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MEDIUMS AND MEDIUMSHIP.

By T. R. HAZARD.

(From the "Banner of Light.")

"Thou shalt not suffer a witch to live."

The above "thus saith the Lord" is said to have been spoken from the mouth of Moses of the Pentateuch.

The following, of like import, is from the "North-western Department, W. F. Jamieson, editor," of the paper published by Moses of the *Crucible*:—

"**MEDIUMS v. IMPOSTORS.**—One of the best physical mediums in the United States told me he knew that a certain dark-circle medium (so called) was an impostor, for he saw him clairvoyantly perform the tricks which he palmed off on the public as spiritual. I asked him why he did not advertise him as a humbug, inasmuch as every impostor cast suspicion on true mediums. I trust the self-styled 'defenders of mediums' will make a note of his answer. He said, 'Should I do so, the Spiritualists would denounce me and charge me with trying to build myself up by pulling another medium down.'

"He was correct about the result, for it has been verified in dozens of cases. In order to escape the storm of misrepresentation which some of us have encountered, he bowed his head in silence while fraud was perpetrated in his very presence."

And this, in like vein, is from the pen of the editor of the *Golden Age*, in reply to an invitation from John Gage to attend the late convention of Spiritualists from Vineland:—

"**MY FRIEND,**—I thank you for asking me to attend your convention. Many labours keep me at my office desk. The phenomena of Spiritualism have interested me greatly. But I have had bad luck with mediums. Sooner or later, nearly all of them (in sitting with me) have exhibited traces of impostors and cheats. Thus I have known a medium who, after the manifestation of genuine marvels, such as would impress and satisfy the most sceptical inquirer, has condescended to the petty trickery of producing raps with his hand, and of moving a table with his foot. There is so much that is genuine, cheering, and magnificent in the better and higher phenomena of Spiritualism, that my blood grows hot with indignation at the insincerity of mediums who will use the most sacred of facts as the warp and woof of the meanest of deceptions. You ask me to send a sentiment. I would like to send it in the form of a scourge to drive out the profaners of the temple. I hope you will pass a resolution whipping the rogues who steal the livery of Spiritualism to serve their devilish selves therewith. By as much as I love truth, so much do I hate fraud. My experience with Spiritualism teaches me that, as it is ordinarily seen in the performances of mediums, it is about one half truth and the other half humbug.—I am, yours frankly, THEODORE TILTON."

And this *ditto* upon witches comprises the comments of the editor of the *Present Age* on his of the *Golden Age* letter:—

"We like these plain, honest words, and we think there are few indeed, after such an experience, would form a more favourable opinion of the genuineness of manifestations than is here expressed by Mr. Tilton. His experience has been like thousands of others, but we are glad to record the fact in his own words, that he has not, like many investigators, upon the first discovery of fraud, pronounced all mediumship a humbug. Notwithstanding his discouraging experience, he believes, if we do not misapprehend him, that one half of the intelligence coming through sincere mediums is, as it purports to be, from the spirit-world. No one conversant with the writings of Mr. Tilton, for the last year at least, can doubt his position with reference to this great spiritual movement, and will rejoice to hear him, after careful investigation, proclaim to the world, through the columns of the *Golden Age*, that SPIRITUALISM IS GENUINE, CHEERING, AND MAGNIFICENT IN ITS BETTER AND HIGHER PHENOMENA."

At the risk of being classed as one of the "self-styled," I should like to make a few remarks in connection with the above extracts, even should they trespass on some that have before appeared in the *Banner of Light*.

Some men err through design, some through ignorance or want of discretion, some through lack of thought or experience, and some

through the possession of too much of the fancied "knowledge that puffeth up." I suppose that the dogma of "Moses of the Pentateuch" was inspired by design, and from a determination on his part that no witch, or wizard, or prophet (for they are all the same) should be permitted to encroach upon his assumed prerogative of divination. This has been the ecclesiastical idea that has always been enforced by the orthodox priests, so far as they had or now have the power to persecute the mediumistic successors of the prophets of old, although they cannot at present put them to death as they did Joan of Arc and thousands of others a few score years ago. The will, however, doubtless remains the same; and should the present clerical conspirators succeed in establishing their proposed theocracy in the United States, it is not only possible but probable that the attempt will be again made to enforce the law of Moses against "spirit mediums," as in the days of "Salem witchcraft." These conspirators err not so much from ignorance or want of experience as through design (coupled, perhaps, with a great lack of discretion); and it would be a mere waste of words to seek to restrain them by arguments or appeals addressed to their reason or consciences. Such as they have ever depended for support upon the power that wields the sword, and can only be kept down when it is held in opposing hands between them and their coveted victims. So with men of science (falsely so called). These are most always too full of themselves and their fancied superiority and knowledge to learn anything outside of their own schools. As a class, they are spitefully opposed to all spirit phenomena, and would doubtless, should the priests succeed in establishing their Mosaic theocracy, willingly stand by and consent to the imprisonment or death at their hands of every medium in the land, as Saul of Tarsus did to that of Stephen but a short time before the "knowledge that puffeth up" was so effectually knocked out of him by a spirit manifestation too unmistakable to be resisted, through which he was made physically blind, that he might be enabled spiritually to see—a fact that some of our learned savants should "make a note of." These belong to the order of *Scribes and Pharisees*, that Jesus of Nazareth never sought, either by word or spirit manifestation, to convince, well knowing that any attempt to reform or enlighten them would be but waste of time, and like "casting pearls before swine," that would be sure to "trample them under their feet," and probably "turn and rend" the giver.

But, much as the mediums may have to apprehend from the rancour of their theological and over-learned enemies, they have, in my judgment, quite as much to fear from the indiscretion and ignorance, or lack of thought and experience of their friends, such as, I apprehend, is indicated in some of the quotations I have prefixed to these remarks.

Probably I may say with truth that there are but few who have had longer or more varied experiences in relation to the phenomena that occur through "spirit mediums"—however little my ability may be to appreciate them—than myself; having been favoured for the last fifteen years and more not only with leisure, opportunity, and pecuniary means sufficient to enable me to prosecute my investigations, but also an earnest inclination toward the subject, and a desire to arrive at the truth in all that relates to spirit mediumship and the "spirit-world" alike, whether of good or evil import.

For several years after I commenced my inquiries, I was constantly experiencing what he of the *Golden Age* might call "bad luck with mediums," and thought, like him, that about one half of the manifestations I witnessed might be clear "humbug," and (unlike him) that a good part of the remainder was closely allied to it. I persevered, however, under great discouragement, until I at last (as I suppose) began to learn something more of the delicate laws and conditions that govern in the intercourse between the two worlds than lie on the surface, and at last was forced to acknowledge—through evidence furnished by hundreds of most unmistakable experiences—that a very great majority of instances of failure or supposed deception that I had hitherto charged upon the poor instruments, was, in fact, justly chargeable to myself and to my ignorance of the inspirational laws and nice conditions that it is absolutely necessary to observe and obey in our intercourse with the denizens of the "spirit-world." I found at last that the exquisite harmony that should exist in all spirit circles in order to ensure truthful communications, may be likened to a deep well, wherein truth lies at the bottom in the likeness of a nicely engraved medal of gold. So long as we look upon it reflected

through the clear still water, it appears to the eye in all its perfection of shape, colour, and inscription; but drop the minutest pebble into the well, and thus disturb or agitate the medium through which we behold it, ever so little, and instead of the fully-developed and clearly-discerned coin, we see a fantastic exhibition of something, it is true, but a something that we can liken to nothing beside in heaven above or in earth beneath, and which, if not previously notified of the fact, we could take our oath no more resembled a beautifully embossed medal than Hamlet's cloud resembled a vessel, a camel, a whale, all at the same moment! And yet the real coin—that emblem of truth—remains precisely the same with all its beautiful, distinct embossment and superscription. Nor does the apparent “humbug” belong to the shimmering water alone, but more to the hand that, through ignorance, inadvertence, or design, dropped the pebble, and thus disturbed the equanimity or harmony of the medium through which it is reflected to the eye, just as a rude or even trifling shock given to that most sensitive of all existences—the mind of a spirit medium—may, quick as a flash of lightning, change the whole character of a communication from the other world, and convert what was but a moment before a truthful vision of indescribable beauty into a fantastic mockery or an apparent “humbug” or “cheat.” Or that it may again be likened to the action of the mind in sleep; during which, when all the organs are in harmony and the body is in a state of perfect repose, a vision of surpassing beauty may present itself to the interior sight, which, had it been previously obscured or distorted by the presence of a piece of indigestible cheese in the stomach (of the sleeping medium), or a glass of bad whiskey, might have been changed into a fantastic *Merry Andrew* show or a “goblin damned.” Or, as Sydney Smith so much better (though unwittingly) both illustrates and expresses it:—

“A person may, in some cases, sleep so soundly that the firing of a pistol close to his ear will not rouse him; at other times the slightest sensation of light or noise will awaken him. A sort of intermediate state between these two is that where the sensation comes to the mind in so imperfect a state that it produces some effect upon the currents of conception without correcting them. If there is a window left open and the cold air blows in, the sufferer may think himself on the top of Mount Caucasus, buried in the snow; or the growling and noise of cats may transport him in imagination to the opera!”

Similar psychological phenomena to these, most investigators must have witnessed in divers instances in the presence of “spirits” or clairvoyant mediums under the multiplied and varied phases of their wonderful gifts, especially if we substitute spiritual for material causes of disturbance. So remarkably sensitive was a medium whom I used to sit a good deal with, that on an occasion when he was conversing with me in his normal condition, with his back to a window by which a good many persons were passing, I could not help noticing the changes of countenance that were rapidly succeeding each other as one after another passed by, and that too when in a position he could not see them. As one went by, a placid smile might rest on his features, which would quickly vanish as another approached, to give place, may be, to a savage scowl, or spasmodic shudder, or sinister cast of features, whilst the next moment his whole countenance might be lit up with an angelic expression resembling very much that which artists endeavour to affix to their pictures of Saviours and saints. Of all this, the medium seemed to be perfectly unconscious until I queried with him about the cause, when he said that all these changes of countenance denoted the peculiar spirit sphere which the different individuals who passed by the window dwelt in or belonged to, and that whatever external appearance any person might put on or exhibit before the world, it counted nothing when the spirit’s test became tried upon him, for then the real character would be infallibly penetrated and exposed in spite of all attempts to disguise it. He further stated that when his attention was directed that way, he could sense or feel the peculiar spirit influence that accompanied each individual that came into or near his presence as plainly as he could feel any material thing with his hand. So sensitive was this medium to mesmeric or magnetic influence, that with one pass of my hands I could put him into a profound sleep, and that, too, without touching his person. As I passed my hands downward before his face, he would bow his head and become instantly unconscious—or whilst sitting several yards from me, I could cause him to dodge by striking my finger in a direction toward him, the same as if I had struck him a blow with a stick—which he said would not be more real than was that felt by him from my distant finger.

