



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

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TRUTH, TEMPERANCE, AND PURITY.

AN ADDRESS DELIVERED IN THE TRANCE, BY J. J. MORSE (MEDIUM), UNDER THE INFLUENCE OF HIS SPIRIT-GUIDES, IN CAVERNDISH ROOMS, MORTIMER STREET, ON SUNDAY EVENING, NOVEMBER 26, 1871.

INVOCATION.

O our Father, Friend, and Guide! once more we draw near to Thee, clothed in the mortal vesture of human life, to add our mite of wisdom to the host of agencies which Thou hast appointed to instruct Thy children. Once more do we pray for light and guidance in this our duty of the hour, that through our labours human life may bloom into more glorious uses. We thank Thee for that light vouchsafed to us whereby we perceive the vast privileges which existence confers upon us. Grant, O Father, that this Thy teaching may shine more fully into each individual soul to elevate and to instruct, that they may reduce to practice the principles perceived, and lead others to go and do likewise!

On the previous Sunday we spoke of the foundations of fact upon which the religious superstructure of the future must be built, and this evening we bring them closer home to the individual. The deficiency of Christianity is demonstrated by the demoralised state of society at every point. It is strange that a religion with so much pretension should fall so short in practice. It purports to have come from God himself through a few chosen people, by the incarnation of Deity in human form. Yet its results as a moral and spiritual power at the present day are so small as to be scarcely worth enumeration. Our would-be spiritual rulers know not how to rule themselves. They deny the present revelation of God to man, and, having shut their eyes to the light of the present day, they cannot lead society into higher truth and duty. There are two aspects in which Christianity might be viewed—that given by the bigot, and that entertained by those who understand its inward meaning. We war not against the latter, but against the perversions of priestcraft which have obscured it, and against those things done in the name of Christianity, but not in its spirit.

It is impossible to frame laws and propound a philosophy to suit every individual, as no two human beings are alike. We can only indicate general principles to guide man as a whole. In this age of spiritual development, no human leader or exemplary personage is required. The eternal principles which flow from the source and centre of being are the only rulers of man to be recognised; and through the conscious action of these informing individual minds, each man may become his own ruler. The three means of grace propounded in this leadership are Truth, Temperance, and Purity—truth in every thought, speech, and action, to supplant the selfish aggression everywhere manifested throughout society, where principle is sacrificed to the expediencies of the hour, resulting in tyranny, oppression, injustice, and misery everywhere visible. There are truths of perception and reflection. A man may endeavour to be honest in his dealings with others, and yet deny or ignore spiritual truth, so that in course of time his thoughts become tainted, and his actions depraved into a vacillating expediency without light to guide them. Hence the necessity of a religious principle as a basis of moral law, from the light of which the mind may perceive aright, and thus be infallibly guided in its actions. To carry out such views, the organisation essential thereto must be kept in a balanced and healthy state; hence the necessity of Temperance as the concomitant of all individual progress. The great fault of the age and of the present religious system is that the study of man is ignored, and salvation is predicated upon a kingdom of lies and empty suppositions, instead of upon the truth as set forth in man's constitution. Harmony of function in the mental faculties is truth, and without this balanced state of the organic functions no man can practise truth, however much he may study and cram his intellect. This idea of temperance covers more ground than the mere rejection of certain deleterious forms of food and drink. It means the due proportion of intensity in thought, word, deed, work, and rest. Existence is for our benefit, but if we oppose the law of harmony, and overdo certain parts of our being, we are kept back instead of promoted by our experience. Man is liable to arrive at abrupt conclusions, and to give expression to words that wound and utterances that revile the characters of others. Such actions not only soil the garments of those against whom they are committed, but revert upon the wrongdoer, who must atone for them and obliterate them by good deeds to others. But the law of temperance reaches into the spiritual life, and is of eternal significance; for, by depraving the functions of the physical body, we depreciate the spiritual organisation forming

within, and thus may pass into the spirit-world, at death, lean and undeveloped souls, walking about the very image of despair, the picture of disease and ignoble perversion. Death does not always relieve the spirit from the consequences of evil actions; they follow the spirit-body into the life to come.

The third means of grace, which we call Purity, is most intimately allied to truth, and has hitherto been denominated Piety. The very lamentable absence of this principle is evident throughout society, and purity of motives in any pursuit is scarcely to be looked for. Humanity is a whitened sepulchre—everyone appearing to be that which he is not. Can society look upon woman as an angel, or the reverse? Can it think purely of old age, and minister tenderly and carefully to the requirements of the old and impaired? Purity sees good in everything, and in no domain of nature finds anything to raise a blush on the cheek; but, on the contrary, how many vital questions are tabooed at the present day for fear of demoralising the people by their discussion! These facts of nature, whatever they may be, cannot demoralise man, but must yet be the means of his elevation and enlightenment. The individual who holds these three means of grace can alone successfully battle with error, and come out of the conflict triumphantly. Such a man may touch vice and not be defiled, and his efforts and teachings for the good of man have a power almost irresistible.

In conclusion, it may be asked, "Whence came those evils so opposed to the principles of man's being?" In early times, classes and orders of things and events were instituted, and thence arose distinctions among men—some to rule, some to be subservient, some holy and some unholy, occasioning rigid lines of demarcation, which prevented the free intermingling of man with man. This system, originated in India long ages ago, has subsisted to the present time, and appears in its most concentrated and injurious form in the Christianity of the day, which divides mankind into two great classes—the elect and the damned. The prime curse in society is the existence of class and the broad distinctions instituted by the prevailing religion, which are carried out into all branches of society, where we have upper and lower, rich and poor, saint and sinner, saved and damned. It perverts the feeling of universal brotherhood which naturally animates every human soul—it violates God's method for the advancement of His children. True, inequalities must exist, but only in the empire of mind, as modified by organic and other circumstances. In spirit all men are alike, and constitute an eternal republic, each man being a spark of the Divinity. It is the body which is full of disorders and discrepancies; yet within and apart from material conditions, the criminal and the seraph are alike the children of the Infinite. When such ideas possess the human mind, social inequalities will vanish, and all men will be honoured in the exercise of those duties for which they are most fitted, and in the performance of which everyone will find the greatest amount of delight and happiness, without exciting the jealousy or competition of others. But a form of religion must precede this state which looks to God as the Father of all, and equally desirous of elevating and progressing the whole of His children without distinction as to individual characteristics or connections. Let each and all of us seek to know and follow our highest aspirations, that we may be the visible incarnation of the dominant thought which rules in our minds, trusting to no man nor power, but to the God within, and in this way each will be able to rise superior to all the ills that encounter his path.

SPIRITUALISM OF THE PAST AND PRESENT.

(Continued from page 374.)

Classed under the name of Magic, we find several phases of manifestations, together with a variety of conditions of mediumship—clairvoyance and crystal-seeing, trances, pyromancy, chiromancy, table-turning, rapping, animal magnetism, &c. In old books on magic, all these phases of Spiritualism are distinctly explained, and formulae given for invoking spirits to appear in the mirror or crystal, as follows:—

THE CALL.

"In the name of Almighty God, in whom we live, move, and have our being, I humbly request the spirit of this crystal to permit me to have a vision," &c. This is to be repeated several times. When the communication is finished, then follows—

THE DISMISSAL.

"In the name of the Almighty, &c., I dismiss from this crystal all spirits that have appeared therein, and may the peace of God be

between us and them for ever?" To be always said three times after using.

The magicians are very precise in all their dealings with spirits. They usually keep a number of mirrors and crystals, only dedicating one to a certain spirit, and never allowing any other spirit to use it, keeping a crystal for the general use of spirits that may wish to communicate. Many of the books on magic are very old. Some of them not only give you directions how to call and dismiss spirits, but tell you what they will do, according to the class to which they belong, and give pictures of the spirits that make raps, and of those that move tables; likewise those that cause the return of stolen property. It would be useful to Spiritualists to study these pictures. G. Burnstead, King William Street, Charing Cross, advertised, in 1860, 700 books on the occult sciences, and still continues to issue similar lists periodically. We know a gentleman who has a library of over 2,000 books on these subjects. So it can be easily understood that as soon as the "Rochester knockings" were made public, persons who were familiar with the subject should speak out, for in the previous few years free thought had made a great impression on society. Half a century ago, if a man had had the temerity publicly to avow his belief in Spiritualism, he would most likely have shared the same fate as Charles Lambe in Cheshire, who was torn limb from limb by an infuriated mob. It is curious that a man outside the church, possessing mediumistic gifts, should be called a "magician," whilst one within its pale is denominated an "inspired man of God"—a "prophet."

