cherished notions. Many scientific men declare its facts impossible, because they fancy it would upset what they are pleased to term the ultimate laws of nature. They thus absurdly predicate a knowledge of all the laws of nature. The Church, as a body, denounce Spiritualism simply because many of its teachings impinge on their settled doctrines. It must be obvious to an impartial observer that both parties stand on sandy ground. It may safely be assumed as an axiom that no fact can contradict another fact. It is entirely a matter of evidence; and the celebrated Dr. Chalmers has well said—"It is a very obvious principle, although often forgotten in the pride of prejudices and of controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings." It is positively painful to read the unscientific conclusion of Dr. Carpenter's lecture. He draws a strong argument against Spiritualism because its facts cannot be always reproduced at will, and under any circumstances. Does anyone pretending to education refuse a belief in electricity because all its facts cannot be reproduced in a room moist with lung-vapour? Do we doubt a photographer because he requires a dark closet? And as a physiologist and pathologist, Dr. Carpenter must know how difficult it is to conduct experiments where the conditions require the presence of human beings whose bodies are never on two days exactly alike. And then he talks as if the majority of spiritualistic phenomena were produced in the dark. This is not true; very few of the facts but have been witnessed in the best of light. Did space permit, every statement Dr. Carpenter made against Spiritualism could be shown to be erroneous, and quite unworthy his great name as a naturalist."

In reply to this letter, of which the above is an extract, another correspondent wrote:—"The next important piece of argument is that implied in the comparison of the action of the mind in raising the arm to its asserted action in raising a table. Is not 'Medicus' himself 'confounding things which essentially differ?' for in the one case the mind is applying force already stored up in the muscles, while in the other case the mind must be supposed to create force. Action and reaction are equal and opposite, or, in other words, effect produced is always equal to work expended; and this is true whether the mind has ought to do with the acting forces or not. Scientific men are justified, therefore, in demanding that the Spiritualists will show

them the reaction which must occur in table-lifting, unless 'the law of gravitation be suspended.' We may ask in reply, Can the "force stored up in the muscles" not be appropriated in raising the table, without the intervention of muscular action? We think it can. Those who sit where violent physical manifestations are elicited, feel themselves much exhausted in vital force afterwards; and where the conditions are harmonious, sitting in the circle produces, amongst other "manifestations," a good appetite. So our smart friend, who knows so much about "scientific men," and so little about Spiritualism, is out of court, and his sapient conclusion that physical manifestations cannot take place because he cannot make out where the force comes from, is absurd. Again he says, "Until, therefore, the Spiritualists can come forward with some clear and distinct proposition which can be scientifically tested, men of science will rightly decline to repeat investigations which have hitherto ended in failure, with the appearance at least of fraud." Of course, if Spiritualists were to point out the whole matter, "men of science" would be obdurate indeed if they could not throw up their caps and shout, "Ah, we have found it at last!" But they will not test what the Spiritualists continually challenge them to do—form a circle, and take up the investigation personally, rather than write foolish letters to the newspapers, and wait for the Spiritualists to do their work for them. The Spiritualists satisfy themselves: let the Scientists go and do likewise.—In a subsequent issue of the *Chronicle*, "Medicus" observes: "That is just what the specially-trained scientific brains are wanted for. Spiritualists do not profess that the phenomena can be produced always at will, and various reasons, many of them unsatisfactory or purely hypothetical, are given; but careful study by prepared minds might bring order out of the present confusion." He also points out that the dynamics of the phenomena have already been certified by Mr. Crookes, so that it cannot be urged that the facts have not been established before the scientific world.

MESMERISM AND SPIRITUALISM.

An experiment of a very instructive character took place lately at the circle held by the Military at York. They have a lady medium who is so very negative or sensitive that a mesmerist who visits the circle declares her to be a first-class subject for mesmeric experiments. The spirit of a deceased mesmerist also visits the circle, and controls the medium to produce very beautiful mesmeric phenomena. This occurs in the absence of the mesmerist in the flesh as well as in his presence. On one evening, lately, Captain —, the mesmerist, was present, and witnessing the experiments of the spirit-mesmerist, he desired to be allowed to try his power on the circle. It was granted, and he commenced to exercise his power, which caused a lady present to leave the circle and follow him away from the table. The spirit-mesmerist was still present, in control of the young lady his medium, and caused her to dart away from the table, immediately relieving the lady from the influence of Captain —. She then placed herself in an antagonistic attitude to the captain, as if in defiance of his mesmeric power. This is a most interesting case. Here we have a young lady by temperament the very opposite of a mesmerist, when under influence become a powerful operator, and, without instruction in the subject, exhibit all the knowledge of an experienced mesmerist. When a powerful mesmerist is confronted by this entranced girl, it is found that she is more powerful than he is, and can thwart his influence over his subjects. It is often said that the trance is simply "mesmerism." If so, then who is the mesmerist in this case, so powerful as to turn a negative subject into a positive operator? In many instances we have known circles entirely ignorant of mesmerism have the most striking experiments produced by mediums under control, thus showing that a mesmerist was present, though not in the body. Here, then, is an instance in which matters unknown to the circle have been communicated through the faculty of mediumship.

A FAIR REVIEW.