To obtain reliable spirit communications, it is absolutely essential that the mind of the medium should not only be kept undisturbed by any outside influence, but remain entirely negative. All that is positive should approach it from the spirit condition of life, and so long as it can be preserved in this quiescent state, all other conditions being right, truth may reflect itself through the mind of the medium as clearly as it does from the coin at the bottom of the placid well. But whilst in this negative state the mind of the medium is more sensitive to the presence of any disturbing influence than even the water in the well, with this difference: that while it requires a material substance to agitate the one, it takes a spiritual or mental substance to disturb the other. A circle of kindly-disposed persons convened at a séance may engage in merriment uproarious enough to jar the surface of the water in the well, yet so long as perfect concord prevails, the good-humoured hilarity, by promoting harmony of spirit, may rather assist than hinder the even flow of spirit communication; but let a bitter-spirited bigot enter the circle and indulge in spiteful, or even suspicious feelings, his thought (disguise it externally as he may) will embody itself in a spirit element adapted to itself, and penetrate the sensitive mind of the helpless negative medium with a chilling blast as fatally disturbing or distorting to his or her mediumship as that instanced by Sydney Smith, or as the descent of a rock would be to that of the water in the well. I have myself witnessed many scores, if not hundreds, of instances of this kind. In the early stages of my sittings with the medium I have just alluded to, I used to occasionally take others with me, sometimes to gratify them, and at other times from motives of curiosity. On one occasion I took a clerical friend, whom I considered (except that he was rather narrow and bigoted in his religious belief) a good man. The séance was very unsatisfactory, there being little if any spirit power exhibited. After my friend had left, the medium was entranced, and, feeling somewhat vexed, I querulously asked how it was that I could pick up almost any *Tom, Dick, or Harry* from the street and bring him into the presence of the medium,

and obtain satisfactory spirit utterances, while in such an instance the one I have named the spirits seemed all to become dumb. I have since that some of the “self-styled” acrobats of mediums (in Messrs. Fox’s western Department) will make a note of the answer I received from the spirit guide of this medium, for therein may perhaps be found a key to unlock the mystery that attaches to some of the unhappy failures that occur. “How,” said he, “would you feel in the presence of a snake that was all the time spitting poison at you?” The fact is, however desirous a spirit may be to communicate, the presence of such a person throws a pernicious atmosphere around a medium’s mind, and unfits it to reflect truthful spirit impressions; unless, perhaps, it happen that such person has strong psychological powers, in which case as it is a law in spirit-life as well as in earth-life, that “like begets like,” the medium’s mind may become so impregnated with that which is reflected from the malign influences of a spiteful or suspicious person, as to utter or act out a counterpart of the very thought that is uppermost and most positive in the visitor’s mind. I have been asked by a friend of mine (not a medium), whose word I am sure no man who knows him would doubt, that he was once impelled, while sitting at a table in a dark circle, to kick with his foot against the leg of a person present in spite of his strenuous effort to resist the strange power that controlled it. This was probably caused by a strong psychological influence that was present, either in the person of one or more in the circle, or from a mischievous spirit out of the flesh, that, in accordance with the aphorism I have quoted, was attracted to it. Whether the person that was thus *frankly* kicked “bowed his head in shame” or whether he ever “advertised the medium (that was present) as a humbug,” I have never learned.

Those who have witnessed the astonishing control that an expert psychologist (such, for instance, as Professor Cadwell) obtains over his subjects simply through the exercise of his will-power, may readily conceive what *homo* the presence of a person possessing but a moderate share of his power may thus make with the phenomena that occur with spirit-mediums, without even himself being aware of the serious disturbance his own will may unconsciously create. As we cannot expect to “gather grapes from thorns nor figs from thistles,” so no doubt our spirit-friends, in making their selection of mediums, are governed to a degree by their natural abilities and proclivities. If Daniel Webster speaks as tersely and powerfully as he did when he stood in the United States Senate Chamber, he must communicate his ideas to a medium of equal powerful brain structure as he possessed, to have them “syllabled” with equal force and effect, and perhaps the audience who is listening should be as capable of appreciating the full force of the words as were his fellow senators to give the medium even *then* full inspiration. As it is, spirits cannot get control of many such brain structures as Webster possessed, and therefore have to impress their ideas on inferior organisms, that are often only able to give them forth indistinctly embodied amidst a mass of their own redundant verbiage and platitudes. In the good time coming, when “Spiritualism” becomes more popular, the defect may possibly be in a degree remedied, unless, as has almost always hitherto been the case, these more talented mediums turn traitors to the higher intelligences, and become of the order of “rogues (denounced by him of the *Golden Age*) who steal the livery of Spiritualism to serve their devilish selves therewith,” not only in the pulpit, but on the rostrums or wherever else such *dons* and popinjays can strut and show themselves decked in their stolen mediumistic plumes. So, too, will mediums for physical manifestations; it may be that such organisations that are best adapted to execute tricks of jugglery when in the normal state, possess qualities or proclivities that render them better-adapted instruments in the hands of spirits of a certain class to perform similar feats when in an abnormal state.

(To be continued.)

The Spiritual Review.

HUMAN NATURE for March. London: J. Burns.

Mr. Jackson opens the number most appropriately with another paper on “Creation, and the Probable Aspect of Future Organic Life on the Earth.” Those who read his contribution in the number for December will remember that he pointed out the career of man physically, placing him, while an inhabitant of this globe, on a plane with spirits at present inhabiting the first sphere. The present paper is devoted to the intellectual kingdom, and, in a similar manner, traces man’s mental development from the lower stages to that which may be expected in the future. Mr. Jackson considers that man is yet an infant, and has an unlimited future before him in which to assume his true position. While reading such writings as the article before us, we are powerfully impressed with the great importance of anthropological science as a corrector of theology and religious thought. These views of human development entirely supersede the “devil” and “sin” theory of the churches, and at the same time point out the true sphere of man, when freed by growth from angularity and error.

Hudson Tuttle, in an article on “Mrs. Woodhull and Social Freedom,” tears to rags the flimsy garment of “Free Love,” and advances a defence of monogamic marriage which will be read with pleasure by the logician as well as the moralist. Whatever Mrs. Woodhull’s pretensions to inspiration may be, Mr. Tuttle shows that she is lamentably deficient in consistency of expression. At the present moment the national organisation of Spiritualists in America has identified itself with the “Free Love” movement in electing Mrs. Woodhull as its president, and allowing its influence to be merged into her political career. Hudson Tuttle, Emma Hardinge, and other leading Spiritualists are taking up the question on the opposite side, and a brisk war of ideas may be expected amongst our transatlantic friends.

The “Philosophy of Revelation” was the subject of an address recently delivered by Mr. Farquhar at the Cavendish Rooms. It occupies fourteen pages of *Human Nature*, and is well worth the price of the number. Mr. Farquhar gives a very curious definition of the difference existing between Unitarians and Trinitarians. He accepts the general principle that man is the child of God, but he cannot adopt the dogma of the Unitarians that he is therefore not God. He thinks the child should be of the same pedigree or race as his father, and hence he agrees

with the fundamental notion of the Trinitarians, that the Son is equal with the Father. We do not know what the Trinitarians will say to their apologist when they hear his version of Sonship, for he remarks:—

"Every man in his inmost being is the offspring of God—the Son of God. There is no essential difference between the nature of the Perfect Son and the inmost nature of every man born into the world, but there is a very great material difference. Accepting the doctrine of the Incarnation as revealed in two of the Gospels, and received by the Christian world generally, that fact, it seems to me, makes no essential difference between the Sonship of Jesus and the Sonship of His disciples, since, as St. John declares, of as many as receive Him, 'They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Thus the Son of God in every man is an incarnation—an immaculate conception. The speciality of Christ's conception has more relation to the problem of evil than to the question of Divine Sonship. He has attained his majority. We are sons in embryo merely. Sonship is in us germinally, but we have not outwardly attained to that perfect union with each other and with the Father that constitutes absolute spiritual oneness with Deity. Nothing less than this, however, is the inheritance of every man born into the world, and nothing—not even his own unbelief, theoretical and practical—can ultimately deprive him of that inheritance. If we, being evil, would give the best gifts in our power to our children, shall not the All-good and Perfect Father give the best to His sons and daughters? He must mean the absolute best for everyone. He cannot, being God, mean anything less than the best, and the best is Himself."

The whole essay is beautifully reasoned, and we would recommend its being printed in a separate form as a useful publication for circulation amongst religionists. Apart from that use, we would prefer to discuss the subject without any reference to such misleading terms as Unitarianism and Trinitarianism, and without committing ourselves to any opinion as to whether Jesus was perfect man or not. If he was not in reality, however, he is ideally so in the conception of the Christian world. But would it not be much more profitable for human beings to entertain that ideally perfect man in respect to themselves? Spiritualism, as well as the lucid arguments of Mr. Farquhar, shows that this perfection is the ultimate destiny of everyone, and may it not be attained sooner by imputing it to ourselves personally than by relinquishing the whole merits of Sonship into the already overdone character of one being?

The remaining portion of the number is chiefly occupied with an elaborate description of a new painting-medium, Charles Swan, the nephew of Mr. Thomas Wilson, ironmonger, Market-square, Aylesbury, who gives the following account of his development:—

"The mediumship of my nephew commenced about six years ago, in the following accidental manner. He was suffering very much from toothache, and, having just read something of Spiritualism and healing mediumship, I said, in sport, to my wife, that I would try my healing powers on the boy. I accordingly placed one hand on his head, and with the other commenced stroking down his face on the side where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manner; but, having read Barkas's 'Outlines of Spiritualism,' given me by a relative from Newcastle-on-Tyne, I had made myself acquainted with some of the phases of mediumship—that of writing amongst the rest. I accordingly put a pencil into the boy's hands, and immediately there was rapidly written, 'Let the boy alone; he is all right.—Mary.' I asked the lad what he meant, when he replied through the pencil, 'It is not the boy who is writing, but I, your sister, dead now about twenty-two years!' After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to awake him. I did so, and the first question the boy asked was, 'Where is that lady who has been laying hold of my hand?' I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he describes the particular controlling spirit who influences his hand as standing by his side, and placing one hand upon his. Though entranced, he knows that his hand moves about, but he cannot tell afterwards whether he has been writing, drawing, or painting. After discovering his mediumship, I got a few friends to assist me from time to time in sitting at the table. One of these friends, Mr. Parker, has continued to sit with us very regularly from the first down to the present time. In this way nearly all the various phases of mediumship have been produced—table moving, rapping, seeing spirits in the trance, and so on."

In April last the boy commenced painting, and since then he has produced upwards of fifty works, some of which are found to be copies of Turner's paintings in the National Gallery. The article gives full particulars of the manifestations, including a list of the paintings. The controlling spirits are thus described:—

"A short time ago I asked my spirit-sister if the painters who influenced the boy would sign their names, when the list now handed to you was given. Vandyck produced a sketch opposite each name, indicating the class of subjects treated by each particular artist: thus, fruits by Prento; hands and other parts of the body, by Vandyck; the waterfall, by Ruysdael; a landscape, by Turner; a negro's head, by Simpson; a moonlight scene, by De Credi; portrait, by Worthing; the beadle, by Hogarth. It is a very curious list, and if the signatures are fac-similes, then it is one of the most remarkable tests I have heard of in Spiritualism."