The magicians are not all mediums, but conduct the operations and act as masters of the ceremony, often practising a species of pyromancy or divination by fire. Filling a chafing-dish with spirit containing spices and setting it on fire, the magician stands by, casting scraps of paper with incantations written on them into the flames. The medium sits on the opposite side, and either looks at the smoke or into a crystal, which is usually held in the hand. This method of communion with spirits appears to be very old, for it corresponds closely to the practice of the priesthood—read Judges xiii., 20, for it is there stated that the spirit "did wondrously" and ascended in the flames. Let us now consider the subject of Black Magic, or Witchcraft.

It is now generally supposed since Colley was hanged at Tring, in Hertfordshire, for drowning a poor old woman, thinking her to be a witch, that the whole subject has been exploded; yet, unhappily, cases of it can be found in our small island. In the Bible we read of those who had the power of Asher, or the power to bless or curse. If man ever possessed that power, he has it still. We find the belief almost universal in some counties of England of people being ill-wished or bewitched. There are two methods still practised with the intention of doing mischief. We will pass over the bottle performance and take a peep at the doll. A wax candle is made in the form of a doll or rude image, and then pins are stuck into those parts of the image corresponding to the parts of the individual intended to be injured. If death be intended, the pins are stuck through the heart. The candle is then lighted; imprecations and curses are uttered until the candle burns out—then it is supposed that the victim will be affected just as the candle is consumed; or if the curse cannot reach the man, it will fall on some of his household or his cattle. These things are practised both in eastern and western counties.

Now arises a plain question—If a magnetiser can affect a person against his will, and a healing medium perform a cure on a sick person being several miles distant, cannot the "virus of hell" (so called) be used to injure? We have been informed by a "white witch" that if they should be consulted in such cases they would use a counter-charm, and cause the virus to return and fall upon the ill-wisher. Spiritualism will ventilate and expose all these subjects. There is another stupid practice called the "magic circle," for raising spirits to ask of them who is to be the questioner's future partner in life. An acquaintance of ours attended one of those circles a few years ago, near Norwich. A number of young people meet, at midnight, either in a barn or a field. They must be either all males or all females, or equal number of each. On that occasion all males sat down on the ground and joined hands, muttering some doggerel lines, all the circle bowing their heads to the earth. Soon, something like a large ball rolled through their circle, making a fearful noise, which frightened them so much that they vowed never to have anything more to do with magic circles. The principal information obtained by the pursuit of "white magic" appears to be an explanation of the spheres, and the conditions of men after leaving this world, with predictions concerning the destiny of the inquirers in this life. We have never heard of any communications explanatory of the Trinity or vicarious atonement.

Thus we see the distinction between religion and magic—religion forbidding us to use our senses, and commanding us to live by faith; magic teaching us all that is useful and good for us to know of this life and the life to come, but not a word about universal mind, but, on the contrary, teaches us that there is no intelligence apart from organism, and that all the operations of nature are superintended by organised intelligent spirits.

Thus stood the two leading features of the public mind when the report of the "Rochester knockings" burst upon the world. We must now trace the movement of Spiritualism in England since the modern phase was imported from America.

(To be continued.)

DOCTRINES REVIEWED.

To the Editor of the Medium and Daybreak.

DEAR SIR.—Many thanks for your insertion of my letter. I have heard reports that the first part of the "Arcana" is to be reprinted soon, but I do not know. The third part, which perhaps is the most practical of all, is still in print; it was published in 1867.

I was much pleased with Mr. Wilson's letter at page 358 of the MEDIUM. It is a pity that men should revile each other because they honestly hold different opinions. There is much reported in the MEDIUM which I cannot endorse as to doctrine. I believe that God has given his creatures a revelation, containing within its letter a threefold internal sense, and that this revelation is contained in the Bible, though Protestants as well as Catholics have added to it. I believe further that Jesus was God incarnate. Yet far be it from me to revile a

brother who does not see things in the same light. Jesus himself said, "He that doeth the will of my Father, he shall know of the doctrine, whether it be of God;" in other words, he who strives to do good will receive just that amount of light which is best for him. All cannot bear the same degree of truth; that which is essential for one may bewilder another. And if so, how foolish to quarrel about doctrine! Swedenborg says that the church of the Golden Age was a doctrinal church, and received as members and brethren all the good, according to differences of doctrine as nothing. Would that we were more like them!

The priests have much to answer for with regard to the rejection of Christianity. Christianity as taught by Jesus differs as widely from that taught by the priests as light from darkness. Take the doctrine of the Atonement. The Biblical doctrine is that Jesus came to atone—that is, to make God and man at one; but how? Hear the Apostle—"God was in Christ reconciling the world unto himself." The object of the "Atonement" was therefore to draw man, who had fallen away from God through sin, back to God, who was ever loving and ever willing to receive him. This view is true, whether we hold Jesus to be God incarnate, or an Angel, or a mere Man. But how different is the revolting doctrine that God required a victim to reconcile himself to the world, and would not forgive unless an innocent victim suffered! How can men love justice, if they believe that God is thus unjust?

Take, again, the doctrine of Justification by Faith—not faith alone. True, the Bible teaches it; but what is faith? Jesus said, "If thou wilt enter into life, keep the commandments." According to Him, therefore, faith, if not actually the same as good works, was inseparably connected with them. A drowning sailor sees a plank; he believes that it can save him, and he clings to it, and is saved. But he believes faith and works; if he has faith only, he will allow the plank to float past him; if works only, he will not have confidence enough to hold on long, and will allow himself to be swept away. Therefore, we are justified, made just (not accounted just when we are not, as the priests have perverted the doctrine) by good works which we perform through a constant looking to our heavenly Father for strength and guidance. Is not this different from the doctrine that however evil a man may be, his sins and their consequences are instantly removed by an act of opinion, such as believing that Jesus is divine, or that He died in our stead (for the priests are not agreed which is the doctrine which we must believe to be saved)?

Take, again, the doctrine of the Trinity. The Bible teaches (in the Old Testament) a Trinity in one divine person of love, wisdom, and power, called the Father; Son, and Spirit; in the New Testament we find another Trinity in Christ—the Father, or the Divinity; the Son, or the Humanity; and the Holy Breath, or the Divine Proceeding Sphere. This view, doubtless, will not be received as true by many of your readers, but it is not contradictory or absurd. How different in this respect from the priestly doctrine that there are three divine persons, each by himself God, and yet forming only one God, to which doctrine they have attached another, "which faith except a man keep whole and undefiled, without doubt he shall perish everlastingly." And if those who believe this creed could have their own way, without doubt they would.

Take, again, the Jewish sacrifices, which the priests say were to atone the wrath of God. Swedenborg beautifully shows that all the animals offered in sacrifice represented some affection of the human will; and hence the sacrifices (and to sacrifice means to make holy) denoted that all our affections and faculties were to be consecrated to the service of God.

I will not occupy your space further with these remarks, though I could show that there is scarcely a single doctrine of the Bible which the so-called Christians have not perverted. Do you wonder that many reject the Bible after this? I do not.—Believe me, yours faithfully,

254, St. Paul's Road, Canonbury, N.
November 9, 1871.

