



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

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[PRICE ONE PENNY.]

THE JEWELLED HAND.

A CHRISTMAS CAROL FOR 1871.

'Twas Christmas! and the blessed day
 Came in with hope and gladness;
 The merry children laugh and play
 Without one pang of sadness.

The holly boughs, with berries red,
 Were with the laurel blended;
 And in the centre, overhead,
 Was mistletoe suspended.

And round the board there sat with pride
 A family delighted,
 They had been scattered far and wide,
 But now they were united.

The father's heart was warm that day,
 Old age was quite forgotten;
 And in his eyes, 'neath locks of grey,
 An angel seemed begotten.

With faltering voice he blessed each child,
 While tears of love were showing
 That 'neath his wrinkled brow so mild
 Life's river was o'erflowing.

His race on earth was nearly run,
 His children knew its story,
 And as they kissed him one by one,
 They bathed in love's pure glory.

And then they sat and talked of one
 So pure and simple-hearted,
 A mother's holy work she'd done,
 And long ago departed.

The varied acts of childhood's days,
 Their mother's tender blessings,
 Her well-known sayings, loving ways,
 And all her dear caressings;

Her dying words, her peaceful end,
 When faith o'er sense had mounted,
 Her vacant chair, fresh stories lend,
 And all were then recounted.

With joy they played till evening came,
 And light and shade were blended;
 Nor did they know in God's dear name
 An angel had attended.

And round the cheerful fire that night
 They scarcely had been seated,
 When lo! a voice from realms of light
 Their mother's name repeated!

They whispered, "Did you hear that sound?
 'Tis surely sent to cheer us,"
 Half trembling, as they gazed around,
 "Perhaps she's standing near us."

Just then they saw a jewelled hand,
 Wet with the dews of morning;
 'Twas fair as Eve's in Eden's land,
 Fresh from her God's adorning.

Upon each finger was a stone
 Of rare and wondrous beauty,
 And words of light within them shone—
 The first bright word was "duty."

Two others beamed forth "faith" and "love,"
 And one gave "chaste affection,"
 And one, the choicest theme above,
 Held all in pure subjection.

For in the central gem there shone
 An infant's form all beaming;
 'Twas Christ's dear image in that stone,
 And "innocence" its meaning.

Pale was each face! and beat each heart
 Full quick at this revealing!
 Yet felt as though in every part
 An angel's sphere was stealing!

That instant, 'neath the mistletoe
 They saw an angel standing;
 Her robe was like the mountain snow,
 Her face with smiles expanding.

Like music dropping from God's throne,
 Her voice gave forth this story:
 "Children, your hands must bear each stone
 If you would share our glory!"

Her breath rose like a golden spray,
 And fell in fragrant showers,
 And as she seemed to fade away,
 Her footprints gleamed with flowers!

J. JONES.

12, Constitution Terrace, Luton Road, Chatham.

SPIRIT-PHOTOGRAPHY.

The admirable letter of Mrs. Hardinge-Britten in our last issue has caused us to ask whether it would not be possible to develop among our many English mediums, a spirit-photographer, who could give tests after the manner of Mr. Mumler. There is no doubt whatever that the discovery of a medium with such powers would help on the cause most amazingly. We do not see that there need be any great difficulty if a few of our readers will put themselves seriously to work. Inductive philosophy teaches that what has once been accomplished can, under similar conditions, again be done. Unfortunately, Mrs. Hardinge-Britten has not given us any details of Mr. Mumler's peculiar mediumship, beyond the one fact that spirit-photos are produced in his presence and by his manipulation. Hence, therefore, we are compelled to speculate as to what is required in a spirit-photographic artist. All that would be required would be an acquaintance with the art up to the point where the picture is taken. The process of development—an operation requiring great care and some practice—might be carried out and the portrait completed by some one more deeply versed in the mysteries of the "dark room" than the medium. All that would be necessary to commence the experiment would be for some photographic reader of our journal (who believes in the phenomena of Spiritualism, and has sufficient patience to steadily persevere for a time) to ask some clairvoyant medium to co-operate with him. The medium ought to polish the glass for the negative, pour on the collodion, place the plate on the dipper, then lower it into the nitrate bath, focus the picture, lift the silvered plate into the holder, and take the likeness. The after-processes of development, fixing, and printing could be done, we imagine, by the photographer, who ought not, we fancy, to enter the dark room until the medium is about to take the plate from the camera. We just throw out these ideas as suggestions, which can be acted on wholly or in part by any of our friends who are acquainted with a medium, and who have also a knowledge of photography, and own the necessary apparatus for taking pictures. If any of them should be at all fortunate in their efforts, we shall be glad to hear from them. Whoever can, in this country, successfully imitate Mr. Mumler, will confer an inestimable boon on Spiritualists generally, and will likewise soon be in a position to recompense himself for his trouble.

A SEANCE IN A FASHIONABLE NEW YORK CHURCH.

The *New York Herald* reports what it gravely calls "one of the most extraordinary and interesting manifestations of psychic force which has ever appeared to the credulity of intelligent men and women," and gives the following relation as the "faithful and serious statement of an eye-witness, who intends simply to tell the truth":—

"Sunday after Sunday last summer, a table standing immediately under the little desk from which is weekly announced the Gospel according to Beecher, in New York, showed unequivocal symptoms of being thrilled by the fervid oratory of the 'Young Men's Apostle.' As everyone knows who has attended Plymouth Church, the preacher and the audience usually settle down to serious business at about the middle of the 'pre-sermon' prayer. It is Mr. Beecher's custom at this point of the service to 'let himself out' with that grand earnestness which is the chief secret of his success as an orator, and after a few

sentences of passionate rhetoric, the congregation willingly abandon themselves to his magic spell. At times, indeed, the audience seem enchanted; they sit motionless as the men in that Eastern tale who had been turned into stone by the wand of a wicked magician. It was at this juncture that the disembodied spirits who, viewless to the gross vision of mortals, delight to haunt the precincts of the temple, were wont to betray symptoms of agitation. And they 'manifested' their excitement after the customary fashion of modern ghosts by an attack upon a table—that 'middle reporters' table' which is one of the most conspicuous objects in the church. The table began to move to and fro, slowly at first, and then faster, with a weird, tremulous, sliding motion that stirred the souls of those who looked on with solemn awe. As 'Amen' closed the invocation to the Deity for wisdom to know the right, and strength to hold fast to it, the dumb furniture, which thus betrayed the sympathetic energy of the dead with these grand aspirations of the living, tipped up and down—so violently, indeed, as to throw the pencils of the scribes upon the floor. Through the sermon the manifestations were even more marked. Those things, wonderful as they are, occurred not once or twice, but many times. They were only stayed by the dispersal of this set of reporters to other tables. Yielding to a mistaken fear of Mrs. Grundy, a vigorous effort has been made to hush up these interesting and instructive illustrations of an unexplored force of nature. We are assured by eye-witnesses that there was no possible concert among the reporters to move the table, and that its gambols continued in a more demonstrative form than before after every human being near by had drawn back their chairs several feet from it. These movements, also, which at times assumed almost a satatory earnestness, curiously corresponded with the outflow of the currents of Beecher theology. Whenever the preacher made an effective peroration, he thrilled the table as well as his hearers, while in seasons of merely ordinary interest the table had scarcely a perceptible motion.