The *Ulverston Mirror* devoted recently a column and a half to a review of Mrs. Hardinge's "Twenty Years of American Spiritualism." The writer says:—"The author of this volume will be remembered as the lady who last summer lectured so eloquently in this town on 'The Pastimes of the English People.' Her book, a large octavo, containing 600 pages, is, to say the least, a weird one. Sir E. Lytton Bulwer's 'Strange Story,' Mrs. Crowe's 'Night Side of Nature,' and all the ghastly ghost tales of the past thousand years, if rolled into one, would not compare with the remarkable record the author of personal experiences vouches for in this extraordinary book. In attempting to review the work we find ourselves completely at a loss. On the face of it the narrative of strange phenomena is such that no one can accept it as truth; but then, what is still more strange is that some of the highest and purest-minded persons of the American continent—names great in the circles of literature, art, science, and politics, from the late President Lincoln to the sweet Swedish songstress, Jenny Lind—give the weight of their authority to some of the many queer things detailed in the pages of this portly volume. * * * Incredible as are the statements we meet with in this 'Twenty Years of American Spiritualism,' we cannot lay them aside as a tissue of invention."

W. WEBBER (Hull).—Thanks for your favour, but we do not see exactly the force of your reply. It is certainly true that life "exists on the ruins of death;" but is it proper to describe the former as "a forced state"?

MR. JOHN JONES delivered a lecture, illustrated by dissolving views, at Dalston, on Tuesday evening. We regret that our engagements would not permit of our accepting Mr. Blyton's polite invitation to be present, so that we cannot give details.

OSSETT COMMON, Jan. 29th.—"Dear Sir,—I have to inform you that I have bombarded Wakefield and Ossett with the ammunition which you kindly sent me, and I am glad to say not without effect. At our seance on Sunday, we accommodated about twenty of the most respectable and intelligent of the working class. When you can send another parcel it will be most thankfully received. I enclose payment for six copies of *Human Nature* for February.—Yours truly, JOHN CRANE.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Life, Death, and Resurrection—Modern Spiritualism: Its Tendencies—A Tale of Magic—Gossip from Edinburgh—Ideas—Mr. Duguid's Trance-Paintings—Mr. Cogman's Jubilee—The Arabian Mystery—Sunday Services—Mr. Robson at Mrs. Makdougall Gregory's—Spiritualism at Portsmouth—The Spirit-Messenger—Extraordinary Physical Manifestations at Mrs. Berry's—Miss Lottie Fowler's Seance—The Cairo Society of Spiritualists, &c., &c.

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

FRIDAY, FEBRUARY 16, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, FEBRUARY 18, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance-state.

MONDAY, FEBRUARY 19, Seance at 8 o'clock. Messrs. Hearn and Williams, Medium for the Spirit-Voice. Admission 2s.

TUESDAY, FEBRUARY 20, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, FEBRUARY 21, M. de L., Huel's Seance at 8. Admission 1s.

THURSDAY, FEBRUARY 22, Seance at 8 o'clock. Messrs. Hearn 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 16, 1872.

MR. MORSE AT MRS. MAKDOUGALL GREGORY'S.

On Thursday last Mr. Morse was at 21, Green Street, Grosvenor Square, a select company having been invited to witness his highly intellectual phase of mediumship. To those who have witnessed Mr. Morse's manifestations in public, it is only necessary to say that the control in the earlier part of the evening was assumed by Tien-Sien-Tie, who, among other things, favoured us with a very able exposition of even the detailed manner in which he had been enabled to obtain such effective command over this especial organization. From this it would seem that Mr. Morse has been prepared for his mission from his birth onwards, although the effects of this training and discipline have only begun to manifest themselves in later years. There was much in this part of the address eminently suggestive of possibly corresponding selection and preparation on the part of others, for their various duties in connection, more especially, with the great moral and intellectual movements of the world.

Towards the close, "The Struggling Player" enlivened the circle with some remarks, in his own peculiar vein, on social and other subjects, clothing his wisdom and insight in the garb of wit. Among those present on this occasion we noticed the Rev. Mr. and Mrs. Howells and the Rev. Mr. S—, together with Professor and Mrs. Allman, the address appearing to have especial interest for the reverend gentlemen, who, at its close, put some rather searching theological questions to the controlling spirit, which were followed up by others of a philosophic character from Mr. Wm. Arthurton. Nor were the addresses and discussions without interest to our kind hostess, Mrs. Murray of Philiphaugh, Mrs. Sandys Bain, Miss Grant, and others who were present on this occasion.

MR. COGMAN'S JUBILEE.

This pleasant gathering will take place on the evening of Wednesday next, at Mr. Orson's Hall, 21, New Road, Commercial Road East. The Borewater omnibuses going down Whitechapel and Mile End Road will set down visitors at the end of New Road. We shall take this last opportunity of saying the best word we can for this reunion. A committee of ladies, under the direction of their spirit-friends, has been for several weeks most industriously engaged in making this forthcoming event worthy of the occasion. Mr. Cogman has peculiar claims upon the gratitude of Spiritualists. Seven years ago he commenced his seances for the manifestation of spiritual phenomena and the development of mediums. During that time thousands have been present at his circles, and quite a large number of valuable mediums have been the