These signatures and sketches, with a number of those of other spirits, have been reproduced by lithography and accompany the letter-press. The boy writes as well as paints, and the spirits through him frame and hang the pictures. The following letter from Mr. Wilson is copied from the article under review:—

"Aylesbury, February 20, 1872.

"My aid is not absolutely necessary in putting Charley in the trance state, but I have no recollection of his ever coming out of it without my assistance. If I put him to his easel or writing-table at the time I am directed, he would go into the trance state in about twenty or twenty-five minutes; but as I always either lock the door and put the key in my pocket, or wait until I hear him bolt it on the inside, to save time and also go by the spirits' orders, I generally put my hands on his head, and he goes

off then in about a minute, but I am always wanted to awake him. I do so just the same as a mesmeriser takes a patient out of that state, touching his eyes and making transverse passes. The longest trance Charley has ever had was twenty hours. In all probability the spirits could take him out, but, so far, they never have done so without my aid. Did I tell you that my brother John framed and hung up all the pictures? He is altering them to-day—very busy hammering and knocking about. Dr. Gall has finished his long lecture, about fifty pages of foolscap closely written. Dr. Hare and Sir Isaac Newton have also answered a lot of questions. I expect the painters will go on again to-morrow. A fresh one was introduced by Sir C. Eastlake last night, but we do not know his name at present. Charley describes him as a tall, gentlemanly person. He fancies him to be a painter. You might say that I will very willingly show my collection of spiritual pictures, writing, &c., to anybody visiting this neighbourhood. The boy is aged fourteen—never received an hour's instruction in painting, &c."

"In a postscript, written at seven o'clock in the evening, Mr. Wilson states that the boy had just awoke. During his sleep the pictures in the parlour had all been taken down and rearranged to greater advantage."

Other phases of mediumship possessed by the boy are thus described:—

"The spirits have also manifested remarkable healing powers through the medium. Mr. Wilson thus alludes to this phase:—'About two years ago I for the second time had a severe attack of gout, and remembering the terrible pain, the confinement, the bother, and the expense of doctors, I really did not know what to do, for I was wanted in every direction. I had no one to do the business then required but myself, and almost in despair I called upon my constant and unwearying friend, my spirit-sister, Mary, to bring something or somebody to assist me. Immediately I was directed to put the boy to sleep, and my spirit-brother William's well-known hand wrote, 'Take off your stocking, and put your foot upon the boy's knee.' Directly I did so, my great toe was turned, twisted, and manipulated upon in such a way as, if any other person would have done it, in all probability I should have fainted (bearing in mind that in the first attack I had to sleep with my feet in bandboxes, afraid to let the sheet touch them). After this twisting about had continued for some time, the boy's right hand was held out opened, and the fingers carefully turned up, as though anticipating that the hand would receive something into it. I watched it carefully, but could, of course, see nothing further. The hand was then brought carefully to my toe, emptied on it, and rubbed very briskly for some time, when a strong lather was produced—an oily feeling, and a decidedly strong aromatic odour arose very perceptible to the sense of smelling; and, best of all, in the morning (this treatment had been tried on me in the night) my gout was gone, and I felt in every way as well as ever I had been in my life—without pill, dose, or powder, or anything else, not excepting a doctor's bill. I have since, on several occasions, when anything ails my wife (or myself, which is very seldom), applied to the spirits—my brother William in particular—and have always received advice and assistance of very great value."

We cannot conclude our notice of this remarkable case of mediumship without one more small extract from the remarks of the editor of *Human Nature*, who visited the boy medium, and saw him entranced:—

"The works are done in quick time. The large copy of Childe Harold's Pilgrimage, 4 feet by 2 feet 4 inches (half the size of the original in Turner's collection), was done between the 14th and 24th of December last, and eight other smaller ones were done in the same time. Turner said he painted them to use the paint on his brushes after working on the large picture."

"The mediumship of Charles Swan, when compared with that of David Duguid, presents many dissimilarities. In Charles's case it is highly abnormal, as the organism of the medium seems to be used almost automatically without any independent intellectual effort on his part, and he does not speak in the trance, but acts like a machine. In the case of David there is an apparent exaltation of the faculties of the medium, and an approximation to normal action. He speaks in the trance, his face indicates various emotions, and the process of control is understood to exercise an educational influence on him as a medium."

The entire article is so interesting and the form of mediumship so striking and convincing that we would gladly transfer the whole of it to our columns, were it not that we feel certain many of our readers will desire to possess themselves of the number, so as to obtain the lithograph sketches and signatures of the spirits. If found correct, these will prove another striking test of psychological power.

THE SPIRITUAL MAGAZINE for March

opens with an article on Mr. Dale Owen's new work, "The Debatable Land," which is reviewed in a very thorough and appreciative manner. The writer, in his prefatory remarks, thus speaks of the author's claims to an impartial hearing:—

"Such a man, after sixteen years' most careful observation, combined with extended and patient inquiry and deep thought over the store of facts he has thus accumulated, is pre-eminently entitled to a candid and considerate hearing. Nor (if we may judge by the reception of his former work, written twelve years ago, and which has reached a sale of 20,000 copies) is that claim likely to be disregarded, more especially as the present work is of even wider range and more pregnant interest than his former volume."

The second article is on "Spirit Faces," giving a *résumé* of the most striking instances of the manifestation of spirit-forms connected with modern Spiritualism. The first case is a description of the remarkable manifestations in Moravia, of which accounts have already appeared in the MEDIUM. Then follows the annexed account of an attempt made by Mr. Guppy, through the mediumship of his wife, to produce similar results:—

"Some square windows were cut at different elevations on the wooden sides of a dark room used for photographic purposes, with a little curtain behind each window to exclude the light. About a dozen guests were recently invited to witness the experiments, among them Miss Kate Fox, but owing to ill health that lady was unable to attend, or more decided manifestations would probably have occurred, as the spirits specially desired her presence. Mr. Guppy asked all his guests in turn to enter the empty dark room and search it, which being done,

Mrs. Guppy and another lady were told by the raps to enter it. The company sat outside the cabinet; the full moon shone directly through the window, so that everything in the room, even to the pattern of the paper pasted over the cabinet, could be distinctly seen. The two ladies inside kept their faces at the opening of the lower window, laughing and talking to their friends outside. Suddenly a third face appeared at one of the upper openings, and all three faces were seen at the same time for perhaps two minutes by all the witnesses; but the light was not strong enough for those outside to identify the features of the spirit. The face was small and much whiter than the faces of the two mediums below; there was something white upon the head, like lace or a small cap. Raps said, 'I am Lily.'

"Lily" was the late Mrs. Ritchie, better known as Mrs. Anna Cora Mowatt. She was a Spiritualist, and before her death she often said she would come back again at seances if she could.

"After the face had been at the opening about two minutes, it moved away sideways with a tremulous motion. After some minutes it came tremulously back again, and the Countess de Pomar (a friend of Mrs. Ritchie) said, 'Are you Lily? There is not enough light for me to identify you.' The face bowed three times, then went away. After prolonged intervals it appeared two or three times more, but only for a moment each time. Once a larger face appeared for an instant, said to be the face of 'Katie.'

"The ladies in the cabinet said they saw the spirit at full length, apparently floating in the air, and to them she appeared phosphorescent. To the witnesses outside the face of the spirit was as opaque as the faces of the mediums below, and if it could have borne a strong light, might undoubtedly have been photographed."

A long extract from a pamphlet by a clergyman of the Church of England, entitled "An Appeal to the Clergy for the Investigation of Spiritualism, with the Personal Experiences of the Writer, by One of Themselves," narrating some curious instances of the manifestation of spirit-forms and the identification of individuals, concludes the article.

An article by Mr. Alfred R. Wallace, entitled "No Antecedent Impossibility in Miracles: a Reply to Modern Objectors," is very thorough and exhaustive, and might be read with profit by Dr. Carpenter and others. After combating the arguments of Hume against miracles, he thus comments on the errors of scientific men:—

"Another objection which I have heard stated in public, and received with applause, is that it requires immense scientific knowledge to decide on the reality of any uncommon or incredible facts, and that till scientific men investigate and prove them, they are not worthy of credit. Now I venture to say that a greater fallacy than this was never put forth. The subject is a very important one, and the error is a very common one, but the fact is the exact opposite of what is stated; for I assert that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have *always been wrong*."

"It is not necessary to do more than refer to the world-known names of Galileo, Harvey, and Jenner; the great discoveries they made were, as we know, violently opposed by all their scientific contemporaries, to whom they appeared absurd and incredible, but we have equally striking examples much nearer our own day. When Benjamin Franklin brought the subject of lightning conductors before the Royal Society, he was laughed at as a dreamer, and his paper was not admitted to the *Philosophical Transactions*. When Young put forth his wonderful proofs of the undulatory theory of light, he was equally hooted at as absurd by the popular scientific writers of the day. The *Edinburgh Review* called upon the public to put Thomas Gray into a strait-jacket for maintaining the practicability of railroads. Sir Humphry Davy laughed at the idea of London being lighted with gas. When Stephenson proposed to use locomotives on the Liverpool and Manchester Railway, learned men gave evidence that it was impossible that they could go even twelve miles an hour. Another great scientific authority declared it to be equally impossible for ocean steamers ever to cross the Atlantic. The French Academy of Sciences ridiculed the great astronomer, Arago, when he wanted even to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered. Painless operations during the mesmeric coma were pronounced impossible, and therefore impostures."

And in conclusion, he says:—

"If I have shown, as I flatter myself I have done, that the arguments which have been supposed to settle the general question so completely as to render it quite unnecessary to go into particular cases are all utterly fallacious, then I shall have cleared the ground for the production of evidence—and no honest man desirous of arriving at truth will be able to evade an inquiry into the nature and amount of that evidence by moving the previous question—that miracles are unprovable by any amount of human testimony. It is time that the 'derisive and unexamining incredulity' which has hitherto existed should give way to a less dogmatic and more philosophical spirit, or history will again have to record the melancholy spectacle of men, who should have known better, assuming to limit the discovery of new powers and agencies in the universe, and deciding, without investigation, whether other men's observations are true or false."

A lecture by the Rev. John Page Hopps, on "The Testimony of Nature and of Human Nature against the Doctrine of Eternal Torment," concludes the number, which is altogether of unusual interest.

FREELIGHT for March.

This is a number of more than average excellence. The Editor defends himself from his critics, and observes:—

"The theologians will not be taught. Scientists, for the most part, rest in science. 'The liberal mind deviseth liberal things' beyond the shadows of the senses; and Materialists, therefore, call Transcendentalists, Universalists, and Spiritualists—Mystics. Yet Mystics, in the ordinary sense of Mysticism, have no acquaintance whatever with the sublime philosophy of pure reason; and therefore they are not emancipated, at present, from superstition. It is a spirit always that emancipates our minds."