"It came to the knowledge recently of the *Herald* that the 'spirits' had been playing their fantastic tricks before a crowded congregation at Plymouth Church, and animated by no other motive than a desire to get at the real facts of the phenomena, a *Herald* reporter was requested to interview one of the privileged members of the ghostly circle on the unrecorded and remarkable behaviour of a table in Plymouth Church, that, until it was lately surrounded by male and female members of the Press, has behaved itself with a propriety that was in character with its location. 'Come now, what have you seen?' asked the unbelieving, matter-of-fact *Herald* reporter of the impressionable and susceptible spiritualistic spectator. 'Seen? I have seen enough to make Spiritualists of every man and woman in the city of New York if I could make them believe that my story was true and that I was sane.' 'And do you believe that spirits communicate with persons on the earth?' 'I believe it most emphatically. I have had a friendly hand put confidentially into mine when it was impossible that it could be a human hand. I will only tell you what I have seen at Plymouth Church, and you may make what you can of it.'

"You know there are three reporters' tables standing against Mr. Beecher's platform. The middle table, directly in a line with Mr. Beecher, is an innocent-looking affair on pine stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and, as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long pre-sermon prayer. As he uttered the words—"Let the whole earth learn the power of love such as brought Christ to earth to die for men"—the table moved slowly and deliberately towards one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. Their eyes said plainly, "What shall we do if this table keeps moving?" But keep moving it did, back and forth, with a slow, monotonous slide, till the prayer was finished, and then it gave three emphatic tips by way of "Amen." "Undoubtedly, somebody upstairs endorses Beecher," said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares and troubles, but each stanza closed with this line—

"As my day my strength shall be."

When that line was sung the table tipped so that the pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start and a look of horror that to a looker-on was irresistibly comic. They controlled themselves, however, and took their paper upon hymn books in their laps and began to write. Menning to do their best, they all moved back so that not the hem of a garment touched the table. Mr. Beecher preached one of his most radical sermons that day. The table seemed alive. At the very points where a radical reformer would have wished to applaud, the table would push with great force one of the reporters, and travel to the opposite one, as if to say, "That's so; that's the truth." That the table was not touched by even the reporters' raiment during the sermon I would take my oath before any Court in the country." The thing has attracted so much attention that the reporters have decided to leave the table, and sit separately in the audience."

J. J. MORSE IN BIRMINGHAM.

The visit of Mr. Morse to Birmingham was a complete success. On Sunday evening, December 10th, in the Lecture Room, 31, Paradise Street, "Tien-Sien-Tio" gave a very fine oration on the subject of "Spiritualism." Although the admittance was announced by tickets only to be obtained previously, the room by the time appointed was completely filled. The control of Tien-Sien-Tio was easily effected, and a splendid oration the result. The *Birmingham Daily Post* on the Tuesday following reported the meeting, the account occupying a column and a half. The report, taken as a whole, was fair, and credited the audience with being "well-conducted persons." The following is from the aforementioned paper, and will serve for a report, showing also how

the Birmingham Press treated the subject. Speaking of Mr. Morse in the attitude of medium, we read:—

"He rose with closed eyes, placed the chair in front of him, raised both arms above his head, and offered a prayer to God. Then, using the chair as a support for his hands, he poured forth for about three quarters of an hour, volubly, and as if by rote, an elaborately constructed and rather flowery speech in advocacy of Spiritualism. He appealed to the operations of nature in support of his theory that in nature everything progressed, and from this he argued that death was but a mark of progress, that the spirit lived, and went on from progress to progress. He vigorously attacked the doctrine of eternal punishment, and with equal vigour assailed the doctrine of the cancelling of sin on tinker's account of repentance and faith. That doctrine he termed 'theological tinkering,' and contended that every spirit on the death of the body entered into a state corresponding to the goodness or badness of the life upon earth. 'Question,' he said, 'every spirit that returns, as to its state; ask it why it occupies that position, and you will always receive the one statement, that it is there by virtue of its deeds done in the body; that even as it has sown good, so has it reaped peace, harmony, and joy; even as it has sown evil, so has it reaped misery, discord, and darkness.' Everything done, said the medium, whether good or bad, went on extending its influence in wider and wider circles of action, and the full fruition of the earthly deeds was received by the spirit, after death, as a condition of reward or punishment. Spirits that did well on earth were happy at once, and went on to brighter and happier destinies; spirits that did evil were wretched at once, and suffered, but often knew not why they suffered, their conscience was so deadened by evil-doing; but at length, realising the connection between doing wrong and suffering, they repented of wrong and desired to do right, and then they had peace, and light entered their consciousness, and they went on from stage to stage of blessedness. The same spirits had been questioned from year to year, and it was found there was a decided improvement in the temper and tendency of their minds, and that they had become more noble and happy and harmonious. This is a short summary of a view which was very liberally expounded by the medium. He contended that it was a more moral system than the theological systems that were taught, and asked, who would not be afraid to injure his fellow, or to do what he knew to be wrong—who would not cultivate right-doing and the spirit of love and charity—when he was convinced that every evil act would go on growing until at the last it overwhelmed him? The medium also dwelt much on the remembrance which spirits had of their beloved friends whom they had left behind them, and on the comfort it was to the survivors to receive messages from their lost friends."

"The first question put was, whether the condition of a wicked person after death was one of more severity than before death. The answer was that grief, misery, and sometimes despair, rendered spiritual existence far more unbearable than ever mortal life was or could be.

"The next question put was, whether individuals that were wicked in this sphere had any direct control over the conditions that made them wicked creatures. The answer was, that a man was at liberty to injure himself or not, and so he was at liberty to do wrong to others or not to do it. The persistent contemplation of a wrong conception or action was an intellectual operation, for which the spirit was responsible, for it could do so if it would, or otherwise. There were certain conditions tending to produce vice in the community, but as the causes could be removed by an action participated in by the community, the community was responsible for their existence and for the consequences that flowed from them.