result of his developing seances. Many of these mediumistic labours have done good service in private life, but we might name Mr. Morse, Mr. Hearn, and others who have attained to national celebrity. Surely such unobtrusive and genuine services to the cause should not pass by unacknowledged. For some years Mr. Cogman has devoted his entire time and his available strength to the furtherance of Spiritualism, and there are hundreds in London and elsewhere who can remember with pleasure and profit the sittings they have had at his house. On Wednesday evening it is intended to make a cordial and generous demonstration of the Spiritualists in London in recognition of Mr. Cogman's services. Quite a number of little presents are being prepared for the occasion. Some are sending in books and other valuables, not the least important of which are coins of the realm. It is intended, in addition to the complimentary *soiree*, to present Mr. Cogman with the proceeds and presents thus acquired. We are sure no one deserves better at the hands of the Spiritualists of London, and we hope no one will merit the opprobrium of neglecting their duty on this occasion. Those who cannot attend may forward stamps for tickets or other little aid which they may feel disposed to proffer. But it is desirable that a full audience assemble. The proceedings will be of an interesting nature, especially to Spiritualists, and it is hoped that mediums, particularly those who have had their gifts conferred through Mr. Cogman's agency, will attend and assist in giving zest to the proceedings. Mr. J. Burns has been invited to preside. Tickets may be obtained of and messages left with Mrs. Burns, 15, Southampton Row; or Mrs. Curiale, 25, New Road, Commercial Road East.

A RAMBLE SOUTH-WEST.

In No. 72 of the MEDIUM an article appeared describing an interview with Mrs. Marshall, by the author of a series of articles entitled "Three Days Amongst the Spiritualists of London." On that occasion Mrs. Marshall prophesied inundations, and recently a letter from a lady friend of hers has called our attention to the fulfilment of the prophecy. Any person travelling across the country would require no such reminder, as the large expanses of water visible in many districts would effectually impress him with the truth of that prediction. A Devonian paper states that rain fell at Lee Moor during the month of January to the depth of 16.38 inches, the greatest recorded.

We cannot take leave of Portsmouth without referring to the diligence with which the local Spiritualists promote the sale of the literature in the booksellers' shops. Mr. Poord, of Charlotte Street, has been kind enough to give this literature a fair amount of prominence, and the Spiritualists sometimes leave with him copies of publications which are speedily sold, and thus a trade is gradually introduced. If this matter were attended to all over the country, particularly the MESSAGE, of which we will gladly supply copies gratis to put into shops. On the way from Portsmouth to Plymouth we passed the residences of many indefatigable friends of the cause, but no public movement was attempted in that district. Even in Devonport, where a lecture was given, two Spiritualists could not be found, and our astonishment was at the fact that the committee of the Mechanics' Institute had ventured to engage J. Burns to deliver a lecture on the subject. However, the thing was done as a regular lecture in their weekly series, and it was the first arrangement of the kind that has taken place in this country to our knowledge. This institution is not one of those dead-and-alive affairs which pretend to exist in some places, and find Devonport Institute maintains enterprise, and is therefore influentially supported, and its lectures are attended by numerous and intelligent audiences. We cannot say that the hall was filled on the 6th inst., but the quality of the attendants compensated for any defect in that respect, and the attention manifested was all that could be desired. For an hour and a half the audience listened to an elucidation of the "Realm of Mystery"—Spiritualism according to Mr. Crookes, Mr. Varley, of the Dialectical Society, and the Spiritualists. Another half-hour was spent in answering questions intelligently and respectfully put; and the demands in that direction being apparently quite exhausted, the meeting broke up, only to send a large contingent to the platform to inspect some mediumistic objects there on view.

In conversation with a friend two days afterwards, it was intimated that the lecture had given great satisfaction—in fact, was the most interesting of the season. Spiritualism, as there presented, stood the test of a highly critical and well-educated audience. Not that all who heard were convinced, but they could not fail to discover in the subject a rational coherence and ability on the part of its expositor to meet all the demands made on him. If our friends in various parts of the country would use their influence to secure similar lectures in the institutions in their localities, it would diffuse much information on this science, and likewise afford a high degree of pleasure to those who listened. Perhaps our readers will have no objection to accompany us on a trip down into Cornwall next week, and hear the results of the first lecture on Spiritualism given in that county, as far as we are aware.

MARIA BOLLER died January 14th, 1872, aged eighty-seven years, and was interred at Isip, Northamptonshire. A copy of verses by her grandson has been sent to us, from which we extract the following:—

"Then let us not grieve, for her spirit is free,
And soon will return unto you and to me;
And tell us of glories so lovely, so grand,
And bring us good tidings from heaven's bright land.

Rejoice then to know that she lives with the blest,
For ever progressing, for ever at rest;
Ever upward advancing, she passes the spheres,
New wonders beholding through numberless years."

Some of our friends ordered Woodhall and Clapham's paper to come with the Banner of Light for one subscription. This offer only held good to January 1st, so that all orders received since that date cannot have the former paper included.

Mr. Morse will speak in the trance at the Cavendish Rooms on Sunday evening next.

THE SUNDAY SERVICES.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I see by the balance sheet just issued in connection with the above movement that there is a deficit of £6 8s. 10½d., that amount being due to the treasurer at the end of the quarter just expired. On principle, I object to the method proposed by Mr. Robson, in a recent number of your paper, for the liquidation of the above debt, yet it is only just that the treasurer should be released from the liability thus imposed upon him, and to effect this I beg to propose that, as there have been very good attendances at these meetings, surely there can be found 120 persons able, and I hope willing, to contribute one shilling each; thus, the burden being equalized, it would press hard on none, and yet enable many to contribute their mite to maintaining that which is now acknowledged as a great necessity—i.e., the Sunday Services. Commending this suggestion to the visitors at Cavendish Rooms on Sunday evening, I am, their faithful servant,
J. J. MORSE, Medium.