E. W. BERNARD, M.D.

[We are glad to be favoured with such correspondence as the above. It is not necessary that all men should believe alike—in fact, why should they believe at all? But it is exceedingly desirable that the knowledge of various persons should be paralleled, that they may mutually correct and understand each other. We have much pleasure in making a few remarks upon the above letter; not in the spirit of hostility, but with the view of supplementing the lucid statement of our correspondent with our own experience. We do not believe, but are certain that God has given his creatures a revelation, and is giving it daily. But that revelation is not contained in the Bible alone—in literature alone—in the material universe alone—but more particularly in man himself; and the "internal sense" of this revelation can be derived by man without any Bible at all, in proportion to the degree of spiritual unfoldment he has attained. Hence the "internal" sense is not in the Bible, but in man, otherwise everybody would comprehend what Swedenborg realised from the "Word." We further know that Jesus, if He were a man, was God incarnate, as all men are God incarnate—members of his body, as Paul has it. What do we know of God? Simply what we gather from our experience of his works, and our conceptions of his being derived by reflection therefrom. All mind is a unity. It may be seen that the human mind is of the same kind as the mind which formed the works of creation, for man is capable, by investigation and study, of discovering, understanding, and imitating God's works, thereby proving that the two mental powers, that which exists in God and man, are identical, or they could have no mutual sympathy or similitude of operation. God is the impersonal mind of the universe, whereas man's spirit is personified and made finite by his organic surroundings. Jesus's words as quoted corroborate this philosophy; for we cannot know the Father by any other means than by understanding the laws of nature, and appreciating them, or, in other words, "doing the will of the Father." The Shakers at the present day are said to receive as members brethren and sisters on the same ground as the Church of the "golden age," as stated by Swedenborg. If Christianity differs as much from the teaching of Jesus as "darkness from light," why call it Christianity? It would just be as logical to call light darkness, or darkness light. Why use the same term to designate opposites? Our correspondent affirms in plain terms that Jesus did not preach Christianity at all, and that there is no sympathy whatever between the Christian churches and Judean Spiritualism, and vice versa. The "atonement" of Jesus does not differ in any degree from the "atone-

ment" given by every human soul who uses his powers for the enlightenment of humanity. We find nothing new or unparalleled in the teachings of Jesus. In the estimation of many, other teachers have far exceeded Him, and seeing that "Christianity," so called, is not his teaching at all, what reason have we to attribute so much influence to him? No doubt the atonement notion is a product of the sacrificial age. No doubt he has existed in all unenlightened ages, but as the race progresses we have these modified, as in the instance of our correspondent. With those who have gone a step further, the notion has reached the vanishing point. Another stumbling-block is "faith," which is a glaring misunderstanding. "Belief" is an intellectual faculty, indeed, a vast number outside of it, mistakes for credulity or belief. This is a spiritual or intuitive one. Belief comes from the weighing of a matter from past experience, as in the reflection of the sailor and his plank; faith, on the contrary, is an impression proceeding from a spiritual illumination of the individual's mind from within. Thus "faith without works" will not save a man from unbelief, nor will works without faith. To illustrate: if the moral and spiritual consciousness impresses the man as to the rightness or propriety of an act, and if he act contrary to this inward monitor, he will undoubtedly suffer the consequences; on the other hand, if he will undoubtedly do good in themselves, and do them from a certain selfish motive, to appear well in the eyes of his neighbours, or with the idea of compensation in the future, and at the same time stifle the promptings of conscience, or if, perhaps, he is defective in the intuitive perception of goodness and truth, then he shall also suffer the consequences of spiritual darkness and disobedience, notwithstanding his apparent good works. These are simply common-sense definitions of every-day experience, and can be demonstrated from the living organism by the science of phrenology, apart from any scriptural principle or doctrinal teachings whatever. This is also Swedenborg's teaching. It is the "affections," the love, and the attractions of the individual which mark a man's spiritual position, and not his merely external acts. It is also the teachings of the spirits who have suffered for the mistakes they made in earth-life. But if their motives have been good, they readily progress, and overcome their errors. Where the promptings to good, however, were disregarded, or falsified, even though they might be of passing reputation, their labours on the other side are much increased. As to the Trinity, it is merely a metaphysical speculation; but the priests formed a dogma of it, upon the non-recognition of which, man might be damned eternally, so that they might more effectually exercise their tyrannical power over the human mind. It is used for that purpose at the present day. Truly, as our correspondent puts it, the Trinity merely represents—in the first person, the existence of God, in the abstract—the Father; in the second, the existence of God in humanity—the Son; in the third, the existence of God as a spiritual influence, connecting these lower spheres with the Father—the Holy Spirit. Another person might be added to the Godhead, namely, God as manifested in the material universe, or the mechanical, chemical, and automatic person. These speculations are exceedingly harmless, and even profitable, when not imposed upon humanity as dogmas, on the pain of eternal murder, for then they degenerate into a barbarous idea, thereby mocking God and dishonouring man. The sooner priests imposed and credal opinions on these points are forgotten, or bewailed as absurd, the better.—Ed. M.]

THE DIALECTICAL SOCIETY'S REPORT.

A LECTURE BY J. BURNS.

It is a fact in nature that the cream and rich milk come last, and yet they are first met with, as they invariably float on the top. So it is with this Report; the cream of the whole matter occupies the preliminary pages, while the processes by which these results were obtained fill the body of the work. We note on a prefatory page that the Committee was appointed by the Dialectical Society on the 6th of January, 1869, and at page 54 Dr. Edmunds informs the reader that it was himself who moved for the appointment of "a Committee to investigate the phenomena alleged to be spiritual manifestations, and report thereon." We need not occupy time in dilating on the eminence of the gentlemen who formed that Committee—on the scientific, literary, intellectual, and social attainments possessed by them, as such a notion is already widely accepted, but will proceed to unfold the labours they undertook. To do so chronologically, we are necessitated to turn to the section devoted to correspondence, at page 229. It would appear that the Committee appointed no sooner resolved upon the investigation than they sent out a letter to Spiritualists and non-Spiritualists, asking both parties to be kind enough to furnish assistance to the proposed inquiry. First in order comes the reply of Professor Huxley, who said, "I have no time for such an inquiry," and "but supposing the phenomena to be genuine, they do not interest me." This gentleman, therefore, cannot be supposed to be an authority on the subject, as he does not even profess to be acquainted with the facts; yet, like the generality of ignorant people, he most glibly advances his opinion to occupy the place of hard-earned experience. George Henry Lewis advises, rather unnecessarily, that the investigators "should distinguish between facts and inferences from facts," the inference from which is that the writer must have had a very poor opinion of the intellectual powers of the gentleman whom he was addressing. Mr. W. M. Wilkinson, the well-known scribe, and sustainer of the *Spiritual Magazine*, and one of the best-informed Spiritualists in London, addressed a most considerate and useful letter of advice to the Secretary, calling attention to the great mass of testimony available, and exhorting upon the value of the same. He reminds the Committee that the Professors of Harvard University undertook a similar labour, but failed to publish their report. To the credit of Englishmen, such cannot be said of the Committee under discussion. Dr. Davey, in a short epistle, testifies to the great attention he had given the subject for six or seven years; and Mr. Shorter, author of the earliest English work on Spiritualism, and so well known for his other works and his literary connection with the *Spiritual Magazine*, conveyed to the Committee the names of various gentlemen who might be found useful during the course of the investigation. He also gave some suggestions as to how the subject should be con-

meenced and carried on. Dr. Garth Wilkinson expressed his belief in the contiguity of the spiritual world, and suggested that a poll be taken of the Committee, both before and after the investigation, with the view of seeing how far their opinions had been altered by the investigation; but the Report presents a much more satisfactory result in the form of incontrovertible facts, which exercise an invulnerable power independent of opinion. Mr. William Howitt wrote a long letter, of great value to all who are interested in the investigation of Spiritualism, in which he expresses an opinion adverse to the qualification of scientific men for the work contemplated. His chief suggestion to the Committee is, "Divest your minds of all prejudices on the subject." He reminds them that the tendency of thought and education for some time has been to create strong prejudices against everything spiritual, and that unless such obstacles can be overcome, no real progress can be made. He then gives a valuable summary of works on the subject, English and American, German, French, Italian, &c.

