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SPIRITUALISM.

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The Spiritual Review.

SCIENTISTIC SPIRITUALISM.

EXPERIMENTAL INVESTIGATIONS ON PSYCHIC FORCE.

By WILLIAM CROOKES, F.R.S., &c. London: H. Gillman. 1s.

REPLY TO THE ARTICLE IN THE QUARTERLY REVIEW.

By W. CROOKES, F.R.S., &c. London: Longman. 1s.

In this conceited age, when more attention is given to the glorification of the individual than to the recognition of truth, we appropriate a large modicum of credit for having discovered a bran-new phrase, and likewise the peculiar condition of intellect of which it is the expression. Never mind whether the object is already known; we are in good scientific keeping in labelling it with a new name, and appropriating it as our own discovery. We refer to the term "scientistic;" and even if it has been before used by somebody else, it has perhaps never been adapted to the purpose to which we assign it, and hence, accounting ourselves discoverers, we are simply following in the track of leading scientific minds. The term "scientific Spiritualism" is repeatedly printed and mellifluously mouthed by individuals who seem to have no conception of the meaning of words. If there is such a thing as scientific Spiritualism, it ought to be able to give a thorough and satisfactory demonstration of everything connected with the manifestation of spirit-intercourse, and once and for all supersede the present logomachy which exists on the subject. That such scientific materials do not exist in the possession of scientists, their publications on the subject most certainly prove; while the clearest testimonies and most logical theories emanate from those who simply style themselves Spiritualists, without any claim to scientific distinctions at all. It might be worth while asking, What is the difference between the Spiritualist and the Scientist?

Spiritualism is not only a record of facts, but it is a philosophy. It has got intellect as well as eyes. It thinks as well as observes, and it knows the scope and significance of that which it beholds; hence Spiritualism is, in short, the philosophy of causation. It grapples with the very problem of existence; it goes straight to the centre and heart of being, and exposes to the gaze of the exalted intellect the spiritual springs which underlie all phenomena. The scientist, on the other hand, is an observer who merely takes cognisance of facts and the conditions which produce them. He deals with agencies, not with causes, and by persistent action in this direction his mind is liable to become too keenly alive to his peculiar realm of thought, while he is oblivious, even to imbecility, of that which lies immediately outside of it.

On this account the professional world is crowded with "specialists" of various classes. In medical circles we have one set of men doctoring the ears, another the eyes, another the lungs, another the digestion, another the excretories, another the nerves, another the muscles, bones, blood, &c.; and between them all, outraged humanity dies in consequence of their meddling and fractional treatment. Man is not an ear, an eye, a muscle, or a viscus, but a combination of organs operated upon by the vital principle within; and unless man be studied as a whole, and the philosophy of vital action comprehended, these various specialists must produce more harm than good. As in medicine, so it is in the world of investigation generally. Specialists shut themselves up in their workshops, and imagine that the sphere of their investigations contains the answer to everything which may be brought before them. They are scientists, but not philosophers. They are crammed with facts of a certain kind; but even if their minds were universal museums of experimental results, they would still be as far from a comprehension of the philosophy of being as ever. This is evident from the fact that these scientists almost invariably endeavour to make their acquired experience explain all new phenomena; particularly is this so in the case of Spiritualism. So prone have the eyes of scientists become to looking at the earth that they cannot even credit the testimony of those who declare there are stars overhead.

These considerations explain the conduct of Dr. Carpenter and others who oppose Spiritualism. Such men are of the fraternity of those quacks who pretend to cure all diseases by their empirical form of treatment, which may be very well in one case and therefore not in all. Those

scientists who have given their attention to the investigation of spiritual phenomena generally incur the severe rebuke of Gerald Massey, that they desire to walk into the spirit-world on their physical legs. Such persons have got no further than the facts, which they misrepresent by quoting a portion of them as supporting the scientistic or sensuous theory, viz., that spiritual influences are a religious myth. The recognition of the spiritual is not within the reach of their appliances.

Notwithstanding the temporary nature of their labours, these gentlemen are of special service, not to Spiritualists, but to the outside public, and no one deserves more cordial recognition in this respect than Mr. Crookes, who heads one of his chapters with the following quotation from Galvani:—"I am attacked by two very opposite sects—the scientists [the Royal Society?] and the knownothings [the Spiritualists?]. Both laugh at me—calling me 'the frogs' dancing-master:' yet I know that I have discovered one of the greatest forces in nature." He evidently desires to be classed amongst discoverers. But in respect to psychic force he has discovered nothing. The Spiritualists have discovered the phenomena thousands of times since it manifested itself in the house of the Fox family. The method of testing its existence by mechanical means, as adopted by Mr. Crookes, is based upon the experiments of Professor Hare, and the term "psychic" force is borrowed from lecturers on Spiritualism, the word in its grammatical form having been in existence amongst Spiritualists for several years. In his demonstrations of occult phenomena, a lecturer on Spiritualism, well known to the readers of the MEDIUM, has frequently pointed out the existence of physical matter and psychical matter—of a physical body and a psychical body—of a physical world and a psychical world; indeed, worlds within worlds, and yet worlds which become more "psychical" or spiritual as they extend from the purely physical basis. Yet this lecturer was not sufficiently illogical or short-sighted to suppose that there were a variety of forces. The one force is the operating agency in all worlds and through all forms of matter, only the physical and psychical are different methods or different channels through which that universal force manifests itself. Thus we have in the term a phrase adopted from the teachings of the Spiritualists, but presented in an ungrammatical and unphilosophical relationship.