To the Editor of the Medium and Daybreak.

SIR,—What has become of the proposal for a concert or entertainment to be given in aid of the funds for carrying on the Sunday Services? An evening devoted to music and intellectual enjoyment would, I think, answer a twofold purpose, namely, that of contributing towards the liquidation of the deficiency at present appearing to exist, by the statement recently published in your columns; and last, but not least, afford an opportunity for social intercourse and the interchange of kindly feeling between many who would not otherwise be brought together except on such an occasion. Apologising for again intruding on your space, I remain, yours very faithfully,
J. G. ROBSON.

24, Lower Stamford Street, Blackfriars,
February 12th, 1872.

IN AN ARTICLE, "Spiritualism and Science"—being a review of "The Diabolical Report," Mr. Cox's pamphlet, and "Spiritualism; a Narrative, with a Discussion," by P. P. Alexander—which appears in the *Edinburgh Review* of the 22nd ultimo, the following passage occurs:—"The writer of this notice many years ago attended a few seances at the house of a friend, but most of the 'circle' were unknown to him. At one of the meetings he was observing the 'circle' seated round the table without taking a part. During a lull in the phenomena he walked to a small round table on a tripod stand, and placed his hand upon it. What followed was to him startling. The little light table rose up under his hand on one of its legs, and whirled round so violently that he started back to avoid a blow from the raised legs. He believes the incident was unnoticed by the others, who were watching the large table. It may be asked why the person who may be supposed to have thus had a hint that he was unconsciously a medium did not pursue his natural rôle. The answer points to an objection sometimes made by anti-Spiritualists, and which has at least a glimpse of truth in it. He had noticed that many who occupied themselves much with Mesmerism fell into a hazy, waking-dream sort of state, which in some measure unfitted them for the everyday work of the world. He thought he observed the same condition in devoted Spiritualists. His living and that of his family had to be earned by hard work with the pen, and though he did feel some touch of that fascination with which occult subjects are invested, he turned away from Spiritualism. He could not afford it. Now, however, he has this to say—'he believes the enervating influence he noticed was that usually resulting from superstition and the sense of being surrounded by awful mystery. If the probability that these phenomena may be accounted for scientifically turns out to be true, that objection will be obviated.' The ignorance displayed in this extract is an instructive indication as to the fitness for their task of most of our writers in the public Press on psychological matters. How any person with so little experience should have the impudence to pretend to criticise works on the subject is too much for our modesty to understand. It is well known that sitting in a seance either unbalances or harmonises, supplies or exhausts the vital force, according to the kind of temperaments with which the person sits. The writer absolutely craves for a scientific explanation of the phenomena, by which he means one denying the fact of spirit-communication. Before a scientific explanation can be given to any phenomena involving the action of man's disembodied spirit, it must first be ascertained, as a basic fact, whether man has got a spirit or not; and secondly, whether that spirit exists after physical dissolution. Without certainty on these two points no scientific solution can ever be afforded of anything purporting to be spiritual.

A SPIRITUALIST'S EXPERIENCE.—St. Jude represents angels who left their first estate as reserved in everlasting chains under darkness unto the judgment of the great day. Supposing this account true, and it refers to a devil and his angels, can these chained ones be rightly supposed to meddle with spirit manifestations and communications here, as believed by the Rev. John Jones and others? If, as this gentleman imagines, all modern Spiritualism is of the devil, I am, for one, thankful the devil is often so well disposed. Since being a Spiritualist, more than before as a sectarian, have I been led to form high conceptions of the Divine goodness—to love the fatherhood of God and the brotherhood of humanity, as taught by the beloved Jesus; but which teaching has been and is little practically received by the churches. Christian churches have failed in establishing social and political institutions founded on Christ's gospel of love; they have only succeeded in ameliorating by charity the miseries and poverty engendered by selfishness of principle, and can do no more nor better. As a Spiritualist I have found spirit-friends good to the mind, raising its aspirations and enlarging the affections; seeking to impress upon us that God indeed is love; affording good advice when needed in worldly matters, and administering remedies for affliction and diseases; and if such things proceed from the devil, let us rejoice.—T. L.

HELPING THE "MEDIUM."—We have to thank our friends, the boot-makers of Rushden, for a pair of first-rate boots to travel about in and talk Spiritualism. They have already done good service over 1,000 miles of journey. This kind of work involves a good deal of "wear and tear," of which our thoughtful friends are duly mindful.

A FRIEND, 2s., for the free circulation of the MEDIUM.

THE SPIRIT OF THE AGE.