Lord Lytton's reply is not so candid as could be wished, as he discovers to the reader the fact that he is intimately acquainted with the psychological phenomena, but, at the same time, answers at the practical investigation of such facts after the method of Spiritualists. He yet without expressing a clear decision thereon. Mr. Jones and Dr. Crosland are most enthusiastic in his appreciation of Spiritualism. The late Robert Chambers expresses himself so guardedly as to render it difficult to decide whether he was individually acquainted with the subject on hand. His short letter is a polite evasion. These letters embrace the preliminary correspondence, but in the same section is another communication from Mr. Wilkinson, containing a long extract from the *Spiritual Magazine* for April, 1869, giving an account of nearly all kinds of phenomena, attested to by Dr. Robertson, of Haywards Heath. Dr. Charles Kidd, in a short letter, talks about pathological states, and subjective and objective impressions; and Mr. Fusedale, in a long letter, gives his personal experience of spiritualism of the whole subject. He says: "I regard many of the manifestations as genuine, undeniable, and inexplicable by any known law, or any collusion, arrangement, or deception of the senses, and I conceive it to be the duty and the interest of men of science and sense to examine and prosecute the inquiry, as one which has fairly passed from the region of ridicule. . . . With reference to the supposed interpositions and actions of departed spirits, I can see nothing against the analogy of nature in this, but it is not a proved fact for me by what I have myself witnessed."

Mr. Hawkins Simpson does not speak to the point, and Mr. Glendinning furnishes the account of a "haunting," with which the public have already been made acquainted.

Having thus far followed the correspondence, we shall return to the beginning, and take up the minutes of Committee. Accordingly, we find that the first meeting for the hearing of testimony took place on the 16th of March, 1869. Simultaneously, the sub-committees for the investigation of the phenomena by experiment were prosecuting their labours, as the various sub-committees were appointed just a month previous to this meeting; and it is recorded that, on February 24th, Sub-Committee No. 1 evolved very satisfactory manifestations at their first sitting; so that the Committee had facts of their own to encourage them before they listened to any of the narratives of the Spiritualists. First in order comes the speech of Mrs. Hardinge, an admirable exposition of the laws whereby the phenomena are produced, and a careful consideration of the most successful methods of investigation. She also gives an outline of facts and the experience of others; and, at a subsequent sitting of the Committee, answers a number of questions. Mrs. Hardinge's testimony constitutes a valuable portion of the work, and a guide to all who would undertake the investigation. On the 13th of April, Mr. Jencken, Barrister-at-Law, read a paper on "Spiritualism, its Phenomena, and the Laws which Regulate its Origin." The effort is rather an ambitious one, in which the phenomena are classified, manifestations with Mr. Home reported, and a philosophy of "intro-existences" presented, the substance of which has been elaborately given by the same writer in a series of papers in *Human Nature*. Mrs. Honeywood and other ladies corroborated some of Mr. Jencken's statements in respect to sittings with Mr. Home, after which Mr. T. M. Sinkins gave a sketch of his experience, first in America and then through the mediumship of his wife. Mr. E. L. Blanchard confessed an acquaintance with Spiritualism of nearly thirty years; but more particularly referring to experiences at Mrs. Marshall's circle, and phenomena through Foster, the American medium. Mr. J. M. Spear gave an outline of his mediumship. On a subsequent evening, Mr. B. Coleman communicated his experience in a lengthy discourse, occupied chiefly with an account of sittings with Mr. Home, and of various seances in London and elsewhere, at which eminent persons were present, indicating the rapid spread which Spiritualism took in England soon after its introduction, and principally through the mediumship of Mr. Home. Mr. J. Jones, of Norwood, then proceeded with his testimony, which he continued at a subsequent sitting of the Committee. His remarks are descriptive of physical phenomena combined with intelligence. Mr. Jones's views have been very widely disseminated in various publications and in the form of a tract. Mr. Roweroff, Lord Borthwick, Mr. Burns, and Mr. Sherratt gave evidence, and Miss Houghton produced some of her interesting spirit-drawings, with a lengthened statement of phenomena through the mediumship of Mrs. Guppy, descriptive of the bringing of fruits and other objects into a circle by spirit-power.

(To be continued.)

LIVERPOOL.—We have heard of a discussion on "Spiritualism," which has been going on during the last two Saturday evenings, at the Young Men's Christian Institute, Renshaw Street. The question, "Is Spiritualism True or False?" was opened in the negative, which was followed by addresses from Messrs. Glendinning, Chapman, Meredith, and other Spiritualists. On the motion of Mr. Owea, the discussion was adjourned, as it had become so interesting that the chairman recommended such a course.

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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.

CONTENTS OF LAST No. OF "THE MEDIUM."

The Diabolical Society's Report and the Spiritualist Institution—The God of the Bible—A Live Man at Gateshead—Bible Spiritualism and Dark Sources—An Anniversary at Halifax—Herne and Williams Tested—J. M. Peebles at Work—The Modern "Brother of Christ"—The Subscription Sale of Duguid's Paintings—The Sunday Services—Miss Lettice Fowler's General Sources—The Press on Spiritualism—A Letter from Mr. Powell—The Spirit Messenger—Life and its Lessons—A Private Circle in Liverpool—Notes from Nottingham—Scraps from the Diary of a Medium, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, DECEMBER 1.** Source at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Moore, Trance-Medium. Admission 1s.
- LIVERPOOL.** Psychological Society, at Mrs. Bohn's Temperance Hotel, 5, Stafford Street.
- SATURDAY, DECEMBER 2.** A Special Source for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.
- Source at 24, Lower Stamford Street, Blackfriars, at 7 p.m.
- SUNDAY, DECEMBER 3.** Mr. Cogswell's Source, 25, New Road, E., at 7.
- Service at Covenhill Rooms, Mortimer Street, at 7. Mr. Moore will speak in the trance under spirit influence.
- KENTLEY.** 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.
- SCARBOROUGH.** At Mr. W. Robinson's, Chaseway Road, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
- FRIDELAY.** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Tillingworth.
- BOWLING.** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
- MANCHESTER.** Union Chambers, 15, Dickinson St., Mount St., at 2.30.
- COWLEY.** at George Holdbrod's, at 6 p.m.
- HERE'S LANE END.** 9 a.m. and 8 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
- GLASGOW.** Whyte's Temperance Hotel, Canfieldings, at 6.30.
- GOWERHURST.** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kilson, Mediums.
- MOBILE.** Mr. G. Butterfield's, New Seaboard, Mrs. J. A. Butterfield, Mediums, at 6.30.
- HALIFAX.** at the Sunning, 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.
- MONDAY, DECEMBER 4.** Source 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, Aba Street, Broadway, London Fields, at 7.30.
- NEW TULLON.** at Mr. Swain's, at 8 o'clock.
- TUESDAY, DECEMBER 5.** Miss Lettice Fowler, Clairvoyance and Test-medium, at 15, Southampton Row, at 8 p.m., admission 2s. 6d.
- Source at 24, Lower Stamford Street, Blackfriars, at 7 p.m.
- KENTLEY.** 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.
- SCARBOROUGH.** at Mr. W. Robinson's, Chaseway Road, 5 p.m.
- WEDNESDAY, DECEMBER 6.** Source at 15, Southampton Row, Holborn, at 8 o'clock. Admission 1s.
- Source at Mr. Wallace's, 105, Telford Street, Kentish Town.
- BOWLING.** Spiritualists' Meeting Room, 8 p.m.
- HERE'S LANE END.** J. Crane, Trance-Medium, 7.30 p.m.
- MOBILE.** Mr. G. Butterfield's, New Seaboard, at 7.30.
- NOTTINGHAM.** Long Row. Lectures by Trance-Mediums on Laws of Health, &c., &c.
- THURSDAY, DECEMBER 7.** Source at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit Voice. Admission 2s. 6d.
- DUBLIN.** Association of Inquirers into Spiritualism. Source at their rooms, 24, Nassau Road, Dublin, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
- Public Source at 7, Corporation Row, Clackenwell, at 5. Free.
- BOWLING.** Hall Lane, 7.30 p.m.
- GOWERHURST.** Spiritualists' Meeting Room, a Developing Circle, at 7.30.

* We will be happy to announce Sources 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, DECEMBER 1, 1871.

MISS KATE FOX AT MRS. MAKDOUGALL GREGORY'S.