"Question: 'Is it possible for these individuals to develop themselves in the spirit-sphere, so as to become happy?'—Answer: 'Such was the tendency of our remarks.'

"The next question was cast in a theological mould, and, consequently, caused some amusement. It was, 'Has the spirit before us come from heaven or the place of torment?' The medium seemed hurt, and referred to the address, as showing no evidence of being the production of a tormented spirit.

"The next question was historical: 'Did the spirit live bodily before our Saviour's time or afterwards?'—Answer: 'We lived after the personage referred to.'

"Mr. Harper stated that the questioning must come to a close, and the medium opened his eyes and sat down. Mr. Harper then said he had known Mr. Morse some few years, and he knew that his education had not reached the average of that of an ordinarily educated mechanic; there was not the slightest preparation on his part; he had no notion when he came to the room what was going to be said, nor did he know, after the trance was over, what he had said. It was due to Mr. Morse's character to say this.

"A gentleman in the audience wished to ask a few questions, and Mr. Harper undertook to answer them himself, in the way of discussion. The objections were made that nothing new had been advanced, and that much of it was to be found in the writings of Swedenborg; and that the theory of punishment was only the Roman Catholic doctrine of purgatory. Mr. Harper replied that the fact that Swedenborg had set forth some of the views which had been advanced was an additional testimony to their truth, for he knew of no greater soul and higher class organisation than Swedenborg, or a man more gifted as a spirit-seer. For twenty-six years he was 'intromitted' into that which happened in the spirit-life, retaining at the same time his physical consciousness. They therefore claimed Swedenborg as an out-and-out Spiritualist, and one of the best exponents of Spiritualism. As to purgatory, when Catholicism invented the doctrine, it invented also the practice of buying salvation from the roasting business by paying coins into the coffers of the Church; and there never was a more successful speculation. (Laughter and cheers.) In Spiritualism it was very different. Though there was progress in the spirit-state, it could not be bought, but must be worked out with the actual exertions of the individual who was to progress. Mr. Harper, to illustrate how comforting Spiritualism was to those who had lost dear friends, said that before he believed in Spiritualism he was anxious for years about his father's state, but that when he became a Spiritualist his fears were soon set at rest, for his father wrote on paper with a pencil words which he could identify as his father's handwriting—"Give your heart to the Lord, so that you may

DECEMBER 23, 1871.

have a home in heaven. Yours is but for a day.—Yours, in peace, Richard Harper.

To the question, 'What guarantee have we that we have been listening to the spirit whose name is on the paper?' Mr. Harper said, 'You cannot have any guarantee that would be sufficient to you.'

The last question was, 'Would the medium inform the audience how he made the arrangement that the spirit of the ancient Chinese philosopher should be here at half-past six o'clock?' The medium replied in a voice somewhat diffused by two or three spirits, and that the address, that he was controlled by a time to see if there was a counter-impulse; if not, he assumed that the impulse came from the controlling spirit. These impulses were usually fulfilled; whether the impulse had been fulfilled that night he would have the audience to judge.

On the Monday following a seance was held in the same room, Mr. Morse being the medium. The first control was by Tien-Sien-Tse, who answered a number of questions in a clear, logical, and satisfactory manner, and also delivered a very beautiful address on the 'Spheres.' The 'Strolling Player' next introduced himself, and amused the company for the remainder of the evening with his combination of wit, morality, and philosophy. A selection from Shakespeare was promised for the tea meeting held on Wednesday, December 13th. The promise was fulfilled on that occasion, when 'Marc Antony's oration over the dead body of Caesar' was very effectively rendered, with a number of very amusing remarks. The success attending the tea party and soirée was not so great as that of the other meetings. Owing to the short notice given, there were not so many present as expected. On the part of our spirit-friends nothing more could have been done. Besides the attendance of the 'Strolling Player,' Tien-Sien-Tse also controlled Mr. Morse, and gave a very apt and accurate address, admirably suited to the social occasion. Our best friends did their part too. Songs were sung, accompanied by the piano, recitations were given, and short speeches made. The whole proceedings passed off harmoniously, and a joyous evening was spent by all. The Birmingham Spiritualists will ever remember the visit of Mr. Morse to Birmingham as one characterised by thorough success.

H. W. JONES, Hon. Sec.

FURTHER CORROBORATION OF CLAIRVOYANCE.

To the Editor of the Medium and Daybreak.

Sir,—In the MEDIUM for October 27th is an account of a seance at the Progressive Library, at which Miss Lottie Fowler described a young man of the name of Henry Nye as having been drowned, in August last, from a boat at Chatham. She likewise said he was of a smooth countenance, with large blue eyes and fair hair, and that his father and mother were still living and engaged in business; also that his father used to warn him against the water, and that somebody was sick at home.

Persons who were well acquainted with this young man have assured me that the description as given by Miss Fowler is perfectly correct. The only apparent discrepancy is that the young man was brought up and resided with his aunt and uncle, and often called them father and mother. It appears his uncle had often warned him against the water; but the most remarkable thing is that about the same time as Miss Fowler received the communication his aunt was suddenly taken ill, and I believe she has continued so for some time. The description of this youth, as given in the MEDIUM, has greatly interested those who knew him, the particulars being so striking as to appear to them very extraordinary.—I am, Sir, yours sincerely, J. JONES.

12, Constitution Terrace, Luton Road, Chatham.
December 17th, 1871.

MR. ROBSON AT MRS. MAKDOUGALL GREGORY'S.

On Monday evening, a few private friends of Mrs. Gregory, including Miss Spencer, Miss Fitzroy, and Mr. Peele, assembled at 21, Green Street, Grosvenor Square, to witness the rather peculiar phase of mediumship attaching to Mr. Robson. The medium the time the company were assembling expressed an intense desire that Miss Katherine Poyntz should join the party, and accordingly a gentleman at once proceeded to her residence, and in a few minutes she entered the room. Scarcely had she done so, when the medium addressed her, and requested that she would kindly sing one of his compositions, her rendering of which on a recent occasion had greatly pleased him. Of the fact of her having so rendered it, we have reason to believe Mr. Robson in his ordinary condition was quite ignorant. Passing from under the control of the great musician, he appeared as an eminent Oriental linguist of the last century, Sir William Jones, and in this character entered into an amicable controversy on some points of theology with the Rev. Mr. Holt. He then impersonated Charlotte Brontë, and addressed some words of encouragement and greeting to Mr. and Mrs. Jackson on their literary labours, concluding with thanks, as from his own mother, to our kind hostess for her invitation on the present occasion. We, of course, must leave our readers to form their own judgment on this subject. We can only say that the manifestations were very superior in language and thought to anything that could be expected from Mr. Robson in his ordinary condition.