Editor of the Herald:—It is a universally prevailing belief now that there can be no prophecies, miracles, inspirations, revelations, and other spiritual gifts manifest now-a-days. But where is the foundation of this belief? Reason and philosophy repudiate it. What has been may be. If those spiritual manifestations cannot be now, what guarantee have we that they have ever been? The Holy Scriptures repudiate it likewise. "He that believes in me, the works that I do shall he do also; and greater works than these shall he do. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done to you. These signs shall follow them that believe" (Mark xvi., 17, 18). All the histories of all ages and nations repudiate it likewise. I doubt whether we could find an elderly person in the world who cannot relate something marvellous and spiritual experienced by that person or by some of his or her acquaintances and friends. Where is then the foundation of the said belief? Why is it then that the pulpit and the press, with one common consent, scoff at all recent revelations and other spiritual manifestations? The foundation of the said belief is the *ipse dixit* of all man-sent and college-bred hired clergymen, false teachers, and blind leaders, who have invented this doctrine to justify themselves in their own wickedness, pride, selfishness, and unbelief, and who have deceived, if it were possible, the very elect, as Jesus has foretold it.

We have seen now that all divine authorities condemn the spirit of the present age, the general belief above mentioned, and favour it in no case. Have we not reason to say then that all mankind, with very few exceptions, with the exception of the very elect, are insane, crazy, superstitious, and fools? Is not this the drunkenness which should befall the inhabitants of the earth, according to Rev. xvii., 2—xviii., 3; Is. xxix., 9? Now, Spiritualism proves by undeniable facts that the said belief is false. Therefore no sectarian clergyman can stand before a Spiritualist; he dares not even to enter into a discussion with him; he can denounce Spiritualism as a work of the devil, but cannot prove it.

There is still a small number, the very elect, who can meet with modern Spiritualists, and prove that the modern Spiritualism is entirely different from the divine spirituality of the ancient saints, being condemned by the holy divine law as idolatry and rebellion. They can show and prove to the satisfaction of all people that Sectarianism and Spiritualism are two branches or departments of Satan's kingdom or domain, both equally idolatrous and abominable; the Sectarials idolise books, creeds, forms, ceremonies, and preachers; the Spiritualists idolise all kinds of spirits; neither of them worships the true God.—F. HYREN, in the *Boston Herald*.

[The concluding idea is untrue. Spiritualists worship "in spirit and in truth." Spirits are merely our brothers and sisters, and in conversing with and receiving information from them we no more "worship" them than we "worship" Dr. Johnson for writing the dictionary.—Ed. M.]

WE HAVE received a letter from Mrs. Morris, of Hammersmith (cousin of Robert Owen), which indicates her unselfish nature and thoughtfulness for others. This talented and much-respected lady lies in great pain, and has been so for months, having to employ an amanuensis to do any writing for her. In this state she heard of a sad loss which has befallen Mrs. Wilkinson, sister of Mrs. Hardinge. Mrs. Wilkinson lives at St. George's Hall, and the other day, while downstairs in the hall, a key was taken from some door which opened her chamber door, and all her money was stolen—a considerable sum saved for special purposes. Dear Mrs. Morris, on her bed of sickness, encloses us £1 towards this loss, and hopes her example may not be lost on others. While all must regret such a dastardly act as the robbery alluded to, the noble conduct of the cousin of the philanthropist affords a bright side to the picture. We hope her sufferings are all the less for her kindly thoughtfulness of others.

INVESTIGATION (Brighton).—You did not enclose your card. Your circle does not contain the proper elements to obtain a higher class of phenomena without much further development. To sit in the same place is better than to hold sittings at a number of different places. Try to introduce some one into your circle who is mediumistic, and that will allow a more developed influence to operate in producing the phenomena. We have known investigators to sit several times a week for months without a single movement at all, and ultimately realise full satisfaction. Persevere, and report success.

J. ROUSE.—The young lady to whom you refer will no doubt make a good physical medium. She requires to be attached to a permanent circle for some time, till her powers are matured and established. It is the wreck of young mediums to expose them to promiscuous influences till then, and especially if they have not a central battery to repair to for a replenishment of power.

A LETTER from Mr. Peebles states that he was about to leave New Orleans, after a successful two months' sojourn, for a two months' engagement at Troy, N.Y., 1500 miles north. He dreaded the change of climate. His letter contained rosebuds and geranium-leaves fresh gathered from the open garden on January 27th.

Will the "Countryman" who wrote to us on Dr. Carpenter's lecture kindly favour us, as briefly as possible, with the other views expressed in his letter? We received many good letters on the Carpenter affair, but space would not admit of their publication.

J. BURNS will lecture on Thursday next at the Workman's Hall, Canterbury-road, Kilburn, on "Temperance, as Related to Man's Spiritual Welfare." The object will be to show the effects of purity of living on man's spiritual state.

HUNDREDS are availing themselves of the lithograph of a direct spirit-drawing in this month's *Human Nature*, to possess one of the most wonderful products of mediumship. Send seven stamps for a copy while the edition lasts.

THE progress at the circle at Bishop Auckland is becoming more remarkable at each sitting. Mr. Meek is now very easily controlled by the spirits.

LEYBOURN.—Messrs. Chapman and Meredith have been here lecturing and advising us to hold sittings. We have had two with a little success. I enclose stamps for further information on the subject.

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 9th.

(The questions were answered by TIEN-SIEN-TIE.)

In reply to a question, put on a previous evening, with reference to the formation of spirit-flowers, the following answer was given:—
A. We have discovered three methods whereby spirit-flowers are manifested to the human senses. The first method consists in the transportation of the flower from one portion of the globe to another. The second is the bringing of the flower from one of the nearer spheres and encrusting it with the suitable elements taken from the atmosphere. The third method is used by spirits whose greater knowledge of the laws of the universe enable them to mould and manipulate the elements of the flower contained in solution in the atmosphere. This form of spirit-flower is only visible so long as it is sustained by the will-power of the spirit. When that is withdrawn it dissipates and ceases to exist. The philosophy of it is this: the elements of all physical things are contained in the atmosphere, and those who have the necessary knowledge can draw from this source the material they want and shape it into what they like, just as an artisan can manipulate and fashion matter into various forms.