On Saturday evening a small circle, specially reduced in number for the purpose of eliminating all unfavourable elements, assembled at 21, Green Street, Grosvenor Square. The party consisted of Mrs. Ramsay, Mrs. Gregory, the Rev. John Page Hopps, and Mr. J. W. Jackson, together with the medium and her friend. Having asked whether we should commence by reading a chapter of the Bible, the following reply was given through the handwriting of Miss Fox, this message being written backwards, so that to read it

easily, we had to hold it to the lamp and look through the paper—“Ah, why ask? is there not religion enough in your own soul? Sing a hymn.” We did so, and while the successive verses were being sung, and the lighted lamp remained on the table, Mr. Jackson, Mr. Hopps, Mrs. Gregory, and Mrs. Ramsay felt themselves perceptibly touched, the hands of the medium and her friend remaining on the table. After these touchings a message was given to Mrs. Gregory through the handwriting of Miss Fox. It was to this effect:—“My dear friend, I wish to give you a message in German for my brother. Meet me to-morrow at five. I want to write about you to my brother.—Honor.—Honor.” We now extinguished the lamp, and while the members of the circle joined hands round the table, the mildly beaming phosphorescent light we had seen at the previous sitting reappeared, and approached several of the company. By raps emphasising certain letters of the alphabet, Miss Fox, her friend, and Mr. Hopps were directed to leave the circle, and proceed to another part of the drawing-room, near the piano. While there, the gentleman held the hands of both ladies, those of Miss Fox and also of her friend, so that it was impossible they could have touched the keys, and yet during this time a succession of notes, constituting a rude cadence, requiring request, this was repeated. It may be remarked that during the two hands for its execution, was played on the piano. At our time of this extraordinary performance, the remainder of the company continued to occupy their seats at the table, listening to the weird sounds thus apparently produced without direct human intervention.

Shortly after the return of Mr. Hopps and the ladies to the circle, they were ordered, through the alphabet, as before, to proceed towards the door of the drawing-room, and then, while the hands of the ladies were held, the rev. gentleman was perceptibly touched, the same thing being also experienced by Mrs. Gregory and Mr. Jackson. And here, perhaps, it may be as well to observe that there was a peculiarity in these “spirit-touches” through the mediumship of Miss Fox, not previously experienced by any members of the circle—we allude to a sense of metallic hardness in the supposed spirit-hand, which, moreover, touched us apparently with the points only of the fingers, those feeling, even through our clothes, as if hard, inelastic, and devoid of vitality, suggesting the presence of a work of art carved in ivory or cast in bronze, rather than of a living hand. We understand that this peculiarity has also been occasionally noticed in America in connection with Miss Fox's mediumship, and we record it as a contribution to the minute psychological facts with which the experiments instituted at spiritistic circles are gradually making us familiar. We may here ask, for example, what relation has the character and quality, the form and consistency of the spirit-hand to the organisation, temperament, and mental constitution of the medium and the circle? *A priori* reasoning as to probabilities and possibilities would be here quite misplaced. What we really want is carefully prosecuted inductive investigation, and we venture to suggest the institution of a series of experiments on this subject, under test conditions that shall leave no room for after doubt and incoherence.

It would scarcely be right to conclude this notice without saying that it is understood we owe the pleasure of witnessing these most interesting manifestations in part to the kindness and liberality of Mr. Lavermore, the eminent American banker, who has most generously provided Miss Fox with the means of visiting Europe, not as a professional medium, but as a private lady. It is in the latter character that Miss Fox is now in London, where consequently she accepts no fees, and is everywhere received at the mansions of the more distinguished friends of the cause as a private visitor. Neither is this kindness of Mr. L. of recent date, for, if we are not misinformed, he has extended his friendly aid to Miss Fox since the demise of her excellent mother. This gentleman, so well known to English Spiritualists by the interesting narrative of his manifold interviews with his deceased wife, obtained through the mediumship of Miss Fox, is, we believe, shortly expected in Europe, where we need scarcely say his name is already familiar as a household word in all well-informed spiritual circles.

MISS FOX AND MESSRS. HERNE AND WILLIAMS AT MRS. BERRY'S.

DEAR SIR,—I had, last evening, the pleasure of a visit from Miss Kate Fox, and her friend, Miss Ogden. I had invited Messrs. Herne and Williams only, to meet her, as I wanted her to myself, and I heard of her being highly sensitive to influences, which was a second reason why I did not invite others. We went into the source-room about 8.30, and we were preparing for the “boys” to go into the dark cabinet, when “John King” manifested his presence, and in a loud voice said we were not to do that, but sit round the table. On this account there was some little time lost in darkening the room, as latterly we have had no occasion to do so, having had all the manifestations in the cabinet, we, the audience, sitting outside. We now formed our circle, which consisted of seven, Mr. Daw having called and been admitted, and Mr. James Scott, who was on a visit to me, joining.

Now came some very peculiar rappings, such as I never heard—not for their loudness, but for their peculiarity. Miss Kate Fox then kindly offered to get up and stand at the door, placing her hand on it, and requesting me to do the same, the knocks were repeated. We again took our seats, and had a delightful source—spirit-voice, spirit-lights, hands touched, &c., &c. We were now

desired to break up the circle, and evidently it was right, as a large side-down had been thrown over us, and a chair had been put on the table, though so gently that it did not touch one of us. Miss Kate Fox sawitecoming down. We then left the darkened room and sat down to supper, and, as usual upon these occasions, I asked the spirits if they would take with us, which they accepted. A glass of wine was poured out, and Mr. Scott selected to place it under the table. In about a quarter of an hour raps came. We asked if the wine was drunk; in an instant Mr. Herne exclaimed, "Why, there goes the glass of sherry!" Mr. Daw immediately looked under the table, and the glass we placed there was gone. He then asked us quietly to draw back from the table, when we all had the opportunity of seeing for ourselves. Mr. Herne now jumped up, Mr. Williams, who sat opposite to him, doing the same. In an instant, while some of the party were looking at Mr. Herne, a wineglass of sherry was put into his hand. This manifestation, I need scarcely remark, took place in the light. Miss Kate Fox and her friend now left. Previous to doing so, she expressed her great delight, it being the first time she had heard the spirit-voice.—I am, Sir, yours truly,
November 29, 1871. CATHERINE BERRY.

MISS LOTTIE FOWLER'S SEANCES.

On Tuesday evening a compact party met at the Spiritual Institution, 15, Southampton Row, W.C., to witness the test-mediumship of Miss Fowler. Immediately on being entranced, she turned to a gentleman on her left, and gave a description of the death by drowning of a lad, and the finding of the body, also of those who were rescued. Many other particulars were entered into, all of which appeared to be satisfactory to the gentleman to whom it was addressed. She then turned to four gentlemen on her right, who, amongst other peculiarities, exhibited that of wearing a round piece of glass stuck opposite one of their eyes. It is not certain whether the statements made respecting spirit-funerals in their vicinity were true or not, as their sincerity in the matter was evidently not very profound. Miss Fowler then passed to others in the company, but complained of the bad state of the atmosphere for exercising the seeing power. In a short time the gentlemen referred to left, and though the medium was not aware of the fact, she declared that the atmosphere was much better, and those who remained had each tests of Miss Fowler's mediumship. The medium seemed to be in excellent condition, and had the visitors above referred to been absent, the seance would have been a most extraordinary one. Are we not too liable to censure the powers of the medium, when the agency of persons present is entirely the cause of the difficulties experienced in getting satisfactory tests? On several occasions such difficulties have prevented Miss Fowler from doing herself that justice which favourable conditions always entitle her to; and on yet another occasion, weather and health were against her. These facts, if they could be properly estimated, would be of great scientific value, and might also furnish us with profound moral and intellectual teachings, as much may be predicated upon the condition of those brains which emit the psychological atmosphere favourable or unfavourable to the power of clairvoyants.

THE SUNDAY SERVICES.

A great improvement was visible in the audience at the Cavendish Rooms on Sunday last, and a most interesting service took place. The congregational singing improves, and Mr. Tolhurst's voluntaries from his own compositions are beautifully rendered and much appreciated. The address through Mr. Morse was profound, yet practical, and these discourses are placing religious duty on quite a new footing. It has been stated that a new influence has been added to Mr. Morse's guides, but the name of the spirit has not been given. It is perceived that there is a difference of style in the addresses on Sunday evenings, and it is expected, when the additional influence gets into full harmony with the organisation of the medium, that a very improved form of communication will result.