MISS KATE FOX AT MRS. MAKDOUGALL GREGORY'S.

On Friday last, Miss Kate Fox was again the guest of Mrs. Gregory, who kindly invited a small circle of her friends to witness the remarkable powers of this lady. Shortly after the assembling of the company we commenced the seance, which, however, in consequence of the presence of new elements (that is, fresh persons in the circle) was of comparatively short duration, and productive of less striking results than on some previous occasions. The phenomena consisted principally of individual experiences obtained by successive members of the circle accompanying Miss Fox and her friend, Miss O——, to the door of the drawing room, while the rest of the company remained seated at the

table. In this way Mrs. Gregory and Mr. Guery were touched while the hands of the medium and her friend were held, so that it was Sir William Fairfax and Mr. Peele, accompanied again by our kind hostess, were selected by raps and the alphabet to undergo those phenomena, some facts worthy of observation, psychologically, and great mediumistic power of Miss Fox, this is largely nullified by the counteracting influence of one or two individuals not in harmonic relation with the medium and the circle. This has been so often observed, that we feel assured the composition of the circle is a matter of much greater importance than it is commonly supposed. The other is, that music seems to exert a controlling influence over the phenomena, as it was while Miss Katherine Poyntz was singing 'My Mother,' that a gentleman was touched by what, through the alphabet, was declared to be the hand of his deceased parent. Let it be distinctly understood that we give these minute and apparently insignificant facts as a contribution to the psychology of Spiritualism, and as a means more especially of estimating the reaction of the circle on the phenomena—a branch of the subject hitherto altogether under-estimated, and, we may say, largely neglected.

A SEANCE AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I should like to send you a long account of a most interesting seance which took place at my house last evening, but having many engagements, can only give you the heads—clearly showing how important it is that harmonious feeling should exist where circles are formed. At 7.30 p.m., a gentleman and two ladies arrived. I am sorry I am not allowed to mention their names; but they came expressly from the provinces to be present at my private seances. The two mediums, Messrs. Williams and Horne, and myself formed the party. While sitting in the drawing room a great development took place, one of the ladies being under strong magnetic influence. At 8.30 we entered the seance room, taking our seats at a round table—Mr. Horne on my right hand, one of the ladies on my left; Mr. Williams next, then a lady, and next the gentleman. We had not sat long before John King came and held a long conversation with us, addressing each individually, giving an excellent test; but being of a personal kind, I cannot repeat it.

A proposition was then made that the boys should go into the cabinet; but as they dislike this cage, as they call it, strong opposition was made. At last, however, they acceded, and several spirits came. One—the spirit who came on a former occasion, and who promised me never to come again unless he became more holy—answered, in reply to my question whether he were so: 'Holy! I should think I am; I have been on my knees all day, and should like you to see the holy state of my garments.' He then commenced punning and asking enigmas, but nothing boisterous or disagreeable. At intervals he became serious again, telling circumstances that came home to each one. On being asked how he knew these things, he replied, 'John King tells me; I don't know of myself, but I shall know.' The boys then asked to be let out of their cage, and we again formed the circle, when the harmonium began playing. Spirit-hands were touching us and John King talking to us, until we were desired to leave the room for refreshments. Afterwards, while at supper, one of the boys reminded me that I had forgotten to ask the spirits to take wine with me; but I felt no impression to do this, but soon after I was impressed to have a glass of wine poured out, and a piece of bread put on a plate. We then adjourned to the seance room, and breaking the bread into several pieces by impression, I gave the plate to the lady, who put her clasped hands over it, and I took the wine, requesting the lights to be put out.

Immediately a piece of bread was put into each person's mouth, excepting my piece, which they placed in my hands; they also took the wine from me, putting it to the lips of all, and then returning it to me. Here we should have stopped; but, not satisfied, the boys again went into the cupboard, when a violent spirit took possession of it, and bent the iron bar I had had fixed to it nearly double. We now released them, and engaged in the Lord's Prayer, the spirits joining, and telling us they were not gods, but men and women like ourselves, and ever to remember this. I am now more than convinced that all does not depend on the mediums, but principally on the surroundings; for last evening we had none of that noise and violence which has frequently attended previous seances.—Yours very truly,

S. B. CATHERINE BERRY.

[In respect to surroundings, we have repeatedly observed that violent manifestations follow the drinking of intoxicating liquors at the spirit-circle. For some time we have had important considerations on this subject in hand, for which we hope soon to find space.—Ed. M.]

A NATURAL MEDIUM.

The following is an extract from a letter:—'A young man who had been sitting with us in the seance for about four times brought a friend with him last Sunday evening. The young man had never been in a circle before, and had only read one or two of the MEDIUMS lately lent by his friend; but no sooner had he sat down at the table than it made boisterous movements, so much so that we took our hands off and left it to him to prove to him the power. The table rose and knocked him away. After reseating ourselves he became instantly entranced. He then told me that he had been a somnambulist all his life, getting up in the night and playing the piano and harmonium, although not knowing anything about music. We put an accordion upon the table, and after magnetising it he played a most beautiful plaintive air, and then sang the words of 'Rock me to sleep, mother.' The accordion was then put aside, the table commenced moving again, and in a few moments the young man described scenes in America. I think he is likely to become a most remarkable medium, as he writes, sings, plays musical instruments, and is clairvoyant.'

Mr. J. PIER is cordially thanked for his towards extending the circulation of the MEDIUM.

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

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SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, DECEMBER 22, Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.
- LYVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
- SATURDAY, DECEMBER 23, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 3s. 6d.
- Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.
- SUNDAY, DECEMBER 24, Mr. Cogswell's Seance, 22, New Road, E., at 7. Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance.
- 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.
- SOVERBY 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.
- BRISTOL, 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. COMES, at George Holdridge's, at 6 p.m.
- HAGS' 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.
- GANTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
- MORLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, at 6.30.
- HALIFAX, at the Stanbury, 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 25, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
- KEIGHLEY, Tea Meeting at 4 o'clock, at the Lyceum; tickets, 8d. each, admitting also to an Entertainment at 7.30.
- NEW BELLON, at Mr. Swain's, at 8 o'clock.
- TUESDAY, DECEMBER 26, Seance at 24, Lower Stamford Street, Blackfriars, at 7.
- KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- GANTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
- SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
- WEDNESDAY, DECEMBER 27, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- BOWLING, Spiritualists' Meeting Room, 8 p.m.
- HAGS' LANE END, J. Crane, Trance-Medium. 7.30 p.m.
- MORLEY, Mr. G. Butterfield's, New Scarborough, at 7.30.
- NOTTINGHAM, Long Row. Lectures by Trance-Mediums on Laws of Healing, &c. 8.15.
- THURSDAY, DECEMBER 28, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.
- Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, 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.
- BOWLING, Hall Lane, 7.30 p.m.
- GANTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 22, 1871.