Q. Are the spirit-hands, forms, and faces which appear at the openings of cabinets a similar kind of thing?—A. Not always. Sometimes they are an objective reality; at other times they are only subjective phenomena to those who see them.

Q. Have you investigated the matter of the transference of colouring matter from the spirit-hand to the body of the medium?—A. The spirit in physical manifestations stands in a peculiar relation to the medium. It extracts from his organisation certain interior particles necessary to the manifestation. This link is essential to the maintenance of the performance; and, on the breaking up of the spirit-forms, the medium must necessarily absorb certain of the pigments which may have been used to mark the spirit-hands with.

No stranger-spirit was introduced, as the medium was not in very good health.

ANSWERS AND COMMUNICATIONS THROUGH THE MEDIUMSHIP OF MRS. CONANT.

(From the "Banner of Light.")

Q. Are our spirit-friends acquainted with the science of astronomy? If so, will the controlling power explain the phenomena of the comets, and their uses?—A. Comets, scientists will tell you, are incipient worlds. They are young planets seeking their orbits. When they have found them, they will merge into spherical form and travel in those orbits, having lost all the erratic tendencies which belonged to them as comets, or young worlds.

Q. Are there any mediums on this earth through whom Christ can communicate?—A. Yes; all of them—every one of them, in a greater or lesser degree.

CHARLES DICKENS.

We, the departed ones, whom the living call the dead, are sometimes greatly amused in being able to perceive that our friends who remain on earth go straightway to work to weave for us, the dead, a cloak of righteousness, with which to cover all our imperfections, and to endure us with wisdom equal unto if not superior to God. I say they go straightway to work to weave this garment for us, and then I may add—though this is woven of their imagination, belongs to the imagination, and ever remains with the imagination—they suppose we are clad with it; and when they think of us, it is of superior powers who are able to answer all their questions, who are able to set aside all the known laws of Nature to answer their caprices, and, if we communicate with them at all, must communicate with powers that shall give no room for doubt—that will at once and for ever set aside all their unbelief, and raise them upon a pinnacle of faith equal to their desires.

Well, now, I found myself twenty-one days ago making one of a company of invisible friends who met a company of friends calling themselves the living—the visible—who had gathered together for the purpose of talking over modern Spiritualism, if possible of investigating it. Unable to answer their demands, they in their foolishness ignored the whole thing—declared if it was truth I should be able to do what they wished.

Now, my dear good friends, you have something to learn before you take one single step in this grand philosophy of life. Analyse yourselves; see how much you can do in the body, and then make something of a predicate upon how much the soul can do after it has left that physical body, standing at all times upon natural ground, abiding by natural law, considering yourselves as held in the inexorable grip of that law for ever and ever. Then commence to investigate Spiritualism, and I am prone to think you will then, instead of sending a poor wayfarer like myself away because not able to hurl Nature's laws into the background and set myself in the foreground, you will be willing to do what Nature determines I can do, and to be satisfied with that.

Now, this beautiful science of life is worth seeking to understand, and if you cannot obtain a knowledge of it without disposing of all you have—do it. At least, put all your prejudices under your feet and stamp upon them, and be sure your boots are thick when you do it. Take off your fool's cap and stand up girded with honesty, and the Infinite Spirit, with a legion of finite spirits, will attend to your wants and lead you to a successful issue.—Your friend, now as ever.

November 21.

CHARLES DICKENS.

MARY J. HOLMES (Memphis, Tenn.).—We accede to your request, and send for your reading-room *Human Nature* and the MEDIUM; perhaps some kind friend will reimburse us for the postage incurred. We are ever anxious to do what lies in our power to unite and fraternise the workers in the field of progress all over the world.

IDEAS.

To the Editor of the Medium and Daybreak.

SIR,—My letter of last week was very accurately printed in the MEDIUM except one short paragraph. That paragraph reads so wry, that worse than no sense is conveyed. If not too much trouble, I should be glad if the correction appears, thus: "Pardon me this once stepping out of my *plan* (not place) of silence through the pages of the DAYBREAK, the grey chill light from which, not being equal to *noon* (not moon), does not show the gorgeous *hues* (not lines) of Christian spirit-scenery," &c.

Having sketched off Mr. Davis and Mr. Peebles, I desire to gently touch Mrs. Hardinge, by referring to her book, "Modern American Spiritualism," page 11 in the preface, where she states that *truth* has always been defined as *that which is*, by stating that I am the father of that definition, and that I gave it to Mrs. H. in my study at Enmore Park, and told her to use it on the platform, as she was more in public than I. I have possibly to use the question and answer by way of a declaration on the screen by means of the magic-lantern slide, when occasionally I have to unfold the verities of soul and spirit life. It is desirable that Mr. Jaundice may be quiet with voice and pen if at any time I exercise a father's right to use the definition, "That which is," in answer to the question, "What is Truth?" That which was is also Truth, no matter how "impossible" it may appear to Dame Ignorance.