On Sunday first, Mr. Morse will again speak. The first hymn to be sung is No. 148, *Spiritual Lyre*, "Spirits bright are ever nigh," the music of which may be obtained, with others, at the Rooms, price one penny. "The Evening Parting Hymn" (No. 79) will be sung at the close, to the tune, "Rousseau's Dream."

On Sunday week, Mr. W. S. Godbe, the leader of the great Spiritual Reform Movement now making such rapid advances in Salt Lake City, will give an address on "The Situation in Utah." Mr. Godbe is at present in London on business, and kindly complies with a general desire on the part of London Spiritualists to hear the voice of a brother reformer from the Far West, who has devoted so much time and substance to the cause of human progress. Mr. Godbe is a practised speaker, and, apart from the important information he will convey on the momentous events now transpiring in Utah, his address will no doubt be highly agreeable and instructive. This early announcement will enable our friends to greet their visitor with a full audience.

WEDNESDAY EVENINGS AT THE SPIRITUAL INSTITUTION.

The members and friends of the Spiritual Institution, 15, Southampton Row, are hereby informed that on Wednesday evening next, at eight o'clock, Mr. Jackson will give a succinct narrative of the introduction of Mesmerism into Britain, together with an account of his personal experiences in connection with the advocacy of the cause in Dublin, Edinburgh, and Glasgow,

concluding with a statement of the means now employed to found a Mesmeric Association in London, similar in principle to those of the cities just named.

A large attendance listened to Mr. Jackson's educational lectures on Mesmerism when he spoke at the Progressive Library some months ago. The present subject being historical, will be of even more general interest.

On Wednesday evening last Mr. Burns lectured on Mr. Duguid's Trance-Paintings, illustrated with a variety of specimens, including the first-prize painting, "The Pool." A report will appear in our next number.

SHALL THE MEDIUM BE TWOPENCE WEEKLY?

To the Editor of the Medium and Daybreak.

DEAR SIR,—I trust you will not consider it presumptuous on my part, in submitting to you the following suggestion, being induced to offer it solely from the desire of rectifying an existing wrong, which, if not adjusted, may endanger the position you have already attained in the Spiritual literature of England.

It appears that hitherto the publication of the MEDIUM has not been equal to the expenses of production, to say nothing of remuneration for necessary time and talent engaged therein. It will be admitted beyond doubt, that a weekly publication such as the MEDIUM is not only needed but highly desirable, because it prevents that stagnation of spiritual news and intercourse which less frequent publications are apt to engender, while at the same time such advantages are not to be expected if at a pecuniary loss to others.

My suggestion is, that you raise the price of the MEDIUM to twopence, for the following reasons:—I believe and hope that all those who have passed through the first stage of necessary evidence in Spiritualism, the physical phenomena, thereafter desire to obtain the higher intellectual development of spirit-intercourse, and I think that higher development is to be obtained by your giving weekly a full and detailed account of Tien-Sien-Tie's and the "Strolling Player's" inspirational addresses and answers as given through Mr. Morse. Whenever I have had an opportunity of attending these seances, I have absolutely been delighted with the beautifully lucid and convincing answers of Tien-Sien-Tie, and none the less so with the withering but cheerful sarcasm of the "Strolling Player" on many false notions of morality existing in society. And, deeply as I appreciate the wonderful inspirational gifts of the inestimable Emma Hardinge, I consider that the truth enunciated by the said spirits, through Mr. Morse, are in every way worthy of taking rank beside her delightful lectures; and as a full report of those seances can only be obtained through the expense of shorthand reporting, &c., I cannot think that the increased price will be objected to, if it is admitted that the *quality* of the matter sought after, rather than the *quantity*, is the desire of all truth-seekers.

If my suggestion accords with the necessity of the case, I hope very few will refuse you the advantage needed, which will reward you better for your labour and thereby obtain a higher intelligence, which will repay the reader. My proposition may elicit the opinions of others on the point, so as to enable you to decide which course you will take.—I remain, &c., J. BROWN.

Trinity, November 15th, 1871.

[We reserve any remarks on the proposal of our kind friend till after others have expressed themselves.—Ed. M.]

THE PROPOSED EXHIBITION OF SPIRIT-DRAWINGS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Deeply interested as you are in Spiritualism, no doubt you will be anxious to know how the proposed exhibition of spirit-drawings is progressing. I regret to inform you that up to the present date I have only received the names of three guarantors of £5, and not a single offer of pictures or drawings; however, it may be from the failing that artists have of leaving everything to the eleventh hour. It may be wise in some instances to do so, but there is so very much preliminary work in getting up an exhibition, that it would be an act of kindness on the part of the proposed exhibitors to make known their intentions as early as possible. Thanking you for the very kind interest you evince in the project,—I am, dear Sir, yours truly,

ROBERT F. MCNAIR.

Egyptian Hall, Piccadilly, November 14, 1871.

[We much regret that the publication of this letter has been overlooked. We think the intelligence it contains is of a very hopeful kind, and no doubt sufficient discussion of the question will call forth the necessary amount of co-operation.—Ed. M.]

CLAIRVOYANCE VERIFIED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In the MEDIUM for October 27, 1871, there is an account of a seance given at the Progressive Library, in which Miss Lottie Fowler described a young man of the name of Henry Nye, who was drowned from a boat at Chatham in August last.

The description given by the lady is quite right, likewise the manner and cause of his death, and also the time when it occurred.—Yours truly, I. J.

12, Constitution Terrace, Luton Road, Chatham.

[This letter is from an entire stranger, and though the address is given, yet only the initials are appended. We would be glad if the statement could be corroborated by some of our readers in the district.—Ed. M.]

ONE OF THE MOST DISTINGUISHED and learned American Spiritualists is at present in London, on business connected with the Treasury department at Washington. We refer to Darius Lyman, Esq., formerly connected with the *Herald of Progress*. Mr. Lyman comes to England with fraternal letters of introduction from Mr. A. J. Davis. We hope to have opportunities for introducing our visitor to the London Spiritualists more generally before he leaves Europe.

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.]

Friday, November 24th.

As Mr. Morse was considerably indisposed, the first spirit who controlled him declined to discuss any question requiring great application, and, after some conversation and remarks upon a few questions, the control was relinquished, and the

"STROLLING PLAYER"

proved to be more successful under the circumstances. Amongst a number of pleasant and apt answers the following may be noted:—

Q. Can the spirit define the term, *mind*?—A. Mind is the outward and visible manifestation of the inward principle—soul or spirit.

Q. Can the spirit tell us the difference between soul and spirit?—A. We would say that the soul is the vessel containing the spirit, while the spirit would be the inward moving and intelligent principle.

Q. What is the difference between reason and instinct?—A. There is no difference between reason and instinct. Instinct is an inferior development of the reasoning faculty.

Q. What is reason?—A. Reason is the synthetical power of the human spirit—the power to dissect and build up again. It is the function or attribute manifested by the individualised intelligent principle in comprehending the phenomena of being. Instinct is an inferior manifestation of the same attribute.

IF IT IS NOT SPIRIT-INFLUENCE, WHAT IS IT?

To the Editor of the Medium and Daybreak.

DEAR SIR,—Spiritualists here receive much opposition from sceptics, Materialists, or some other "ists." Some do admit that there is something mysterious in table-tilting, &c., but they deny that spirit-influence has anything whatever to do with it, and challenge us to prove by tests that there is any truth or reality in Spiritualism. If tests will satisfy them, I will, by your permission, relate a few out of many that have come under my notice since I became acquainted with the "dehusion," as some of our opponents please to call it. Not long ago, an esteemed friend of mine, who was a temporary resident in Huddersfield, was a constant visitor at our private or family circle. We were holding our weekly meeting on a Tuesday night, when a son of Mr. Thomas Weeks, of No. 24, Lower Stamford Street, Blackfriars Road, London, who departed the flesh a short time before, leaving a widow and three children, made himself known to us by spelling. Two of the children were then ill; one of them dangerously so. Mr. Weeks asked, "Do you know how the child is getting on?" (mentioning the name). "Dead," was immediately spelled by the alphabet card. Mr. Weeks was much surprised at the answer. On the following day he came to tell us that he had received a letter stating that the child was dead. In about a fortnight after, Mr. Weeks's son again made himself known to us by spelling. His father asked, "Can you tell me how the other child is getting on?" Directly was spelled, "It is dead." Mr. Weeks was much concerned, and said, "If it be true, I shall receive a letter in the morning." The morning came, but no letter, and he wrote home to ask how the child was, as he had been told that it was dead. On the Friday morning Mr. Weeks came with a letter in his hand, stating that the child died on the Sunday before. This, Sir, may seem very strange, but I assure you that it is no more strange than true, as Mr. Weeks will testify, if applied to. Was it spirit-influence, or what was it?