"Pure reason" can neither be called philosophy nor religion; it is simply a mental process, and, like a wheat mill, cannot produce flour without grain—facts. The purest reason is to get hold of all the facts

possible and try to understand them. Let our Editor apply this advice to Spiritualism, and he will not encourage Mr. Heraud to act so foolishly as to write in his "Satire"—"Topics of the Day"—

"The soul's immortal may not be averred
Until a rap's beneath a table heard,
Then what is called a 'speirit' is supposed—
Whether or not within the board enclosed—
To give the rap, or raps, one, two, or three,
Answer to questions asked intently
By members of the seance, who thus stoop
Of wooden oracles to be the dupe,
Well pleased; for each response, when it is gained,
Proves 'a foregone conclusion' entertained
By the inquirer, ere he asked advice;
The echo of his thought, rapped once or thrice,
In fact disclosing but the conscious state
Of his own mind—its verbal correlate.
If all that Plato wrote, or good men feel,
Avail not man immortal to reveal,
Though one should even from the dead arise,
Proof yet were wanting to the truly wise."

We fail to perceive "pure reason" in this citation. The merits of the psychological science termed Spiritualism are not represented by the rappings, and thousands of investigators know that by rappings and otherwise matters quite contrary to the "conscious state of the mind" have been elicited. May we ask the satirist whether it was in ignorance or designedly that he made the erroneous statement?

An article entitled "Nature's Murders," by a good Spiritualist, the author of "This Christian Land," discusses in a very instructive manner the benevolence of Nature in causing suffering to her creatures. Respecting death he thus writes:—

"The more we ascend in the direction of purity and virtue, the more clearly we see signs of a spiritual life beyond this. The mere transference from this life to that cannot surely be deemed a calamity, seeing that the soul which changes its sky is still under the same divine law as before—certainly not more remote from, if scarcely appreciably nearer to, the divine sources of beneficence."

"We are thus reduced to find our horrors in the protracted struggles of organic death. Here we find science and emotion slightly at variance again. The death-bed contortion which seems so terrible is merely muscular. If we had spiritual eyes to see the spirit of the dying man, we might find him calm. Recollections of evil would be the only agents able to disturb his soul's serenity. Nature, the murderer, is yet full of contrivances for alleviating pain. Insensibility, delirium, exhaustion, these either quell the fury of the angry nerves or reduce the disturbance to a mere mechanical wrestling and writhing—a creaking of the machine from whence the high consciousness has departed."

Mr. Maccall's sketch of Olof Rudbeck's "Atlantica" gives some information of a work which brings us in mind of Pococke's "India in Greece." The same idea is carried out in both works. Rudbeck thought that Southern Europe, Egypt, and Asia Minor had been peopled from Sweden, because of a similarity of local names; and Pococke teaches that Greece—in fact, Europe—was peopled by immigration from Upper India from the same reason. "Inter-Nature" is an ejaculatory article, supposing the operation of an invisible formative principle in nature, as held by the Spiritualists. For the further contents of the number, we must refer our readers to the advertisement in another place.

SPIRITUALISM OF THE PAST AND PRESENT.

WITH REMARKS ON THE RISE AND PROGRESS OF MODERN SPIRITUALISM; ALSO, SOME EXPERIENCES OF THE WRITER.

(Continued from No. 91 of the MEDIUM.)

History informs us that the Delphic Oracles were not all given by entranced mediums, but that tripods and tables were sometimes used. The alphabet being placed on the table with a vessel containing coins made of divers metals, the table revolved at a rapid speed. Then a ring, suspended by a hair to a wand which was held in the hand of the conductor of the ceremony, would descend and spell out messages by striking particular letters. It was usual in those days to burn incense, and consecrate the apartments, tables, and all other things used on such occasions.

At Mr. Tiffen's circle instructions were received from the spirits how to construct a battery to assist them in the production of the physical manifestations, and he had one made according to the directions given; but after considering the subject, it was concluded not to use the battery, as it might have the effect of exciting the suspicions of those who witnessed it, as they might say it was all effected by the aid of electricity. Mr. Tiffen now placed a wood cover, projecting four inches beyond the edge of the table described in our last, to prevent the letters being seen by the mediums. This shield or cover was balanced on a pivot about three inches high on the top of the table. It was so arranged that the inquirers should be at the opposite side to the mediums, and through an opening in the shield see what letters were brought up to the indicator. On my wife and I placing our hands on the table beneath the cover the table turned round, and messages were spelt out in the same manner as when the cover was off. Mr. Tiffen next constructed a coach. A dial, something like the face of a clock, containing the alphabet, &c., was fixed to the side, with the face outside, so that the mediums inside the coach could not see anything that might be spelt out. A band from one of the wheels to the dial caused the pointer to move as the wheel went round. On my wife and I entering this coach, it moved up and down the room, and in so doing brought the pointer round to certain letters, then stopped. The movement being repeated, messages were spelt out. Ultimately Mr. Tiffen broke up this coach and the cover of his table, saying he had received tests enough, and felt ashamed of having carried it so far, but afterwards confessed that he constructed these machines, not to test the spirits, but the honesty of the mediums. He now sought earnestly for information concerning spirit-life, and endeavoured to introduce his friends to the subject. One evening he invited a sceptical gentleman of the name of Redbourn to attend his circle; he complied with the invitation, and was

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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.

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

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

SUNDAY, MARCH 3, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Thomas Shorter will deliver an address; subject, "Try the Spirits."

MONDAY, MARCH 4, Seance at 8 o'clock. Messrs. Herne and Williams Medium for the Spirit-Voice. Admission 2s.

TUESDAY, MARCH 5, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, MARCH 6, Mlle. Huel's Seance at 8. Admission 1s.

THURSDAY, MARCH 7, Seance 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

* Other Seances in London and the Provinces may be found on the last page but one.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 1, 1872.

"ANOTHER NEW MAN," OR THE SAME "OLD ENEMY"—WHICH?

SIR,—That letter in your last number, called the "Parentage of Jesus, and Free-love," must have given some of your readers a "scunner." To me it was like a cast-up gobbet of the gross nastiness that used to be dished by the Atheists. I thought we had left all such writing to its rotting-place in the past; dead dog that had had its day. There was no provocation in the MEDIUM for such a reply; nothing had warranted it; nothing could warrant it. What had it to do with Spiritualism? The spirit of it was sensual; the intent was obscene; the language loathsome. One insulting story (likely enough a lie) was lugged in for the purpose of insulting your readers with a coarse version of another *à propos* of nothing but the relator's getting a *Yahooish* grin, a leering, tongue-lolling gust of carrion enjoyment from his disgusting compound of both.

No matter whether we look on Jesus Christ as God or man, he was the King of all Spiritualists—thorn-crowned in this world as such, and glory-crowned in the next. It is not for Spiritualists to permit any mischievous mudlark to deface that pure white statue of the perfect soul by throwing muck and defiling it, however dirtily he may be inclined—certainly, not in the name of Spiritualism!

If your correspondents do not always supply good matter, you can insist on good manners. Many of your readers are ladies; some are young girls. If we can, let's be manly and address them decently, and send all uncleanly thinkers to seek publishers in Holywell Street.—Yours, &c.,

GERALD MASSEY.

[We have the greatest possible respect for our correspondent, and deference for his opinion, and gladly insert his letter, though reflecting severely upon one of our most valued friends, and on ourselves in permitting the letter criticised to appear in the MEDIUM. We have only to say that we have no apology to offer for the act. The writing of the letter was esteemed a duty by its author, and it was inserted after mature consideration. Like many other things which appear from week to week in the MEDIUM, it was not supposed that it would produce satisfaction in all minds, yet it was not anticipated that it would be so completely misunderstood as it has been by our correspondent.]

1. No reader can adduce it as in any respect casting discredit on Jesus personally, or influencing his position either as a man, a Spiritualist, or a God. On the contrary, it exhibits, by introducing a true example from our own times, the abominable nature of the story respecting the parentage of Jesus, which is to be found in some of the gospels, and perpetuated industriously by the "Church," particularly that portion of it dominated directly by the Pope.

2. The entertainment of such erroneous and disgusting notions respecting the causes of spirituality in one man derived from his parentage is an obstacle to the progress of true spiritual knowledge and human improvement, and a legitimate sphere for the spiritual reformer.

3. In exciting the abhorrent feelings to which Mr. Massey has given such eloquent utterance, the publication of that letter has shown that the story respecting the miraculous conception of the

Virgin Mary is the object against which, in reality, such virginal horror and indignation should be levelled. We admit that the act narrated by "Another New Man" is a most unwarrantable and its recital may be all Mr. Massey has painted it. If the case, then the Bible narrative is equally reprehensible, and much more so, for it attributes the acts to God, and makes his perfection dependent upon such "Free-love" irregularity. Those whom Mr. Massey calls "Atheists," we heartily say, "God for them! Had it not been for their self-denying labours, where would have been the position of liberty of speech to-day? While obscene absurdities exist in the name of religion, appropriate tools must be manufactured to handle them. Our correspondent indeed threw "muck," and why? To indicate the locality of a dunghill.

4. It thus appears that this said gospel narrative, when brought home to the modern mind by a similar case from the present, is *unfit for ears polite*. Mr. Massey questions the truthfulness of the anecdote about the American lady. They are, unfortunately, too plentiful, and the special one referred to is not a falsehood. Who will undertake to stand responsible for the truthfulness of the gospel story? Thus we see that one of the most cherished dogmas of modern religion is not only a highly objectionable story, but a lie into the bargain, and attributed to the All-Powerful, and in connection with His highest human representative.

5. It follows that the letter may be of use theologically; but it has a moral purpose, though our respected correspondent labours to show that its effect can alone be immoral. It is tacitly acknowledged that there is something very wrong in Society. One thing is certain—statistics, as well as everyone's observation, show that a large section of the community are immoral by profession, and this public phase of it does not reveal the full extent of the evil. It is indeed such a great evil as to be unmentionable. Its methods must not be described, nor must a case of its most refined manifestation be instanced. Our vast army of priests and soul-savers dare not approach it. It is, in fact, such a gigantic "devil" that all fear to allude to its name, but MANY tacitly fall into its worship, and are devotedly. Is Spiritualism not to notice the evils that exist in Society? Must it not take cognisance of them, examine their nature, and suggest any remedy? If so, why bother with Spiritualism at all? We might just as well have any of the old ecclesiastical priestcrafts, which simply look after their own existence, and allow drunkenness, selfishness, licentiousness, and prostitution to go on their own way, protecting them by ignoring their existence.

6. But the letter under discussion has a vital bearing on the Spiritual movement. There is a large party in America who avowed faith and practice is that described in the condemned anecdote. Are we, like the foolish ostrich, to put our heads in the sand and let the enemy make our movement his own? We find on inquiry that "Another New Man" has in his own acquaintance suffered from the practice of those "affinity" seekers. It is just ladies and "young girls" who ought to know the dangers that surround them. When we look at the vast armies of prostitute womanhood traversing our streets, does not our heart of hearts answer, "Yes, they were once 'young girls,' and might have been 'ladies,' had it not been for ignorance and consequent misdirection?"