Having for upwards of twenty years been almost careless as to what people say of me, doubtless last week's letter, as well as this, will be accepted as a trouble, which, like a spark, has gone upwards and become extinct.

JOHN JONES.

Enmore Park, Norwood Junction.

To the Editor of the Medium and Daybreak.

SIR,—Your correspondent, Mr. John Jones, of Norwood, appears to have somewhat missed the mark in regard to A. J. Davis, whom he looks down upon as a mere vulgar book-maker, and of whose works he (Mr. J.) "has not a high opinion." Probably Davis's fundamental aphorism that "any theory, hypothesis, sect, creed, or institution that fears investigation openly manifests its own error," is at the bottom of Mr. Jones's antipathy, who apparently prefers the shackles of creedalism to the use of reason, that "flower of the spirit" whose "fragrance is liberty and knowledge." Such aphorisms Mr. Jones stigmatises as "a bushel of high-flown words to a grain of wheat"—mere "commonplace thoughts draped in American superlatives."

Davis's central idea (apparently a new one to Mr. Jones) is, as expressed by Theodore Parker, "not to humanise God, but to humanise men; not to communicate a mysterious salvation from an imaginary devil in another world, but in *this* life to help men get a real salvation from want, from ignorance, folly, immorality, oppression, and every form of evil." His object is "to teach man to save himself by his character and his life; not to lean on another arm;"—for as Davis himself says, in another of his "commonplace American superlatives," "when distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty; while the sun of righteousness will arise in the horizon of universal industry, and shed its genial rays over all the fields of peace, plenty, and HUMAN HAPPINESS!"

Commend me to such "commonplace" aspirations as these!

Norwood, February 12th, 1872.

A. B. T.

[The questionable character of some of friend Jones's calligraphic symbols has led to the misprints, but we gladly forgive this characteristic, as we hope to be in like manner forgiven for an aggravated form of the same fault. Brother Jones depreciates our poor little paper, and yet at the same time he gladly uses it as a trumpet to sound his actions abroad if he chances to write never so small a paragraph in a newspaper, or lecture in never such an obscure Welsh village. We know no man who does so little for Spiritualism that gets more publicity in the MEDIUM than our good brother Jones; and we only wish we had more opportunities of proclaiming the fact that our friend is busy in the work, and also doing it in the best possible manner. The MEDIUM knows not of sect or party, and gladly serves even him at the opposite pole of party feeling, though he has the "cheek"* to revile it in its own columns. Thus the MEDIUM manifests itself the disciple of Jesus, while our correspondent declares himself the "Christian." The fruits of "Christian charity" have been wonderfully exemplified in friend Jones's correspondence to the MEDIUM from first to last. His object has been in all instances to fall foul of some one and apply language any but gentle and loving to the object of his apathy. Though we have had the painful duty betimes to append remarks to these effusions, we have not done so in any feeling of anger to our friend. If his letters have been unfair or harsh in any way, then only upon himself can the consequences recoil. No one would for a moment rob our correspondent of the honour of giving utterance to the simplest truism; but our American friends who are thus criticised don't work for honour or applause, but humbly to enlighten the world, like that estimable Spiritualist, Jesus. It was the Pharisees who were so jealous of credit and appearances, and we hope, for the happiness of the brotherhood, there are none of them in the ranks of Spiritualism. We shall have more to say soon as to the supposed number of Spiritualists in America.—Ed. M.]

A SUGGESTION OR TWO.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As an additional means of circulating the MEDIUM, and consequently of spreading the beneficent truths of modern Spiritualism, I beg to suggest, to any of your readers who may not have already adopted such a method, the following plan, just as I have myself tried it:—Let each subscriber order, through several booksellers or news-agents, two, three, or more copies from each, on the condition that each of such agents permit the copies so ordered to remain on their counters or in their windows, exposed for sale for a few days, but with a distinct guarantee that in case all or none be sold within the time which may be specified, they shall be paid for and taken away, when, of course, they would be available for gratuitous distribution. By this means, no doubt,

* We have to thank the printer's devil for supplying this word in the blank left by us.

many additional subscribers would be found, and your excellent little weekly become more firmly established. *Apropos* of its good quality, allow me to second your own appeals to correspondents as to *brevity* where brevity is an obvious advantage, viz., in the curtailing of narratives, &c., by condensation (which is the good practice of many) when giving details relating to their investigation of the phenomena, because brevity in such matters will leave you larger space to report more fully such beautiful communications as are so often received, for example, through the mediumship of Mr. Morse. One other suggestion, and for the present I have done. Let your correspondent who recently wrote to you in reference to his offer of half payment in advance to Messrs. Herne and Williams, in consideration of a projected visit on their part to Edinburgh, come to a precise agreement with his friends there as to the exact amount, and in the event of it proving inconvenient from any cause to raise that sum at once on the spot, forward then a statement privately to yourself, sufficient to satisfy you of the *bond fide* nature of the arrangement, and I have no doubt that you and I together would be able to obtain satisfactory *security* for Messrs. Herne and Williams, a thing they certainly have a right to expect, and which I feel that your correspondent would be glad they should receive. Much good should result from such a visit, for if *bigotry* is still rampant in "Auld Reekie," on the other hand much of the highest human intelligence may be said to have taken up its permanent abode in the land of Bruce and Wallace, Scott and Burns.—With best wishes, I remain yours fraternally,
C.
London, 5th February, 1872.