On another occasion we held a circle on the Sunday afternoon, when a son of mine, who departed about twenty-three years ago, being then only one year and ten months old, made himself known to us in a very satisfactory manner, as he had often done before. We asked him if he had anything to say to us; he spelled, "Yes; you must go to George Holroyd's to-night, and I will speak to you." We agreed to go, and not to mention it to anyone until after the seance was over. George Holroyd, who is a highly developed unconscious trance-medium, soon became entranced, and put out his hand to my wife, who was sitting apart from the table. He then put his hand across the table to me, and afterwards to my daughter. One of the party asked, "Do you know the persons that you have been shaking hands with?" He replied, "Yes; it is my mother, my father, and my sister." He then gave us a brief and encouraging address, commencing with the words, "When I was a child, I spoke as a child, but now I am grown up to be a man," &c. Was it spirit-influence, or what was it?

I must now conclude, having already trespassed too much upon your valuable space. If those who make so much opposition to Spiritualism would form a family circle, and try it fairly and sincerely, they would soon prove for themselves that Spiritualism is not an imposition, but an undeniable reality. J. Moss.

Commercial Square, Huddersfield, November 26th, 1871.

SPIRITUALISM IN ST. JOHN'S WOOD.

To the Editor of the Medium and Daybreak.

SIR,—I have lately been favoured with a sitting at Mr. Hocker's seances, and have much pleasure in testifying to the impartial and patient spirit of investigation which characterises his circle. As you may anticipate, the result is spiritual development gradually and positively intensifying in the "marvellous."

A week since I was present with the usual "initiate," with whom were two ladies of high social position, who attended by special appointment to investigate the proceedings. The chief artistes in the "sacred drama" were Mrs. Hocker and Mrs. T——, the former "impressionist" and the latter "clairvoyant and clairaudient." After a devout recital of the Lord's Prayer, we "ingressed" for the spirit-presence as quietly and earnestly as any Quaker assemblage of the antique type.

The "new force" was soon in authority, and Mrs. T—— marshalled its startling revelations before the company. Most of the earlier phenomena related to departed friends of the "sitters," but "re-enthroned" royalty entered the arena to make a scenic display. The

solemn and triumphant hour of the departure of the spirit of an illustrious prince was described in detail, also a request that "Rock of Ages"—one of the grandest literary productions of hymnology—sung by the company, was communicated to the medium. So perfectly was rapport established that Mrs. T—— sang, under spirit-control, a song "of the old days," about which she assured us she was totally ignorant, but which was dictated by one of England's noblest departed princesses. Patricians here vanished, and now came forth they who have ceased to bear the mark of the plebeian, enlivening the circle by their presence, and instructing it with their revelations. One of them acquainted us of the correct name and address of the surgeon operator who had amputated its limb.

During the progress of the seance, lights and sounds were frequently seen and heard. The movement of the table was often vehement. Once it was dashed on the ground with great fury, and without attempting to adjust itself wallowed towards one of the visitors: it was like the movement of a seal. Our host was spontaneously enveloped in red luminous matter, semi-transparent, which rendered him partially unconscious. This manifestation, I conjecture, might be explained by physical scientists had his fingers been decorated with "gem rings," but as far as I understand Mr. Hocker's social position—the manipulation of leather—it is certainly more lucrative than I am aware of it can supply him with "brilliant of the first water." But the most exciting piece in the programme came last. It was purely of a physical character, and evidently drew forth from the high-born visitors an amount of curiosity and interest. "Katie" and "John King" have made their names famous in the annals of Spiritualism, as communicative agents from the world of spirits, but another gifted genius has made his debut on the new-force stage to please the "groundlings," who perhaps may rank high as a supernatural visitant.

"Here comes a most remarkable child," said our clairvoyante. "What a very ugly child you are! Why, your nose is puggy. What is your name?" "Puggy," answered the spirit. "Puggy who?" "Puggy Johnson." It was evident that "Puggy" was soon on very intimate terms with the medium, for he quickly disclosed fictitious propensities, such as performing several amusing feats on the lady's wearing apparel, and dispossessing her of the more available articles of dress—ear-rings, brooch, collar, cuffs; then suddenly a lady's punnier was torn on the table. I placed my hand on it with ordinary natural pressure, but it was almost immediately drawn away and successfully "levelled" at Mr. Hocker, who had just recovered from the effects of his ignominious envelopment. One of the "sitters," anticipating other manifestations, placed his hat on his head, and challenged the spirit to move it. "Puggy" plied his art, and succeeded. To further test the intelligent merits of the invisible trickster, the gentleman put it on the table, and challenged "Puggy" again. The "beaver" was immediately levitated, and then placed naturally, and in a most becoming style, on the head. I have no doubt quite suitable to the facial peculiarities of the wearer. This was certainly astounding, and on her request one of the sitters joined the circle around the table, and desired the spirit to remove her bonnet. "Puggy" obliged, and the bonnet was instantaneously suffering from the effects of magnetic shocks. Other and singular phenomena occurred, perhaps not characteristic of elevated religious sentiment on the part of this jovial visitant, but perplexing to those who cherish as profoundly correct the present "unerring" exposition of "matter and force." I trust I make a faithful statement of affairs when I say that undoubtedly there are at the present time certain unusual phenomena taking place; that such phenomena are attributed by men called Spiritualists to supernatural agency endowed with the gifts of reason and communicativeness; but that the "orthodox" school of scientists, though in part acknowledging the strangeness of these phenomena, boldly deny the spiritualistic theory. It therefore devolves on them to expound all the "new-force" manifestations on some other principles. We patiently wait for further instructions—I remain, Sir, faithfully yours. H. M.

St. John's Wood, Nov. 28th, 1871.

AN INVESTIGATOR'S EXPERIENCES.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In No. 79 of the MEDIUM, I gave a description of my wife's state of health, and the phenomena attending her. She is still occasionally thrown into the "magnetic state." I presume some persons would call it "spiritual magnetism." For these last few months we have repeatedly sat in the circle—myself, wife, and child, and frequently one or two visitors. At times we get very good communications, at others very little. My daughter, a girl of eleven summers, is an excellent writing-medium, and through her we get a great many communications—generally commonplace, sometimes contradictory, occasionally remarkable. I have tried to investigate and solve the cause of the phenomena, but I have not been successful. I have thought it might be mental transfer (from Mrs. Parker, who passes into the trance) to the child. I have asked Mrs. Parker to think strongly upon something, but the child has written quite opposite to what the mother was thinking about, and I am sure it did not emanate from me; and the child tells me that she was thinking of something quite away from what she had written, and I feel certain she did not conceive that which she had written. Whilst writing, the child is in a half-conscious state. We do not get any strange-spirits to communicate; they are all of Mrs. Parker's family. We still have repeated knockings about the rooms when not sitting in the circle; and upon one occasion, a heavy chest of drawers was shifted from its position without mortal hands. This chemical essence with which life abounds is of such a subtle nature that one does not like to attempt to define its powers, and yet, within, you have some good and scientific men on the side of Spiritualism. A Dr. Ashburner is not to be sneered at, and many others have left their written testimony to the belief in Spiritualism; but amidst all this I must add, I have not seen sufficient yet to convince me of the fact of communications from departed spirits. So, dear Sir, I wait, not unwillingly, but hopefully, for that which is to come.—I remain, yours respectfully, S. PARKER.

Bulwer's Yard, Red Lion Street, Woolwich, November 28, 1871.

[More perfect conditions and a fuller development will bring more satisfactory results.—Ed. M.]

GOOD NEWS FROM MANCHESTER.