7. We do not see that the letter criticised contains anything wantonly improper. It is simply a record of facts—an unveiling of an absurd myth—a note of warning from one who has seen suffering. The question is, what constitutes propriety, not only in respect to certain sentiments, but to the subject in all its bearings. Of course everybody is "respectable," and more is the pity. It would seem to be "respectable" to do as you please, but be quiet and say nothing about it; observe evil, but keep close lips. This is fashionable, and hence "Society" is one vast system of hypocrisy. There is one form of conversation in the dining-room, another in the drawing-room—one tone of morals amongst chums, another in the family—liberty of speech, even to rudeness, in private, but the most saintly gentlemanliness in public. Hence the greatest gentleman is he who by a skilled exercise of hypocrisy can most effectually disguise his true character. Thousands of most estimable young women have been sacrificed in wedlock before such a system of deception, and viler things, if possible, result outside of that rite. We feel disposed to question the merits of that virtue and decency which dare not even read of the existence of evil. Of what use is it as a positive influence in Society? It would appear to have about as much power to stem the tide of evil as a furnace built of snowballs would have to withstand the heat of the fire when lighted. In fact, from Mr. Massey's position it would appear that "ladies and young girls" are food for the destroyer, ready to fall down and worship him as soon as his name is announced. We do not take this view of human nature, but argue that if Mr. Massey's estimate is a true one, there will be no end to vice till it is superseded by a better system. We have a positive contempt for that fine-ladyism and rose-coloured virtue which goes on its self-complacent career regardless of the existence even of the unhappiness on which they float socially, as a boat does on a lake. Nay, we go further, and deliberately place the responsibility of much of our social evils upon those idle and well-preserved shoulders. There can be no health in Society till those who are good understand the diseases and undertake the treatment of those less fortunate than themselves. But, from Mr. Massey's remarks, it would appear to be a positive virtue not to know even of the existence of evil or its sufferings.

8. Spiritualism is so radical that it works innovations in these respects as well as in others. The first anatomist was stoned, and though the effort now made to probe the evils around us, and impending over us, may meet with persecution, we have the

consciousness of a pure motive in this case, and feel thankful that it has provoked discussion. Viewed thus, our conduct and that of "Another New Man" is cleansed of the opprobrium thrown thereon by our correspondent, whose energetic declamation in view of the immense issues at stake we simply characterise as abuse, and not in any sense elevating or enlightening. We might easily have screened ourselves behind the shadow of the author of the letter objected to; but having deliberately inserted it, we frankly acknowledge the same, and give our reasons for so doing. If our tastes do not coincide with those of Mr. Massey, he cannot accuse us of impure motive, dishonesty, or subterfuge.—Ed. M.]

THIS HAS been a topsy-turvy week in London on account of the Royal Procession. It passed the end of Southampton Row, and could be well seen from the Progressive Library. It was simply a few carriages containing men and women, some of whom wore queer hats. The horses were nearly covered with bright yellow-mounted harness. It was not so exciting as a Children's Progressive Lyceum on the march, nor so pleasant to the spectator. The Lyceum illustrates the beautiful ideal of universal love working in and through all to the benefit of each member. There is no display except of that which may be participated in by all. The Royal Procession is based on the opposite principle, and hence, however gaudy the trappings, and imposing the array of brute force in the form of soldiers, it lacks that great essential of moral beauty which the Lyceum possesses.

ON SUNDAY EVENING next, the platform at the Cavendish Rooms will be occupied by Mr. Thomas Shorter, author of "The Two Worlds," "Confessions of a Truth-seeker," "What is Religion?" &c., &c. Our readers will remember the very pleasing and instructive address which Mr. Shorter gave at these services on a former occasion. His subject on Sunday evening will be, "Try the Spirits," one which ought to interest Spiritualists sufficiently to draw together a good attendance. We regret that the address of last Sunday evening was not reported, and we are therefore unable to give an outline of it in the MEDIUM at present.

WE HEAR that the movement for securing four lectures from Gerald Massey, poet, on Spiritualism, is making some progress. The committee, we understand, is in course of formation. A correspondent from the country suggests that a guarantee fund should be subscribed to cover the probable expenses. In accordance with this suggestion, several ladies and gentlemen have desired to be held responsible for £5 should any deficiency occur. It is estimated that twelve guarantors would be necessary, but it is not at all likely that their subscriptions would be required, as the lectures will, in all probability, pay for themselves.

MR. J. H. POWELL has removed to 179, Copenhagen Street, Caledonian Road, Islington. He desires to enter the field of labour, thinking some activity may improve his health. He will speak at the Cavendish Rooms, on Sunday week—subject: "The Mighty Dead." Our friends in various parts of London would do well to invite Mr. Powell to give addresses in their districts. Mrs. Powell is still prepared to receive patients for magnetic treatment at the above address.

WE ARE desired to state that tickets are now ready for the paper announced last week to be read by George Harris, Esq., at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, the 13th instant. The tickets are free of charge; but it has been thought expedient to issue them that the rooms might not be overcrowded, and a good quality of audience be secured. Those wishing to be present—and it is desirable that a full meeting should assemble—should apply for tickets at once.

MESSRS. HERNE AND WILLIAMS's public seances at the Spiritual Institution are characterised by their powerful physical manifestations. Chairs and other objects are placed upon the table, and moved about with the greatest facility, under test conditions. The greater number of those who are present at such sittings are convinced of the existence of some unascertained power.

WE REGRET to have to state that our friend Mrs. Morris, of Hammersmith, is in a very weak condition, and desponds of recovering from her long and severe illness. She has just sent us a beautiful medallion of her cousin, Robert Owen, the philanthropist, as a memento of her regard.

THE READERS of the MEDIUM will learn with sorrow that Mr. J. W. Jackson is at present labouring under a very severe indisposition.

IN ANSWER to a lady who asked her spirit-sister "Ellen" and her guide respecting the "state of health" of a very dear friend of hers:—Answer.—"Ellen sees her wasting form is nearly extinct. She may reach the first cheerful warbling of the birds, which invite her to the bright shores of that ever-blissful land of happy angels who are standing to aid her to ascend those beautiful regions of ever-reigning harmony, where the angels of bliss are singing their welcome chants, of melodious voices ringing through the groves of the most luxuriant plants and trees, whose fragrance perfumes the air. As you glide through, scarcely touching the soil, you feel to soar the air like the kings of winged creation; but pride does not exist among the dear angel-spirits."—MEDIUM, MARIE DE S., Baden-Baden, 20th January, 1872.

A LOVER OF TRUTH (Manchester).—Your narrative is a very curious one, and cannot be used without being well authenticated. Send your own name and that of Mr. Danby, or other well-known Spiritualists, to certify the statements.

"A FRIEND" (West London).—Thanks for your kind hint. Any information afforded will be properly used. We do not see that any good can come from noticing the subject to which you allude.

INVESTIGATE.

"He who will not reason is a bigot;
He who dares not is a coward;
He who cannot is a fool."

The quotation is a bold but truthful one, and I use it to illustrate the position so many occupy in relation to the teachings of *Modern Spiritualism*, the growth of which frequently forces itself for consideration on those most prejudiced and those caring least about it.

Let us see, if possible, what this modern "ism" is, that we should fear to be identified with it. Its great *fundamental fact*, at this late day, can hardly be questioned by even the most bigoted. The evidence that disembodied spirits can and do communicate to embodied ones is admitted by nine out of ten who honestly investigate the matter, and who are not afraid to truthfully record their verdict after having done so. If some few overwise scientists and the masses have not become convinced of this great *fact*, the bigotry of one and the ignorance of the other are responsible, and not the non-existence of the proof. Here in America, especially, the court of inquiry is always open; and, if not wrongly informed, investigation is not difficult even in Conservative England.

No one is wise or justified in denying the claims of the "spiritual philosophy," or anything else, when entirely unenlightened or ignorant on the subject, or even partially so; neither is one justified or wise in accepting its claims until compelled to do so by the establishment of facts pertinent to the case. Those who wilfully shut their eyes and ears to the phenomena are "bigots."

The great cardinal fact of Spiritualism is not susceptible of proof by the longest or ablest article ever written on the subject. Everyone must investigate for themselves; by doing which the proof so gained is beyond doubt, and often involuntarily received; but rather than ignore their senses they are forced to admit its truth, though not always in a very loud voice. Why is this? "It wouldn't do, you know"—"It isn't expedient"—"Why, it isn't respectable"—"What would Mrs. Grundy say?" These are some of their excuses. In fact, they could not bear to hear the cry of "humbug" they formerly and so loudly called others who had the "moral pluck" to proclaim themselves believers. They place a seal on their own lips for fear. These are the "cowards."

The "fools" (who are nearly always the majority) are those that let the subject go by default, being perfectly indifferent to it—whose minds rarely soar beyond the pursuits of this life, only occasionally to hurrah at the utterance of a thought projected from somebody else's brain. They maintain the stolid indifference of the "Woman out West," who, seeing her husband engaged in a fight one day with a bear, calmly viewed the contest, encouraging with a smile and a "go it" both the bear and her husband, whichever happened to be uppermost. In time this class will become bigots, the bigots become cowards, and they in their turn will muster sufficient courage to proclaim what they know to be true, whether "Mrs. G." likes it or not. Why not? Is it not a false feeling, and rather the result of education, that we should be ashamed to exercise the same amount of reason on a subject of such vital importance as we do in our respective callings of labour?

If Spiritualism is not true, what have we to fear from investigation? If it is true, we cannot know it too soon. "Of what good is it?" cries one. "Are Spiritualists any better than other folks?" cries another. The *cui bono* of the New Philosophy, and the moral elevation of its disciples, are matters not now pertinent to the case, but can and will be answered whenever the question arises.

If it is wrong to exercise our reason—if it is wrong to abide by its decision after such exercise—in fact, if it's *wrong* to be *right*—why then we can consistently shut our eyes to a philosophy that expands our reason—that gives us a *why* and a *wherefore* for everything—that teaches us to do good for the sake of the good and humanity—that invites us forward to be partakers of knowledge (instead of faith)—that removes superstition—that teaches us to live a principle instead of professing one; and, above all, demonstrates—as no other religion, science, or "ism" has done—the "immortality of the soul." Until we feel and know all this is wrong, we are not justified in pooh-poohing and ignoring its claims and teachings, or branding those as impostors who have outstripped us in their zeal for knowledge. So we still point to the truth of the above quotation, and if it only incites the three classes therein named to a pursuit, argument, and investigation of the subject of *Modern Spiritualism*, we fear not for the result, nor are we afraid to subscribe ourselves to the "cause," however unpopular it may be—

Cleveland, O., U.S.A., December 21st, 1871.

THOMAS LEES.

PROFESSOR ERASMUS WILSON, F.R.S., lecturing at the Royal College of Surgeons on the anniversary of the great John Hunter, said: "He (Hunter) has left behind him a splendid museum, which will for ever be a chaplet to his fame; and if his spirit be with us and round about us this day, as I doubt not it is, I am fain to hope that he will not look disapprovingly on our present occupation." How pleasing to think that our great ancestors can still take an interest in the doings of their children! It is much more agreeable than the old Scotch notion of heaven—sitting on a damp cloud, harp in hand, singing psalms all day; or, as the American put it, "loafing around the Throne."—W. A.