THE FUTURE PRICE OF THE MEDIUM.

The Editor of the MEDIUM to his Friends and Readers.

The general tenour of the mass of correspondence which has reached this office during the last month respecting the position and prospects of the MEDIUM has been peculiarly gratifying to all concerned in the management and prosperity of this paper. Firstly, there has been at the bottom a manifest sympathy with him who bears the responsibility of publisher and has imposed upon him the ever-accumulating weight of arrears arising from the deficiency incurred weekly. The next consideration has been the deep interest apparent in the paper itself, and a clear appreciation of its value and merits. The proposition conveyed by Mr. Brown's letter, and re-echoed in many other communications, is satisfactory

evidence on this point, and calls forth the deepest gratitude on our part. We have also to acknowledge the delicacy with which our many shortcomings and failings have been overlooked, or so lightly touched upon as to be scarcely noticeable. For all these generous acts we feel repaid for many weary brain-pangs and aching arms in the execution of the labours imposed upon us during the last two years.

But in connection with these noble sentiments there is associated a misconception which may itself be the result of the good wishes entertained by our friends. We refer to the desire expressed that a paper like the MEDIUM should prove successful as a commercial enterprise. The whole history of such efforts is evidence to the contrary; not only in connection with publications, but in other departments of action, the world has never tolerated Spiritualist teachers, far less supported them. A few centuries ago the tribulation, death, and ignominy would have been the wages of the Spiritual reformer. Now, in more enlightened days, the cross is not so heavy; the penalty is less severe, and the apostle is simply recompensed with a life of abnegation, debt, and "hard time" generally. Such are our wages, and such are the terms of agreement which our innermost being accepted when we in spirit undertook the promulgation of Spiritual principles ten years ago. At that time we called upon Mr. Wilkinson to ask permission to advertise on the wrapper of the *Spiritual Magazine*. He asked, "Is your object to make money?" Our bashful answer indicated that it would be necessary for us to fulfil our business engagements, but our prime object was to promote a popular knowledge of Spiritualism. Yes, we can answer for it in the sight of God that when we were impelled by influences entirely beyond our control to forsake a promising career and take up Spiritualism, our sole attraction in so doing was dreams of human enlightenment and happiness; self-recompense, honour, or aggrandisement of any kind never entered into our calculations; and we pause here to return thanks to the Power, whatever it was and is, that led us on for the gradual fulfilment of every hope which inspired our soul—hopes at that time deemed so extravagant that we dared not divulge them even to our nearest friend, but which have from year to year come into fruition, and our faith looks for an accelerating continuance in the future.

In starting the MEDIUM the same considerations influenced our action. At that time we were already overwhelmed with responsibilities and hard work, and though urged by our friends in the higher life to attempt a new duty and incur an additional expense, it was only ten days before the issue of the first number that we gave in a reluctant adhesion to the scheme. This tardy acceptance of the new labour arose from a conscientious aversion to commit a wrong against those who might incur expense on our behalf; but there was no help for it. The MEDIUM had to come out; it did come out, and some of the results are indicated in the gracious letters some of which have been given in these columns during the last three weeks.

That the MEDIUM would pay financially we could hardly anticipate. It is a Spiritual speculation entirely, and we are inclined to hope that it has paid in that respect. It would not, perhaps, be seemly for us to sum up the results of our own labours, but it is no secret to many that since the advent of the MEDIUM, Spiritualism has assumed a new phase in this country. A regular system of organisation has since begun to operate, and a diffusion of the doctrinal and scientific teachings has been attempted which was not possible at any former period of the movement.

In respect to its financial position, the MEDIUM does not by any means stand alone. Not one of the periodicals devoted to Spiritualism pays. The *Spiritual Magazine*, so long and favourably known, and sustained by such eminent contributors and supporters, did not pay—does not pay. *Human Nature*, a monthly, now five years in existence, and replete with the most advanced ideas of the age, and enjoying a "world-wide" circulation, does not pay. We hear of losses attendant on the publication of other serials, and altogether, commercially, the publication of Spiritual papers is a cheerless prospect. This is evident from the fact that there is no competition—no attempt on the part of others to share the spoil by establishing a rival paper. Whenever the manufacture of Spiritual papers presents a return for capital invested, then they will be quite plentiful, and as truculent and time-serving as enterprises for the love of money usually are. The MEDIUM exists on quite another basis, and hence can afford to be honest and outspoken.

This being the case, our position assumes a new aspect. The effort to be attained is not the making of money, but the diffusion of unpopular and eternal truths. Hence, in regard to money, our work is not to make it, but to spend it; and money we must have, and have had—not to pocket, not to get rich upon, but to pay printers and others who devote their time and machinery to the furtherance of our ends.

We have been asked to make a statement of the expense attending the publication of the MEDIUM. This has been referred to before, and it may be touched upon again in response to the solicitation of our friends. Since the MEDIUM was started, it must have cost over £200 more than the sales have realised, or, with the exception of a few donations, the whole amount received during the same time on behalf of the Progressive Library. This does not include the labour of editing the paper, which occupies considerable time. When these matters are taken into consideration, only half of the investigation of trouble and expense has been accomplished. The existence of such a paper as the MEDIUM involves the receipt and answering of a number of letters equiva-

lent to the editorial work, and even more. Then follows the bestowal of tracts and works on inquirers, and the rent of an establishment and the support of a staff of attendants to receive and converse with all who choose to call. In fact, the MEDIUM is a part and portion of the Spiritual Institution, and they mutually aid and assist each other. By means of the MEDIUM the Spiritual Institution assumes a national importance, and permeates the whole country. This has been notably accomplished in the case of Mrs. Hardinge's orations, by reporting which in the MEDIUM, all parts of the country were influenced in the most favourable manner. The reporting of these orations involved an expense of about £30 in addition to what has been already named, and who can say that it was not money well spent?