MR. BURNS.—DEAR SIR,—Not having had occasion to write to you some time past, I now have the pleasure to inform you that the Manchester Association of Progressive Spiritualists have made arrangements to remove their place of meeting from the Temperance Hall, to the Union Chambers, 15, Dickenson Street, Mount Clarence Street, the latter place being more central and convenient for our work, and request you to notify the same in your next issue of the *Medium*.

Knowing you take a deep interest in the general movement of Spiritualism, I feel assured you will be pleased to know what progress is making in this city. Without underrating the valuable services rendered to this movement by friends of Progress, some of whom have come to their reward, others had left this place, previous to the formation of the present executive, who entered into their labours some eighteen months ago, and have since continued harmoniously to work together in the advancement of this good cause. At our public meetings we have an average attendance of about fifty persons, who listen with marked attention to the discourses given, many of whom can bear positive testimony to the benefits derived from the beautiful and rational teachings of Spiritualism as made known to us at our weekly gatherings on the "rest" day, through our valuable and much-esteemed mediums, Messrs. Jackson and Johnson, both of whom are trance-speakers.

Although we make no show or noise, yet we are steadily advancing. Our meetings are "a success" in diffusing light, and making more plain the inconsistencies and shams of so-called Christianity; and as we have now got a more central situation for the holding of our meetings, we purpose, through good report or through evil report, to continue our efforts, hoping for more favourable results in God's good time, for we have learned "to labour and to wait;" knowing that as surely as the reaping follows the sowing, so will the facts and teachings of Spiritualism before long lead to great and glorious changes, ultimately in the acknowledgment of one God and the brotherhood of man; and having provided plenty for all, each breathing the same air, warmed by the same sun, living in the same land, so that all may have enough and none too little of the good things provided for his creature.

Without further trespassing upon your valuable time, I remain, faithfully yours,

RICHARD FITTON.

24, Walnut Street, Cheetham, Nov. 27th, 1871.

THE IMMORTALITY OF ANIMALS.*

It is very beautiful to notice the exhibition of affection, whatever grade of life may be the happy recipient thereof. With children the love of animals is the wellspring to a higher and nobler expression of the affections. We have before us a work written by a Spiritualist, and devoted to the record of the meritorious acts and experiences of one of the canine race, and have to congratulate the authoress upon the tact with which she has transformed the very unpromising materials into a most readable and instructive book. It may be that she has carried her affection for her Scotch friend a little too far in the estimation of some; but the delicacy and literary ability with which she has accomplished her task renders it a very pleasing one to the reader. The immortality of animals is discussed in a concluding chapter, and the writer adduces much learning and argument to establish her position. The question is, indeed, a vexed one amongst Spiritualists, and has been asserted and denied by various writers and mediums. It appears that on a certain plane of spiritual existence, pet animals are a necessary complement to the peculiar state of the affections, and therefore form a part of the surrounding circumstances of the individual spirit. This, we are led to infer, occurs more in the infancy of the human spirit than in its higher states of development, and the animals are more phantoms of the imagination than spiritual realities. In fact, it would almost be absurd to suppose that the animal is a "spiritual reality" at all, but merely an embodiment of the love principle, in which certain spiritual attributes find expression.

We have seen mediums entranced who would not permit a cat or dog to be in the room with them, and many phases of spiritual manifestations find these animals utterly obnoxious to their presence. We remember once seeing Miss Wooderson entranced at Slaithwaite by looking into a crystal. She first described a death-bed scene very beautifully, then the first sphere of spiritual existence. In due course she passed up to the second sphere, and then to the third, of the beauties and purity of which she gave a glowing description. Enraptured with the highly spiritualised conditions of the scene, she very decidedly expressed herself in these words:—"There are no cats nor dogs here." The tone in which she said this implied the disgust which the presence of such animals would have excited in such a highly spiritual state. Indeed, many excellent men and women, who are known for their tenderness and benevolence, find a much more congenial exercise for their affections, even in this world, than cat or dog rearing; and we may presume their love natures will not suffer retrogression on their ascension to higher planes of existence. We may, therefore, look upon it as settled that animal life in the spiritual state is restricted to the love spheres in an initial state of development; but that the more unfolded and intellectually developed spiritualities find occupations more worthy of their time and regards than the "beasts that perish." If the enormous expenditure of time, affection, and money which is lavished on ugly curs were bestowed upon poor, starving, ignorant, wretched human beings, it would be much more creditable to the human emotions and intellect than the maudlin platitudes which are lavished upon perverted specimens of canine and feline life.

"C. H."—We have some hopes for you. It is good, so far, to see you determined to affix your name to your spiteful maunderings.

* "Lights and Shadows in a Canine Life, with Sketches of Travel. By Ugly's Mistress; Life Member of the Royal Society for the Prevention of Cruelty to Animals, in London; and of La Société Protectrice des Animaux, in Paris; Author of 'Wanderings of a Beauty,' 'Muriel, or Social Fetters,' &c." London: Simpkin, Marshall, and Co.

A SUCCESSFUL AMERICAN MEDIUM.—The *Boston Advertiser* contains the substance of a biography, by Mr. Theodore Tilton, of a most remarkable woman, named Mrs. Victoria Claffin Woodhull, of New York, who is described by the multifarious titles of "banker, broker, editor, author, and candidate for the Presidency of the United States." After stating that she was born in Homer, Ohio, in 1828, and was the seventh of ten children, that her mother was insane, her father brutal, and her childhood utterly wretched, and that in her fourteenth year, urged by her parents, she married Dr. Canning Woodhull, the biography continues as follows:—"For years she lived a wandering life, sometimes earning a little money, oftener in abject poverty, always neglected or abused by her husband. At last the spirits directed her to take rooms at the Bates House, Indianapolis, announce herself as a medium, and treat patients for the cure of disease. She did so, became at once the town's talk, wrought miracles, and grew rich. So she went from city to city, till her yearly income reached nearly 100,000 dollars. She supported all her relatives far and near, and yet had something to invest; and when her property, in 1869, amounted to 700,000 dollars, the spirits told her to discontinue her practice." In December, 1869, it is stated, Demosthenes, who has been one of her familiars, provided her with a memorial, which she addressed to Congress, and inspired a speech for her in the Capitol, when she "won the favour of General Butler, Judge Loughridge, and other statesmen." In 1870 she nominated herself for the Presidency, and she is now before the country as a candidate for that office.

A CORRESPONDENT of the *Surrey Comet*, who is at present carrying on a controversy with Mr. Champenowne, on Spiritualism, admits "that the immortality of the soul is a doctrine to be found neither in the Bible nor the Church creeds." Surely the facts of experience supplied by Spiritualism are much more reliable than sources so contradictory in their tendencies? But bigots, who delight in reproach and dogmatism, steadfastly oppose the dawning of any new light.

HULL.—Mr. Thelwall gives us hopeful intelligence of the development of mediumship at a private circle of which he is a member. We rejoice at the spread of this divine gift. If there were a good medium to every ten of the inhabitants, this country would soon be proof against the two forms of ignorance which consume its vitals—the superstition of the sects, and the idiocy of animalism.

ELDER EVANS, in a letter to Mr. Rhodes, of Kilburn, asks, "Why do you not appoint a committee to come and see Spiritualism in its home, a Shakers' community, and then let some of them remain, and a committee out of them go back with the report?" Elder Frederick also states that all the reforms practised in England find ready favour amongst the Shakers.

JOHN D. GILES, 19, Blair Street, Poplar, writes concerning his interest in Spiritualism. He has only attended one seance, at Mr. Cogman's, and would be glad to meet with some others who would enter with him into the investigation of Spiritualism.

MR. A. WHITBY, at Mr. Bond's, hosier, Bow Road, E., has formed a circle at 8 o'clock on Tuesday evenings. There is room at the table for two or three ladies and gentlemen desirous of engaging in the investigation.

CLEMENT PINE is thanked for copy of the *Bridgwater Mercury* containing his graphic description of the Davidson Fountain, Cincinnati. It is said to be one of the largest and most magnificent works of art in bronze in the world.

OUR AGENT at Stoke-on-Trent, Mr. Ousman, informs us that his wife has been developed as a trance-medium, and some very good discourses have been given through her.

CONCERNING SPIRITUALISM, by Gerald Massey, will be ready for delivery early in the week.

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Flouts double, swan and shadow!

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