STRANGE FULFILLMENT OF A DREAM.—A Banff correspondent says that the grave on the farm of Upper Dallachy, Boyndie, near Banff, named William Moir, about Whit Sunday last dreamed of seeing a dead body, besmeared with blood, lying on a raised mound by the sea-shore, at a point opposite the farm, and about a mile to the west of the village of Whitehills. The dream haunted Moir so much that, after resisting the impulse for a long time, he proceeded on Thursday to the spot indicated. On turning over the second turf he came upon a human skull. He continued the search, and ultimately, with the assistance of another servant, uncovered the complete skeleton of a man lying at full length, with his head to the south and the feet towards the sea. The bones were conveyed to Banff by the police, and on Friday Inspector McGregor explored the mound, which was known in the locality to have been a kelp-kiln, which, however, had not been used for upwards of fifty years. It is generally thought that the body had been washed ashore from the sea, and been buried there for convenience, though no one remembers such a circumstance having taken place.—*Standard*.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

February 23rd.

(The first control was by TIEN-SIEN-TIE.)

Q. Why do the dying never weep, although surrounded by their weeping friends?—A. The operation of dying has no relation, so far as its sympathies are concerned, with the external conditions that are around. The act and operation in and through which the departing is suffering is related but slightly to the external condition and the emotions which take possession of spectators, hence the departing spirit does not take cognisance of the outward sympathies manifested by weeping friends. Seeing no reason for fear of the grave, it is not likely they will indulge in such emotion. Again, the mind being distracted by the last stage of its earthly career, there is no power to give vent to natural emotions, and therefore we cannot expect external signs of grief under such circumstances.

Q. At the office of the MEDIUM, February 2nd, the question was asked of Tien-Sien-Tie: "Has a dog, with more intelligence than an idiot, any future existence?" The answer was, "No." This does not accord with kindred questions asked here, from Theodore Parker, who acts as guide to Mr. Jones, the late secretary of the Birmingham Psychological Society, who says that when a monkey, or any other animal of a lower order than man, dies, "the body returns to the dust, and the spirit, which ever lives, returns to the sea of spirit, which, although unconscious, is animate, and afterwards withdraws from this sea of spirit in atoms, for a further development of conscious existence." Being an inquirer into the phenomena and facts of Spiritualism, my desire is to know the truth in all its bearings. As there appears to be a contradiction between the foregoing statements of the two spirit-guides, shall I be out of place in asking you to kindly cause the question to be again put to Tien-Sien-Tie, as to whether he still adheres to his "No," or whether he can give some further explanation on the subject as to whether there is a spiritual and ever-existent part, or essence, belonging to the lower order of animals, as I observe not a few Spiritualists are, as regards spirit-progress, altogether on the side of Darwin, although, to my mind, he looks more at the physical side of the question, by looking upon the same atom, or spiritual monad, as developing independently and individually from the lowest order of animal to man himself. I wish to know, if there be a "sea of spirit," whether all animal spirits are therein deposited, and are from thence to be drawn as spirit-essence for further development in a higher order of being; or whether those atoms, or spiritual monads, live independently of each other, as individual conscious spirit-atoms, waiting for a suitable physical organism wherein to deposit themselves for a further and higher order of spirit-progress.—D. TAYLOR, Birmingham.—A. In his remarks on this letter, the controlling spirit indicated that animals do not achieve the plane of immortality because of their inability to develop the spiritual organism necessary for individual life after the physical body has been parted with. The spiritual or psychical element of their nature is dissipated at death through the surrounding regions of spiritual forces, while the body is decomposed and becomes associated with terrestrial forces. The spirit proceeded to discuss the career of spirits through the lower forms of being, stating that it was necessary for the spiritual principle to come in contact with existence in all its grades, that it might, through association with matter, achieve development of its innate powers, and thus be able to manifest reason, the means of which were to be found in man alone.

ANN WOODERSON.

The medium was controlled slowly and quietly. He assumed the attitude of a female, and turning round to the left, spoke in a low voice, and said:—"I only wish to say that I agree with the line of conduct pursued. This will be sufficient.—Ann Wooderson." Q. Do you refer to the message sent to-day?—A. Yes. Q. Has it taken effect?—A. Yes.

This short communication referred to incidents of which the medium did not know anything. The controlling spirit was Mrs. Burns's mother. After the seance she communicated by writing through another medium, and corroborated the fact that she had controlled Mr. Morse. She stated that not having controlled in the trance before, and the surroundings not being very favourable, the task was not a pleasant one, and was not performed very effectively.

HISTORICAL SKETCHES OF SEANCES IN LONDON.

(By OUR OWN CORRESPONDENT.)

In presenting your readers with a few sketches of several old-established seances in the metropolis, I am actuated by the desire to afford them some idea of the methods and instrumentalities whereby the facts and principles of spirit-communion are propagated in this great city.

It may be necessary that I should occasionally combine the duties of the critic and historian. I trust those who are gratified by a record of their doings will accept my criticisms in the spirit in which they are given.

The subject of the present article is a seance held at the house of Mrs. Maine, 321, Bethnal Green-road, every Tuesday evening, which has been in existence for a period extending over nine years, and to which the inhabitants of the Brighter Land have ministered through some of our best mediums. Mrs. Maine, who is herself far advanced along the path of mortal life, is a noble and devoted advocate of radical and progressive reforms and her kind, generous, and sympathetic heart has ever constituted her a liberal patron of the sorrowful and oppressed, but even as pure gold is only obtained by the fierce action of the fire, so these noble qualities have been born of doubt and trouble.

For many years an earnest labourer in the Temperance cause, in connection with which she is well and favourably known in the East End of London, she first had her attention called to the subject of Spiritualism rather more than nine years since. Being desirous of obtaining some

practical demonstration of the reality of spirit-communion, she paid a visit to Mrs. Mary Marshall, and there obtained the following somewhat remarkable test. It was customary at Mrs. Marshall's seances at that time for the spirits to write their names upon pieces of glass covered with whitewash, and held under the table by one of the sitters and the medium for that purpose. In accordance with this custom, Mrs. Maine selected a piece of the prepared glass, and, assisted by Mrs. Marshall, held it under the table, when in a few moments it was brought into view and examined, and upon its surface was found traced the name, "Samuel Gildersleve," being the name of Mrs. Maine's father, who had passed on some years previously. The experiment was repeated a second time, when was found written, "John Wesley." Mrs. Maine had been the recipient of a vision a few days before this, when John Wesley (I have no doubt he will pardon the omission of the Reverend) announced to her that he was her guide, hence the value of the two names obtained in this remarkable manner, more especially when we consider the oddity of the paternal name. By subsequent communications received at different times, Mrs. Maine came to a realisation of the magnitude and importance of the subject, and subsequently her house became the seat of several seances during the week, no less than three distinct meetings being held on Sunday!

The labours of Mrs. Maine in this connection were able and efficiently seconded by her daughter, Mrs. Fielder, who has been a medium all her life for visions, impressions, &c. Miss Price (now Mrs. Perrin) also rendered good service by her very excellent physical mediumship, combined with a superior development of the trance. She has been a valuable instrument in effecting the conviction of hundreds who have witnessed her peculiar powers.

A whole host of other mediums, whose names I have no permission to publish, have been instrumental in maintaining the interest and value of these seances.

For the last two years Mr. J. J. Morse, the well-known trance-medium and inspirational speaker, has attended this lady's weekly seance, and he still continues to do so every Tuesday evening. Other mediums also occasionally attend, and by the different phases of mediumship thus brought together, an element of variety is infused into these gatherings. These meetings are held every Tuesday evening at nine o'clock, the admission to which is and always has been free, the incidental expenses having been defrayed during the very long period above referred to by Mrs. Maine. Might I not suggest to the Spiritualists in the East of London and parts adjacent the propriety of recognising the valuable services rendered to the cause of truth by Mrs. Maine in some fit and proper manner?

I trust that this suggestion may be sufficient to inaugurate that which I am sure Mrs. Maine deserves, and which we have a right to award—a graceful recognition of the labours of the workers in the vineyard of life.

EXTRAORDINARY PHENOMENA.

To the Editor of the Medium and Daybreak.

SIR,—Messrs. Herne and Williams have asked me to send you a short account of a light seance which I had with them a few days ago, at two o'clock p.m., which I am happy to do, if it be only as a slight acknowledgment of the courteous treatment I received from those gentlemen.

The most remarkable feature of the seance was the movement of different articles of furniture without contact (in bright light, of course). The table—an unusually solid oval table, standing on a pedestal with four supplementary legs—was strongly tilted several times, twice while I was sitting underneath it. When it was desired to be light, I lifted it on my side with an exertion of force equal to about half a pound; when told to be heavy, it required a force of ninety or a hundred pounds to move it (as I since found, experimentally, with weights). The sofa was twice brought over to the table with a rush, from a distance of about three feet. A chair about five feet behind Mr. W., and several chairs three and four feet behind Mr. H., were also brought up to the table. These movements were sudden and violent, such as might be produced by letting go a powerful india-rubber door-spring which had been previously stretched between the articles moved and the legs of the table if the latter were fixed to the floor. But of door-springs or any other machinery there was not a trace, and the table was not fastened to the floor. The guitar and two speaking-tubes were now placed under the table, and these moved and touched my legs; and, while looking under the table, I saw the guitar jump, and the trumpets roll backwards and forwards, without any apparent motive force. I afterwards caught hold of a tube that was touching me, and this was pulled away with great force. A tube which Mr. H. held downwards over the edge of the table, opposite to me (his hand being above the table), was taken from him and instantly put in my hand, held in a similar position (I may mention that the two tubes used were dissimilar in several respects, and I noticed that the same tube came to my hand that left Mr. H.'s; moreover, there was no noise of a tube having been dropped by Mr. H.). Two rings were conveyed from Mr. H.'s hand, held just under the edge of the table, to Mr. W.'s hand, held in a similar position (a distance of about six feet). My overcoat and hat, which I thought I had deposited in a safe corner (the hat being a new one), were thrown violently across the room, and my umbrella made a vicious dash at Mr. H. from another corner. A cloth having been put on the table, and the mediums having approached their chairs to mine, the cloth was raised at the edge some four inches high, by what purported to be a hand, the point raised being at least two and a half feet beyond the reach of either medium's foot. The voice of John King made itself heard twice during the seance, but I don't dwell much upon that, as it might be attributed to ventriloquism. I may add that the mediums, at my request, tried various other experiments, which, though affording evidence of the presence of some strange power, I forbear to mention, as they were only partially successful. During the seance, the hands of both the mediums were full in view, being placed well upon the table. At the close of the light seance, we adjourned for a few minutes to the dark room; there we sat facing each other, Mr. H.'s two hands held in one of mine, Mr. W.'s hands in my other hand, both Mr. H.'s legs pressed against the sides of one of my legs, both Mr. W.'s legs pressed against my other leg. Immediately I felt a chair rubbed over my forehead and head, and the voice of John King spoke from various parts of the room, and (at my request) apparently several feet behind and away from the mediums.