We hope our friends will excuse us for talking so much about ourselves. What we want to show is that the existence and usefulness of the MEDIUM depends upon the integrity of the Spiritual Institution, which has been so markedly useful in the work of Spiritualism in this country. We may simply refer to the work of the last year, in which the Spiritual Institution placed Mrs. Hardinge not only before the public in London but also in the provinces, and at other times supplied lecturers to all places where it was possible to get up a meeting.

The watchword, then, is, Support the Spiritual Institution, and you support the MEDIUM: sustain the MEDIUM, and you uphold the Spiritual Institution. The sole object of these combined agencies is to do as much work for Spiritualism as possible at the least imaginable expense. The primary object is not to make things pay, for that is out of the question, but to disseminate Spiritualism as widely as possible, and with as little expense as may be necessary.

In view of this object we may now discuss the propriety of making the MEDIUM twopenny weekly. Would such a step promote the more extended diffusion of our paper, or would it have a contrary effect? If the latter be the case, the paper should by no means be increased in price. Spiritualism must be taught at whatever expense, and if our good kind friends who have sustained us so far do what they can for the future, we do not fear the result. A number of methods are at their option for aiding us in our work.

Firstly, They may take more copies than they require for their own use, and circulate them amongst their friends and neighbours.

Secondly, They may send us the names of inquirers and likely persons, to whom we will send the paper free for thirteen weeks on receiving 6d. for postage.

Thirdly, Our friends in country towns may obtain copies through their booksellers, and induce them to show the papers in their shops. We shall be glad of the names of likely booksellers in the various towns who would act as agents.

Fourthly, Where no such bookseller can be obtained, some one may act as agent, and induce all Spiritualists to take a copy weekly.

Fifthly, It is of great importance that a copy should be posted to each Reading-room in the kingdom.

OUR PROGRAMME

is as follows:—The first issue of the MEDIUM in 1872 will be decorated with a new artistic heading, now in course of preparation by Mr. Bliffeld. It will be printed on fine toned paper, and be made one of the neatest weeklies issuing from the London press. Occasional supplements will be given, to relieve the present press of matter, and to allow for literary notices. The same general effort will be made to make the MEDIUM a reflex of the Spiritualism of the week in which it is issued. As to the reports of Mr. Morse's seances, we are glad to know that in the past they have been so highly appreciated. This shows that they have been judiciously reported. If we had occupied more space with that department, it is a question if the satisfaction would have been so great.

As to enlarging the MEDIUM and increasing the price, we have no thought of it: such a course would entail more work, increased responsibility, and very much reduce the circulation of the paper. The MEDIUM must be ONE PENNY WEEKLY; and if all our friends will do what they can, we shall not suffer by our share of the duty, but be enabled to carry to further lengths the steady course of improvement which has hitherto characterised the career of the MEDIUM.

MISS LOTTIE FOWLER'S SEANCES.

We are desired to intimate that Miss Fowler will not sit at 15, Southampton Row, on Tuesday evening first; but on Tuesday, January 2nd, 1872, she intends resuming her seances there. During the holidays visitors from the country, and others, may find her at her rooms, 24, Keppel Street, Russell Square, after twelve o'clock in the day, except on Christmas Day. The terms may be learnt on referring to the advertisement on the last page.

Many will be glad to know that, when other engagements permit, Miss Fowler visits families in the evening, and gives tests all round. As it is necessary for her to make such arrangements in advance, those who desire a visit from her should apply in good time.

NOTICE.—The Progressive Library and Spiritual Institution, 15, Southampton Row, will be entirely closed on Monday and Tuesday, and our friends will oblige by deferring their calls and instructions till later in the week.

SUNDAY EVENING AT THE CAVENDISH ROOMS.

Several gentlemen have volunteered their services at these very interesting meetings; but on Sunday first Mr. Morse will again occupy the platform, controlled by his spirit-friends. We can most earnestly recommend our readers who may be visiting London at this season, to spend an evening with Mr. Morse and his spirit-friends.

MESSRS. HERNE AND WILLIAMS'S SEANCES.

The above gentlemen will give their seance as usual on Thursday, 28th inst., at the Progressive Library, and on Saturday, 30th, at their residence, after which time they will not hold sittings in London until further notice, as they are about to fulfil engagements in the provinces.

SEANCES NEXT WEEK AT THE SPIRITUAL INSTITUTION.

There will be no seances at 15, Southampton Row, on Monday, Tuesday, or Wednesday evenings. Messrs. Horne and Williams will have their usual meeting on Thursday evening, the last at present, and Mr. Morse on Friday evening.

SOME ACCOUNT OF J. Burns's late visit to Yorkshire is deferred till next week.

MR. BROWN AND FRIEND, of Crook, Durham, beg to express their thanks to Mr. Scott, of Belfast, for his kindness in sending them books and pamphlets gratuitously.

THE LECTURE on the Dialectical Society's Report, lately delivered by J. Burns, at Kingston-on-Thames, is very fully reported in the *Surrey Comet*, and makes a most valuable article. Our friends should secure the delivery of such a lecture in other places, as the subject commands the attention of the Press as well as the public, and thus introduces the facts to large districts.

ON A POST CARD we have received the following requisition:—"Will any spiritual philosopher, any woman or man, be kind enough to write a concise article upon the absolute essentials of religion, or the spiritual and material relation of God to mankind, man's duties and blessings arising therefrom, his present and eternal destiny, entirely ignoring all forms and theories of religion that ever existed, and send it to the Editor of the MEDIUM AND DAYBREAK?"

A VERY PRACTICAL OBSERVATION.—Mr. J. Lingford writes:—"I send a MEDIUM to the Free Library every week. I generally find it well sealed by the week's end." Will our friends all over the country imitate this excellent example?

"THE GREAT TROUBLE I have found with people, both in this country and America, is, that they are afraid that Spiritualism would destroy the idols which they have set up to worship in their imagination, and that the wisdom of spirits would conflict with their worldly wisdom (and no doubt it would and will revolutionise social life); and hence they, after seeing the manifestations, refuse to have anything more to do with it. There are probably ten of these to one who comes out avowedly."—R. B. HANNAY.

IS A REVEREND GENTLEMAN IN LIVERPOOL A SPIRITUALIST?

To the Editor of the Medium and Daybreak.