SPIRITUALISM AND MATRIMONY.

To the Editor of the Medium and Daybreak.

SIR,—Spiritualism seems specially adapted for throwing a new light on the philosophy of marriage. If it be true that a perfect union requires not only *physical* fitness (whether explained by magnetic affinity or otherwise) but also a *spiritual* sympathy, it is obvious that the spiritual element in the union which is so necessary for a perfect union is a very proper subject for the cognisance of Spiritualists. The physical affinity is that which promotes what we term desire or sexual passion: the spiritual affinity is exemplified in what is known as true love. These, then, are the necessary elements for a perfect marriage. There are, however, thousands of marriages where only the former of these elements is present, and the consequence is unhappiness to both parties, and probable deterioration in the offspring.

At present, circumstances and the constitution of society are such as to render the probabilities in favour of those people who are physically and spiritually best adapted for one another ever making each other's acquaintance entirely a matter of chance; the consequence being great disappointment in life, much misery, and much loss of time and money, all which might be avoided.

Spiritualists seem to agree that in the spiritual world like attracts like, and mere sympathy annihilates distance, and brings together those spirits that possess the necessary affinity to one another. Whilst, however, we are confined to our earthly tenement, we are ignorant of the existence of persons we have not seen, whatever spiritual affinity there may be between ourselves and them. If, therefore, Spiritualism can aid in removing that ignorance of each others physical whereabouts which at present constitutes such a bar to perfect unions in marriage, it would seem that in aiding the selection of suitable partners, not only for this life but for the life to come, Spiritualism would confer inestimable benefits on society, and tend enormously to the physical and spiritual improvement of the race. I have heard that something of the kind has been tried in America with very happy results. Perhaps through the services of some trance-medium a little more light may be thrown on this subject.—I remain, yours obediently,
FRITZ.

[Ample light has already been thrown on this subject in Vol. IV., *Great Harmonia*—"The Reformer," by A. J. Davis. The only thing now to be removed is the blindness from the eyes of humanity, which can only be achieved by bitter experience. The subject raised by our correspondent is an important one, but he takes a most impractical view of the matter. He expects clairvoyance or spirits to do his work for him. The true remedy is this: whenever the spiritual love of mankind predominates over the animal passion, then, and not till then, will true marriage be possible and its benefits appreciated. Many who are now married are properly mated if they only knew it, but the imperfections of both parties veil their true characters from each other. Then suffer, and learn, and develop, and deserve, and Heaven will smile on man's love enterprises, as it does on all else he can set his hand to. The "strait gate" is temperance, purity, and a life generally in accordance with the highest light you may possess.—Ed. M.]

THE CHRISTIAN CHURCH AND CHRISTIAN CHARITY.

The following paragraph is cut from the report of Convocation, in the *Globe* of the 9th instant:—

"Bishops were called upon in the most solemn manner by the Queen to gird themselves to the important task of considering the recommendations, with a view of making the Church what they would desire to see it—the instructor of the people; at once perhaps the most intelligent and religious people of Europe, but of whom it could not fail to be remarked that large numbers were alienated, not from the fold of the Church of England, but from the fold of Christ, and simply because the clergy, as in the case of other religious bodies, were unable to reach their spiritual wants."

The Church is evidently busy with other matters besides reaching the "spiritual wants of the people." From a report in another paper of proceedings before the Judicial Committee of the Privy Council, it appears that Mr. Purchas, of Brighton, a ritualistic parson, has refused to obey the injunctions of the court in respect to his observances and likewise to pay costs of proceedings, amounting to £2096 14s. 10d. The way in which the dramatic preacher endeavoured to evade the motion was to place the candles on a "ledge" on the table, instead of "on the table." His reverend brethren could not see the force of this witticism, and, in the very highest odour of Christian charity, ordered a sequestration to be made of his lay property. Such childish actions and retributive reprisals appear to be far more in accordance with the constitution of the Christian Church than the endeavour to become the spiritual instructor of the people.

A LETTER from Liverpool, written by our friend Mr. Weeks, gives cheering indications of the progress of Spiritualism in that town and elsewhere. Mr. Morse's recent visit is alluded to as having done much good. Mr. Fegan is described as a very excellent medium, not yet arrived at a full degree of development. Mr. Weeks visited Huddersfield, and was at a seance at Mr. Howorth's, at which Mr. Hepplestone was entranced. He also visited George Holroyd's circle, of whom he speaks with much enthusiasm. He likewise mentions the steadfastness of his friend Moss, and the vocal abilities of the Almondbury glee-singers. He states that Roger Houghton, Esq., was present, and has arranged to give more lectures on Spiritualism.

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SEANCES IN LONDON DURING THE WEEK.

- SATURDAY, FEBRUARY 17, 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 18, Mr. Cogman's Seance, 22, New Road, E., at 7.
- MONDAY, FEBRUARY 19, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
- TUESDAY, FEBRUARY 20, Seance at 24, Lower Stamford Street, Blackfriars, at 7.
- WEDNESDAY, FEBRUARY 21, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, FEBRUARY 22, 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 16, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
- SUNDAY, FEBRUARY 18, 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 19, NEW PELLON, at Mr. Swain's, at 8 o'clock.
- TUESDAY, FEBRUARY 20, 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 21, 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 22, 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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