As several articles of furniture began to move rather violently at this point, we made a precipitate retreat into the light.

In this account of my seance I have rather understated the phenomena for fear of being led into unwitting exaggeration, and I have no remark to make except this, that it is a surprising thing that the opportunity afforded by the strange and rare power, or gift, possessed by Messrs. Herne and Williams is not greedily seized upon by men who have made the observation of phenomena and the estimation of evidence a speciality, even if for no other object than to seek for some clue to the hitherto unexplained marvels of magic, witchcraft, &c.—Yours obediently,
February 22, 1872. R. HARTE.

[If all investigators adopted the common-sense precautions of our correspondent, two evils would be averted—to wit, it would be no longer necessary to slander mediums as cheats, and it would be impossible for mediums to impose upon their clients, even if willing so to do. We are glad to hear of the further development of Messrs. Herne and Williams's mediumship. It is the highest testimony to their faithfulness.—Ed. M.]

COMMUNION WITH DEPARTED FRIENDS.

To the Editor of the Medium and Daybreak.

SIR,—I have been, as you know, for the last seven months a diligent student, at Mr. Morse's Friday seances, of the phenomena of "trance" communications as methods of conveying information of a philosophic and intellectual character. But only within the past few weeks have I been brought into personal contact with the same phenomena as methods of communication between the living and those relations whom we have been pleased to suppose the dead; and as my experiences may possess an interest for inquirers similarly circumstanced, I will, with your permission, relate a small portion of them.

In November, 1852, I was travelling through the Black Forest, between Melbourne and Kyneton, and (a common circumstance there, especially in those times) camped out one night, and slept under a tree. In the morning, just as dawn was breaking, I suddenly awoke with an uneasy consciousness of impending danger. I found some ruffianly-looking fellows bending over me, who awkwardly excused their intrusion, and professed to have been attracted to the spot by a desire to light their pipes at the nearly extinguished fire. These are small circumstances, but they were burned into my memory by an impression I could not account for, nor yet get rid of, that my awaking had delivered me from an impending danger. But there had been no occasion for many years for me to remember the circumstance, and it had long ceased to come up in my memory. Now, premising that I and my history are wholly unknown to everyone connected with spiritualistic circles in London, I come to the second part of the story. On 30th January last, I went—in pursuit of my inquiries into Spiritualism—to Mr. Robson's. There I met, for the first time, a lady who informed me that she was herself a trance medium, and who kindly offered, if I desired to investigate, to give me a private seance. I called on her accordingly, and at our third sitting a "control" introduced itself correctly by name as that of my sister who had died eleven years before I was born. I, as may be supposed, had never thought of this sister at all. She said she had been my guide all my life, had been by my side like a shadow wherever I had gone, and had protected me when my life was in danger. I asked to what circumstance she referred, as I was not aware that my life was ever in danger, and she described graphically all the circumstances that I have above narrated, with the further information that the men whom I found around me on awaking believed that I had money or gold in the thing on which my head was pillowed, and purposed taking my life to secure it, and that she and others with her had deterred them from the execution of this purpose by presenting terrible pictures to their minds!

At the same sitting I mentioned to her a family in Australia with whom I resided for some time in 1868, and I asked her if she had been with me then. The reply was:—"Oh yes; I was with you as you used to walk with the children on those broad garden-paths; and as the stars came out of the yellow twilight you used to tell them of the difference between fixed stars and planets, and show them Orion's belt. I was by, and heard it all."

Now, I could not myself have described more accurately the circumstances, the conversation, and the features of the time of these twilight walks of mine in Victoria in 1868, and the details are true of myself and the children of the family I specially referred to only.

These are the best illustrations—though only a small part of a large total—of test communications received by me through the mediumship of Mrs. Olive, who, my professing sister informs me, is an instrument peculiarly adapted for the transmission of communications of a sympathetic and family nature.—Ever yours,
D. T.

MR. COGMAN'S JUBILEE.

A numerous and hearty audience met to celebrate Mr. Cogman's jubilee at Mr. Orson's Hall, New Road, Commercial Road East, on Wednesday evening of last week. We were pleased to see many of the very oldest friends of the movement present, and a fair selection of Spiritualists of all classes and from the various metropolitan districts. Mrs. Maltby, Mrs. Carlisle, Mrs. G. Powell, and other ladies of the committee served an excellent tea to a much larger number of visitors than they had expected. After tea the hall was re-arranged, and Mr. J. Burns opened the meeting by taking the chair. He said the genius of Spiritualism was very strikingly manifested in the object which had brought them together. Mr. Cogman was not a great warrior; he had taken no lives; he had rather aided in preserving health. He was not laden with academical honours, but professed to be uneducated. He was not occupying an elevated social position, but was simply a working man. He did not by any means profess to be rich; and yet a numerous and respectable audience had met together to do him honour. Why did they do so? It was because they perceived in him and mankind generally qualities which the world usually overlooked. Mr. Cogman administered to the spiritual enlightenment of the time, and in recognising this fact that meeting entirely reversed the general opinion of society as to what would constitute merit in the coming age. Then, the person who enlightened and elevated his fellow-man would be

considered the greatest, while the avaricious, the warrior, and the proud would be obliterated by neglect.

After some music from the Misses Maltby, Mr. Shorter was called upon. He briefly contrasted the success of that meeting with a similar one which he had attended fifteen years ago. It had been said that the rank was simply the guinea stamp, but the man was the gold. He thought their friend was made of the right metal; and Spiritualism owed its position to the faithful labours of such men. Mr. Cogman had devoted himself unremittingly to this movement during the last seven years, and that evening was an occasion of thanksgiving for what had been accomplished, and the joyous hopes of future progress. All honour to those who had worked through good and evil report. Mr. Cogman might not require any such acknowledgment, but it did them good thus to recognise faithfulness and worth. Such meetings knit the bonds of sympathy closer, and brought soul nearer to soul, obliterating those petty jealousies and alienations which oftentimes mar the progress of the best of movements. Such expressions of regard for each other unite men with the better inhabitants of higher worlds, and develop that unselfish feeling which is the strength of the spiritual movement.

Messrs. Allen and Burgess sang a duet.

Mr. J. H. Powell, though suffering very much from ill health, managed to be present, and made a very energetic speech. It is to be regretted that his health will not permit him to address the public frequently. He had been at some of Mr. Cogman's earliest seances, and remembered with pleasure the many beautiful speeches given through his daughter while in the trance. Spiritualism had to him disarmed all fear of death, which he regarded as a beautiful angel to direct our steps to a more pleasing abode.

"The Charity Dinner" was recited by a gentleman with good effect.

Mr. Morse, in his normal state, testified to the kindness and care of Mr. Cogman towards young mediums under development. There had been some dispute as to who developed him; but he recognised two agents in that work, whom he would call his spiritual father and mother. These were Mr. Cogman and Mrs. Maine. He also claimed some relationship to Mrs. Hopps, mother of the Rev. John P. Hopps, for she had held the first interview with him on the subject. Then he sat with Mr. Cogman and was influenced, and afterwards gained power and development with Mrs. Maine. He suggested the establishment of an association to promote the cause of Spiritualism in that district.

Miss Wooderson sang a song.

Mr. Goss expressed his indebtedness to Mr. Cogman for all he knew of Spiritualism, and then gave an account of the "orthodox church of the Spiritualists."

Miss Maltby sang a song.

The Chairman now stated that they had approached the climax of the proceedings. The present meeting was convened for the purpose of expressing confidence in Mr. Cogman, and sympathy with him in his work. It was not by any means a profitable occupation. The holding of seances entailed many expenses, while the returns were at no time equal to the trouble and waste incurred. The ladies of the committee had recognised this difficulty, and determined on making a presentation to their friend. The speaker regretted that this matter had not been made more known, as no doubt many would gladly have contributed thereto had it been mentioned at the beginning and steadily kept before the public. He stated that those who desired to take part in the presentation might do so at the close of the meeting, or at any time convenient to them. He also referred to the proposition to establish an association or institution in that district. He thought Mr. Cogman was eminently fitted to promote the objects of such an association. Indeed, Mr. Cogman's meetings had been the most valuable of institutions during the last seven years. But, by enlarging the sphere of operations and providing a larger hall in which public meetings and lectures might be held and where literature might be obtained, the cause of Spiritualism could be very much promoted. He concluded his remarks by presenting Mr. Cogman with a pile of books as the nucleus of a library for the new institution. He then called upon Mrs. Carlisle to make the presentation on behalf of the ladies' committee, whereupon the said lady handed to Mr. Cogman a handsome purse of money.

In reply, Mr. Cogman said he felt at a loss to express his gratitude for the great kindness of the donors, and to those who had honoured him by attending that meeting. No thanks were due to him personally, for if anything he said was worthy of appreciation, to the spirits alone should thanks be offered. He was simply a vessel in this modern sanctuary. Once upon a time he was an Atheist and a sceptic to spiritual influences until the power came upon himself. Such a large gathering on that evening astonished him. The knowledge of having so many friends overcame him with emotion; for, through Spiritualism, his family had turned their backs upon him, with but one exception. He had been in the school of Spiritualism seven years, and now he felt he had much to learn. Yet he was overflowing with joy to know that by this science union with the so-called dead had been established as a fact.

After a song from Miss Wooderson,

Mr. Morse was controlled by his spirit-guide, Tien-Sien-Tie. He tendered the hearty thanks of the spirit-world for the generous co-operation which had taken place in connection with the evening's proceedings. He recognised in Mr. Cogman a worthy instrument, and said the spirits joined with those assembled in testifying as to the devotion with which he had applied himself to the work of Spiritualism during the past seven years. The spirit gave a very beautiful speech, which we have not space to report, and was succeeded by the "Strolling Player," who, after some conversation, recited a passage from "Hamlet."

Mr. Steele, of the Clerkenwell Association, said he had known Mr. Cogman for about eight years. He first met him as a lecturer on Phrenology, and introduced the subject of Spiritualism to him. Mr. Cogman afterwards visited some seances in which Mr. Steele took part, and thus became acquainted with the subject of Spiritualism.

Mr. Wallace, one of the earliest mediums in London, was then controlled, and a very beautiful speech was given through him. The spirit urged upon his hearers the necessity of knowing more of the nature of mediumship, and not go back to the superstitions of past ages. As man wills, so is he operated on by spirits. This is called internal breathing. Man does not think of himself; externally, objects operate on his senses, stimulating thought. The spirit magnetism on the inner brain excites another series of thoughts. Man should live always as if

each moment were his last on earth, so that he might be prepared to blend with the conditions of the spirit world, and enter upon a plane of existence favourable to his progress. A man is no more than his experience makes him. Take from a man what he loves and knows, and nothing would be left; hence the necessity of loving that which is good and knowing that which is true.

The meeting concluded with some music from the ladies, and the numerous audience seemed highly gratified with the exercises of the evening, and the occasion which had called them together.