SIR,—I am not astonished to find two references to a reverend gentleman in Liverpool in the last issue of your paper. This would not be an incident worthy of remark were it not for the blindness of the public in supposing that the industry of that gentleman originates in his desire to damage the cause of Spiritualism. Nothing, to my mind and the minds of many of my friends, can be clearer than that the whole of his proceedings are, in the most admirable way, calculated to call attention to the subject, and recommend it to that class of people with whom it is likely to be most popular. What was his first step? It was to deliver and then publish a sermon, placing Spiritualism in an unfavourable light; but, at the same time, giving the essence of some of its noblest teachings, and a very fair presentation of its leading principles. The fact is that hundreds, may thousands have thus been indoctrinated with Spiritualistic ideas, and are rapidly discovering the real facts for themselves, through the kind advertisement of our reverend friend. Not content with this, the reverend gentleman continues to urge upon the public mind the notorious fact that Spiritualism is making rapid strides, and is likely to overcome the very God's truth itself. Surely there cannot be a stronger testimony to the inviolable potency of Spiritualism. This gentleman's affected antagonism to the cause is, therefore, a very transparent mask indeed. And to myself, and many others in this town well acquainted with the deeper attractions of our reverend friend's mind, it is clear that he is at heart as much a Spiritualist as any of your readers. He is a man by nature formed of the right materials for making a thorough going Spiritualist. He is naturally inclined to promote human happiness, social brotherhood, and the claims of truth; and surely nowhere can he find deeper incentives to action in these directions than in the cause of Spiritualism. I do not append my name to this communication, as I do not wish personalities to arise in connection with these considerations; but I simply give you the benefit of surmises which are rife amongst the members of the rev. gentleman's congregation, who ought to know what they are talking about. Our pastor, I am happy to say, does not stand alone in his interest in Spiritualism. The more thoughtful and studious portion of his flock are being plentifully baptised with the new light, and in a few months it would not surprise many to see Spiritualism the prevailing gospel in that place of worship. Earnestly wishing that there were many other such pastors and flocks in our land, I am, yours truly,

December 11th, 1871.

PRESBYTER.

[We believe our correspondent to be mistaken; but he ought to know best.—ED. M.]

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, France-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.]

The medium having been controlled, Tien-Sion-Tie proceeded to reply to the questions put to him.

Q. A correspondent wishes to know if you can give a view of man's relations to God, and of human duty in other respects, without basing it upon previous theological systems?—A. We can only give those thoughts that are familiar to ourselves. We think our experiences warrant us in believing that there exists a central, supreme, and controlling power, and that this power is the divine and self-sufficient Cause. But though we believe, we cannot fathom it. We furthermore believe that this divine Cause eliminates its peculiar essentiality through the immensity of existence, and nature obtains a certain inherent principle, which gradually materialises itself until we have a physical universe. The divine, creative Cause is everywhere supreme, and everything that exists is subject to the attributes of the divine Being we have referred to. We furthermore find there is a being in existence called man; and a little inquiry will suffice to enable us to realise the fact that our connection with the body or physical existence is for the development of mind in the stores of force everywhere contained. Hence we see that man is dependent upon physical forms, or his physical state, and that is dependent upon the God who called it into being. But the object of man's existence here is something higher than the mere development of his physical being, and the availing himself of the highest possible form of the physical existence around him. Matter is ever matter, and is consequently ever unintelligent; yet, there being intelligence performing the mechanical part of existence, we should assume that there is a personality beyond physical form. This connection of the physical with the spiritual world proves the fact that nature is ever tending to submerge itself, for everything passes away and decays. What becomes of the parts? Apply this fact to the physical organism of man, and we shall come to the fact. We argue that this decay is the elimination of the gross—the necessary refinement of the body in laying the foundation of the spiritual garment within. This essential body is then withdrawn, and becomes the servant of the still intelligent principle that goes into a new state of existence. Here we still trace man, and his existence is yet dependent upon physical forms. For he is dependent upon physical existence for his individuality. He is dependent upon the physical world, and upon the various worlds which circulate through the universe. Hence we see that man is eternally dependent upon the sources of existence—upon God. Is there no parallel between man and God, and God and man? Yes, we see it everywhere. We find mutual dependence and mutual co-operation the mightiest levers of society. Hence justice and equity are the highest principles of the human race, so that the highest results not only flow from the individual, but to the individual, by the practice of honesty and integrity.

Q. Are we justified in affirming that man is the main end and purpose of creation? Or, taking into consideration what we know of the immensity of the universe, and of the small item which even our whole solar system is in that universe, would not such an affirmation be an unspeakable presumption?—A. Apparently, yes; really, no. The assumption of all assertions depends upon the experience which warrants it. But when it is the result of long experience it can no longer be called assumption, but becomes absolute truth; and we affirm man to be the highest object in creation, not from our own experience, but from the testimony of hundreds of thousands with whom we have come in contact. We therefore assume that mind, individualised, is the highest power in creation; and, therefore, that the highest created object is man.

Q. Would that refer to man as confined to this sphere?—A. No; we speak in a general sense.

WHAT IS SPIRITUALISM?

On Sunday evening, December 17th, the usual weekly meeting was held in the Cavendish Rooms, Mortimer Street. There was a fair attendance to hear an address from Mr. J. J. Morse. At seven o'clock, after a hymn had been sung, the meeting was opened by a reading from Mr. Gerald Massey's interesting book just published, entitled "Concerning Spiritualism." An extract from one of Spohr's oratorios on the organ followed. The medium having now become entranced, rose and delivered the following

INVOCATION.

Impenetrable Mystery, once more through the shrine of the human temple do we offer up to Thee our humble orisons; once more do we come before Thee to ask for guidance, for succour, and for consolation—Thou, who art so great, so supreme, as to be sufficient for all! We come before Thee, thanking Thee for the life and light we now enjoy: come forth to-night, and shed a spiritual baptism on all present here.

We have space for only one extract:—"Spiritualism implies the existence of spirit. We ask, What is spirit? All matter is spirit condensed: all spirit is matter sublimated. Spirit exists everywhere—that divine oneness from whence proceeds the multiplicity of developments seen around us. Spirit is the moving power of the divine Father and Friend. Spirit individualised becomes conscious man; here we run contrary to the popular views of the day. Man the individual must expect all the consequences of individualisation. A man must be himself. Hence Spiritualism is teaching the doctrine, Man, know thyself." Several other phases of Spiritualism and its bearing on progressive life were enunciated and illustrated by the speaker, who was very cordially welcomed by numerous friends at the close of his address.

A SPIRIT-MESSAGE CORROBORATED.

To the Editor of the Medium and Daybreak.

Sir,—Referring to the announcement in last week's MEDIUM of the introduction at Mr. Morse's seance of the spirit of one Jacob Twin, I beg to communicate the following:—

In Cobbett's "State Trials," volume vi., page 514, there is given a full account of the trial of one John Twyn, on the 20th of February, 1663, at the Old Bailey, before Chief Justice Hyde, for printing "a scandalous and seditious book," entitled "A Treatise of the Execution of Justice," on the 27th of October, 1662, at the parish of St. Bartholomew, ward of Farringdon Without. In the course of the trial, Mr. L'Estrange gave evidence that he had notice a few days before Oct. 12, 1662, of a press that had been at work for several nights in Cloth Fair. At last he had notice "that they were there at it as hard as they could drive," and he proceeded, accompanied by two or three others, to the house of Twyn before daylight in the morning and demanded admittance. On being admitted, they found much type recently broken up, and some sheets of the objectionable book. This book professed to prove that it was the duty of a people, as well as of the magistrates, to see that justice was administered, and that it was the people's duty also, in the event of the perversion of justice by the magistrates, to see that justice was executed upon them. This the book set forth in its title, but in its contents the prosecution professed to find much more objectionable matter, even to the stirring up of the people against the life of the King. Twyn denied all knowledge of the contents of the book, although several witnesses gave evidence that when apprehended and asked about it, he had said "it was mettleless stuff." It transpired in evidence that Twyn said he had the MS. from "a fiery, hot fellow," and that he had met the maid-servant of a Mrs. Calvert at the Rose in Smithfield, with reference to the book. Twyn was found guilty, sentenced, and executed, as stated in last week's MEDIUM, refusing to the last to reveal the writer of the book. But the name in the "State Trials" is John Twyn, not Jacob Twyn, and the date 1663, not 1662. There is no other "state trial" under this name—Twyn.—Yours,

DATED 22.

[Mr. Morse's guide has since explained that the power was so weak at the close of the message, that accuracy could not be obtained.—Ed. M.]

MISS FOWLER AT BALL'S POND.

To the Editor of the Medium and Daybreak.

Sir,—Would you please find space in your valuable correspondence for these few words of well-deserved praise to Miss Lottie Fowler's test mediumship. On Friday evening last I made arrangements for a seance among a few of my friends and acquaintances, sceptics, or rather disbelievers, through ignorance, of the phenomena of Spiritualism. There were nine of us present, exclusive of the medium and our kind friend Mr. Cogman. After forming a circle and joining hands, Miss L. Fowler was in a few minutes entranced, and for two hours gave each present a perfect description of their several family connections, friends, and of near and dear relations both in and out of the flesh, in nearly all cases describing minutely their deaths, diseases, and prescribing for the recovery of those lingering in sickness at this present time; every person present being perfectly satisfied that many of the tests told to them, both as regards business and family matters, were known only to themselves. Testifying to the truth of this, and fully believing in the genuineness of Miss L. Fowler's mediumship,—I remain, yours respectfully,

J. WEBSTER.

102, Ball's Pond Road, Islington, December 19th, 1871.

To the Editor of the Medium and Daybreak.

Sir,—As an eye-witness of a very interesting seance, held on Friday last, at 102, Ball's Pond Road, I desire to say a few words. The party numbered about ten persons, there being but one female besides the medium. The tests given were most remarkable, everyone present expressing astonishment at the truthfulness of the statements made during the evening. One of the company had enumerated to him the several members of his family, both the living and the dead, the character of the workshop where he was employed, with the iron rods running over-head, the steam-engine, and other things, together with the information that he was about to be removed from that to some other situation which would prove more advantageous to him. This he utterly refused to believe, but it was stated that preparations were then being made for his removal.

The lady present was also told some most remarkable truths. One gentleman present was informed of the presence of an old lady standing by him, who was recognised as his mother, wearing a crape bonnet and a pair of spectacles, with a Bible in her hand, which she was constantly reading, and praying; but he was told that he did not pray, simply because he did not believe in it. To this he frankly assented. Another was told of a sick child he had at home, with instructions for his restoration, saying that it would recover, but that the one now in health would pass away. The medium also described the wife, who is suffering from a weakness, and in a most particular manner called forth the sympathy of the husband.

One other gentleman, who was a stranger to the medium, received every word as truth. His spirit-mother came and gave instructions to her son through the medium. She said: "Poor man, you have no home! Sometimes you live in one part, and at other times far distant." Now, there is one very remarkable incident in this gentleman's history; the spirit remarked that he was in the habit of taking a little drop too much, but that "she had no objection to his taking it in moderation." He assured us that every word was true that had been spoken, remarking that he felt himself in a somewhat delicate position, being in the company of total abstainers.

The last test given was to the gentleman who engaged Miss Fowler. We forbore in this to give names. He also declared that every word she spoke was true, even to the making a solemn contract with one of Eve's daughters to help him to take care of himself.

Now, how is it all done? The simple word "reflection" will not meet the demand. Should the waters of Ball's Pond be even so clear that every tree, shrub, and flower were mirrored on its surface, what about the trees and flowers that have yet to grow? Surely it cannot reflect these. Then wisdom suggests silence until light beams in upon us.

TALRA.

A VERY encouraging letter received from Mr. W. Meredith, of Liverpool, speaks in cheering terms of the progress of Spiritualism and the fidelity of his co-workers in the cause.

GRATEFUL—COMFORTING.

E P P S' S C O C O A.
BREAKFAST.
The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homœopathic Chemists, London.

Also makers of CACAOINE, a thin Evening Beverage.

THE SECRET DRAMA OF
SHAKSPEARE'S SONNETS
UNFOLDED,
AND THE CHARACTERS IDENTIFIED.

By GERALD MASSEY.

MR. GERALD MASSEY'S work on "SHAKSPEARE'S SONNETS AND HIS PRIVATE FRIENDS" being out of print, the Author proposes to issue a Second Edition, limited to 100 copies, for Subscribers only. In this will be printed a Supplementary Chapter, or familiar Epistle to a Friend, into which the Author has gathered his Additional Notes. These Notes will afford matter of interest to all lovers of Shakspeare. They contain many things illustrative and corroborative of Mr. Massey's theory of the Sonnets, some replies to objections, and a few very curious discoveries. The book will be a handsome volume of nearly 700 pages, and a necessary Supplement to the Life and Works of Shakspeare.

Of the work in its former shape, Mr. Arthur Helps was courteous enough to write thus:—"It appears to me that you have entered on the one field of Shaksperian literature which has not been sufficiently explored, and that your work is likely to be of permanent value."

The Author trusts that this Second Edition will be found considerably enriched. The book will be ready forthwith. The price (post free) is One Guinea.

This is a work of great interest to Spiritualists who are also lovers of Shakspeare.

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