MESSEURS. HERNE AND WILLIAMS'S SOIRÉE.

On Saturday evening an agreeable and select party of the personal friends of these gentlemen assembled at their rooms, 61, Lamb's Conduit Street, to manifest their interest and satisfaction with their public mediumship. After tea a very agreeable programme was gone through. A number of ladies and gentlemen occupied the time with singing, music, and recitations, after which a dark seance was held. As the conditions were harmonious, the phenomena assumed a very agreeable aspect. Physical manifestations were almost absent, and a number of spirits spoke in the audible voice. These voices maintained their individuality in a very remarkable manner, and several of them spoke simultaneously. Spirits were also seen and described by persons present, and the former gave evidence of being able to observe what was transpiring in the dark. Upon the whole the proceedings were very satisfactory; but we regret that the programme contained no recognition of the purposes for which the meeting was convened, hence we are unable to report the aim or object of the gathering further than our own speculations as above stated.

A DISCUSSION AT CROYDON.

On Thursday evening of last week a very interesting discussion on Spiritualism took place at George Street Congregational Church School-room, Croydon. Mr. A. Sulman opened with a very well written paper in favour of the subject, the reading of which occupied forty minutes. The author is quite a young man, and has but recently become acquainted with Spiritualism, so that his excellent paper says much for his industry, intelligence, and natural powers. The audience, which was large for a meeting of the kind, was evidently quite unacquainted with the subject, yet they received the paper with great attention and respect. A few gentlemen spoke on the opposite side, but as they had not given the subject much previous attention their arguments were not weighty. Mr. Burns, of the Progressive Library, who was present, then made a few remarks, which were exceedingly well received. After another person had spoken there was not time for Mr. Sulman to reply, and it was unanimously voted that the discussion should be adjourned till another evening, all being of opinion that it had proved of a most interesting character. Discussions of the kind conducted like the one described above cannot fail to be useful to all parties.

THE WORKS OF A. J. DAVIS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I trust that the statements made by Mr. John Jones in your issue of the 9th inst. will be the means of "bringing about a wider knowledge of the works of Andrew Jackson Davis. In few minds has arisen such a comprehensive grasp of the condition and necessities of our common human nature as is contained in the works of this truly good man.—Yours faithfully,
N. KILBURN, JUN.
February 21, 1872.

A THEOLOGICAL SKETCH.

To the Editor of the Medium and Daybreak.

SIR,—Not having seen any response to the request of your correspondent in the MEDIUM of the 22nd December last, I venture to give one, if you will kindly permit its insertion, in hope it may induce some clearer writer to give a more enlarged and correct reply. The request is this—"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?"

I reply. There is that which transcends all human thought, and is utterly ineffable. From hence proceeds the triune primary essence—Love, Light, Life—the spirit, being, law—which I denominate God, the infinite, impersonal, invisible, indivisible, omnipresent Deity, worthy the adoration and worship of every creature, being the Cause of all the adoration and things whatsoever. From this infinite Source proceeds all existence—Humanity, perhaps, being the fullest-adapted recipient. The Divine Love satisfying and enlivening the prepared emotional will, faculties, or affections of mankind. The Divine Light supplying every want of the intellectual reasoning and reflective faculties with its enlightening influence, inspiration, and incitations. The Divine Life supplying every want of the human energies by its indwelling and vitalising power. Mankind is made exactly adapted for unity with the Creator, to which it is destined. Religion is designed to bring the divine and human natures together in essential spirit-oneness. The present destiny of humanity is to work out this unity or marriage. Every human act, thought, and feeling should be devoted to this high and glorious end more or less directly, the blessed design being man's present and eternal salvation from all evil. This pursuit should be a direct and aim to man's whole life. This true religion is perceived and proved in daily experience by those who wisely and earnestly love God. The absolute essentials of religion are an earnest desire to know the Divine will, and a sincere purpose to be conformed to it in every possible manner, with a corresponding endeavour in practice to obey God in all things. God and ministering spirits readily supply all other requisites in earth and *hades*. Every creature, being by its very existence related to its Creator, is an object of God's love and care. This religion is the one end and aim of true human life. Duties, dangers, and blessings are always together, of whatever kind, whether pleasant or painful. Love, Wisdom, and Power are always together, within and without mankind, working for human good. Mankind is schooled by

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This brief sketch I beg to submit to your readers in reply to the request beforenamed.—With due respect,
A. STURGE.

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JOHN L. BLAND. [We shall be glad to have the further communications to which our correspondent refers.—Ed. M.]

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THE SPIRITUAL MAGAZINE for MARCH. Price 6d. Contents: Mr. Owen's New Book—Spirit Faces—No Antecedent Impossibility in Miracles: a Reply to Modern Objectors; by Alfred R. Wallace, F.Z.S., F.R.G.S.—The Testimony of Nature and of Human Nature against the Doctrine of Eternal Torments; a Lecture by J. P. Hopps—Notes and Gleanings—Notices of Books—Correspondence.

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"FREELIGHT."

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TESTIMONIAL TO MR. NEWTON CROSLAND.

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4, Lansdowne Terrace, Eastdown Park, Lewisham, S.E.

SIR,—In making known to you the proposal to present a Public Testimonial to Mr. Newton Crosland for his disinterested services in connection with the Eltham tragedy, the Committee conceive that a brief statement only is required. That some one guilty of murder escaped conviction and punishment is certain. It has been decided in a court of law that in offering strictures on the criminal proceedings connected with the case Mr. Crosland stepped beyond the bounds of legal criticism, but the Committee cannot forget that he wrote during a period of great public excitement, and that he had in view no object apart from the public good. For what he has written he has been subjected by the person tried for the murder to a prosecution for libel, and a civil action. In the former case the grand jury ignored the bill; in the latter, £50 of damages were awarded, the damages being a trifle compared with the lawyers' costs.

Mr. Crosland has suffered in a cause not involving merely freedom of discussion, but the individual safety of the lieges. The Committee therefore consider that he deserves public countenance and sympathy.

Contributions to the Crosland Testimonial Fund should be made payable to the treasurer, the Rev. Charles Rogers, LL.D., Snowdown Villa, Lewisham, S.E.

I have the honour to be, Sir,

Your very obedient faithful servant,

W. C. HEPBURN, Hon. Sec.

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SEANCES IN LONDON DURING THE WEEK.

SATURDAY, MARCH 2, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.

SUNDAY, MARCH 3, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, MARCH 4, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, MARCH 5, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

Seance at Mrs. Maine's, 321, Bethnal Green Road.

WEDNESDAY, MARCH 6, Seance at Mr. Wallace's, 105, Isllp Street, Kentish Town.

THURSDAY, MARCH 7, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Public seance at 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, MARCH 1, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, MARCH 3, 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.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

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

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

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

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

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.

MONDAY, MARCH 4, NEW PELLON, at Mr. Swain's, at 8 o'clock.

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

TUESDAY, MARCH 5, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

WEDNESDAY, MARCH 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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THURSDAY, MARCH 7, BOWLING, Hall Lane, 7.30 p.m.

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

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

* * We will be happy to announce Seances and Meetings in this table weekly.

To be in time, all communications must reach this Office by Wednesday morning's post.

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each moment were his last on earth, so that he might be prepared to blend with the conditions of the spirit-world, and enter upon a plane of existence favourable to his progress. A man is no more than his experience makes him. Take from a man what he loves and knows, and nothing would be left; hence the necessity of loving that which is good and knowing that which is true.

The meeting concluded with some music from the ladies, and the numerous audience seemed highly gratified with the exercises of the evening, and the occasion which had called them together.

MESSRS. HERNE AND WILLIAMS'S SOIREE.

On Saturday evening an agreeable and select party of the personal friends of these gentlemen assembled at their rooms, 61, Lamb's Conduit Street, to manifest their interest and satisfaction with their public mediumship. After tea a very agreeable programme was gone through. A number of ladies and gentlemen occupied the time with singing, music, and recitations, after which a dark seance was held. As the conditions were harmonious, the phenomena assumed a very agreeable aspect. Physical manifestations were almost absent, and a number of spirits spoke in the audible voice. These voices maintained their individuality in a very remarkable manner, and several of them spoke simultaneously. Spirits were also seen and described by persons present, and the former gave evidence of being able to observe what was transpiring in the dark. Upon the whole the proceedings were very satisfactory; but we regret that the programme contained no recognition of the purposes for which the meeting was convened, hence we are unable to report the aim or object of the gathering further than our own speculations as above stated.

A DISCUSSION AT CROYDON.

On Thursday evening of last week a very interesting discussion on Spiritualism took place at George Street Congregational Church School-room, Croydon. Mr. A. Sulman opened with a very well written paper in favour of the subject, the reading of which occupied forty minutes. The author is quite a young man, and has but recently become acquainted with Spiritualism, so that his excellent paper says much for his industry, intelligence, and natural powers. The audience, which was large for a meeting of the kind, was evidently quite unacquainted with the subject, yet they received the paper with great attention and respect. A few gentlemen spoke on the opposite side, but as they had not given the subject much previous attention their arguments were not weighty. Mr. Burns, of the Progressive Library, who was present, then made a few remarks, which were exceedingly well received. After another person had spoken there was not time for Mr. Sulman to reply, and it was unanimously voted that the discussion should be adjourned till another evening, all being of opinion that it had proved of a most interesting character. Discussions of the kind conducted like the one described above cannot fail to be useful to all parties.

THE WORKS OF A. J. DAVIS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I trust that the statements made by Mr. John Jones in your issue of the 9th inst. will be the means of bringing about a wider knowledge of the works of Andrew Jackson Davis. In few minds has arisen such a comprehensive grasp of the condition and necessities of our common human nature as is contained in the works of this truly good man.—Yours faithfully,
N. KILBURN, JUN.
February 21, 1872.

A THEOLOGICAL SKETCH.

To the Editor of the Medium and Daybreak.

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A STUDENT.

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JOHN L. BLAND. [We shall be glad to have the further communications to which our correspondent refers.—ED. M.]

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SATURDAY, MARCH 2, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.
SUNDAY, MARCH 3, Mr. Cogman's Seance, 22, New Road, E., at 7.
MONDAY, MARCH 4, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
TUESDAY, MARCH 5, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.
 Seance at Mrs. Maine's, 321, Bethnal Green Road.
WEDNESDAY, MARCH 6, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, MARCH 7, Dalston Association of Inquirers into Spiritualism Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
 Public seance at 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, MARCH 1, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, MARCH 3, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
 BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
 MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
 COWMS, at George Holdroyd's, at 6 p.m.
 HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
 GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
 GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kiteon, Mediums.
 MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
 HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
 NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
 PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.
MONDAY, MARCH 4, NEW PELLON, at Mr. Swain's, at 8 o'clock.
 CROYDON, at George Street Schoolroom, Lecture by Mr. Sulman.
TUESDAY, MARCH 5, KEIGHLEY, at 7.30 p.m., at the Lyceum, Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, MARCH 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.
 MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
THURSDAY, MARCH 7, BOWLING, Hall Lane, 7.30 p.m.
 GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
 WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

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