Such, then, is the top and bottom of "scientistic Spiritualism." But it is not necessarily worthless on that account. Our scientistic investigators are genuine spiritualists at the bottom. In private conversation they adopt the idioms of Spiritualists, and unwittingly give expression to the fact that they entertain the same convictions as to the existence of spirits, their agency on mediums, and their communion with those in the flesh. The blunder of our scientistic friends proceeds from their educational predilections. They desire to subject psychical phenomena to mechanical tests—to invent, so to speak, a physical balance to weigh mentality. This absurdity is being perceived by the non-spiritual public, and the futility of such efforts to gauge the spiritual hypothesis is being more generally questioned. It may be asked, "If our scientistic friends are, as you aver, Spiritualists, why do they adopt such eccentric methods of disguising the fact?" We reply, they desire to be considered "investigators," so that the question may be kept open, and that those who are not prepared to investigate Spiritualism may be, perhaps, induced to take up the investigation of the "new force." We do not deny that the scientists have done an immense deal of good. They have brought the question forward in many quarters where the private Spiritualist could not have operated, and their labours have tended to deepen the growing conviction that the phenomena are true after all. We think, however, that these investigators would have done much more for the truth and achieved a more lasting credit for themselves by steering clear of puerile theories and professional conceits, and stating the facts in their entirety, in a full, manly, and honest manner. They could not have been more vehemently opposed and repudiated by their scientific friends than they have been, while they would have presented a much better view of the subject to the religious world in general, and enlisted a far wider and more profound sympathy with the cause which they have espoused. As it is they, have only presented the minor phases of the subject, tending to excite the prejudices of the religious-minded rather than to enlist them; for their experiments, or rather

theories, incline to the supposition that a material agency called Forces is capable of manifesting all the properties of mind and conscious individuality.

We heartily recommend both of Mr. Crookes's works for circulation amongst the scientific and pedantic members of the community, by whom mystifying problems and intricate mechanisms are so highly appreciated. The most satisfactory way of introducing Spiritualism, however, is to induce all who desire to become acquainted with the subject to form circles for themselves, and elicit phenomena under conditions over which they have absolute control.

POETRY OF THE PAVEMENT. By the SECRETARY OF THE COMPREHENSIONISTS. London: James Burns, 15, Southampton Row, and Co-operative Wholesale Agency, 337, Strand. Price Twopence.

This is a very unassuming little book, but one whose contents are not to be guessed at by its name and appearance. It is said that a book is the reproduction of its author; if so, the author of this little book must be a very comical and eccentric person. We hardly know why he should dub it "Poetry of the Pavement," unless it be to indicate that he has attempted to bring down poetry from its aerial heights to the common necessities of life. There is something quixotic in the manner in which the "Secretary of the Comprehensionists" runs a *muck* against institutions which humanity, from long use, has almost come to look upon as an indispensable part of society, including "Deprecatory Remarks on the Hulks, Gaol, Convict Gang, Idiot Asylum, Chancery, the Pound, the Stocks, Penitentiary, Custom House, Dangerous Houses, Treadmill, Madhouse, Hospital, Workhouse, Gin Palace, and Whitewash." He exhibits such abhorrence and knowledge of all these that we are almost led to the conclusion that he must have some practical acquaintance therewith. He says of "The Hulks," they "are old vessels kept for the convenience of imprisoning disobedient sailors who presume to have a conscience opposed to the destruction of foreigners who have no wish on their part to interfere with the private affairs of other countries;" and apostrophises free trade in these words:

"Awake, free trade! and teach us better things;
Show earth is for the people, not for kings!"

Very treasonable this, but worse follows. He says (quoting from "The Gaol"):

"Why here?" she asked. "Because God's law is wrong;
The Bible's weak, and England's law is strong."

And—

"The law to live
Is higher law than any man can give."

And again—

"The good men on a Sunday plucked the wheat;
I, in a field, a turnip took to eat.
Why teach the Bible if the teaching's wrong?"

In "The Custom House" he says:

"Let nations grow the wheat who wheat can grow,
Let each produce their best, then each will find
That 'give and take' is better policy
Than shutting out the friendship of mankind."

And in "The Hospital":

"Sleep, exercise, good diet, good thick shoes,
Will most cure the ills from inattention;
So treated, man his physic may refuse,
And so make hospitals a dead invention."

The reader will perceive that, if the poetry is not of the highest description, there is at least a good deal of common sense running through it—a great desideratum at the present day. Amongst other "British institutions" which our poet attacks is that of "Whitewash," only one stanza from which we shall quote, namely, that referring to our dimmest of all English institutions—an English Sunday:

"This—not enough to keep the fancy down,
All galleries and museums in the town
Are shut up on Sundays from the crowd,
And nothing that can give delight allowed."

We have cited enough to show that "Poetry of the Pavement" has bottom in it; and we can assure anyone of a progressive mind that he will not begrudge the twopence spent on the purchase of the effusions of the "Secretary of the Comprehensionists."

THE SPIRITUAL MAGAZINE for February. London: J. Burns. Price 6d.

The opening article, by Thomas Brevier, author of "The Two Worlds," on the recent sermon by Rev. John Jones of Liverpool—"Spiritualism the Work of Demons"—is worth the price of the whole number, and ought to be circulated freely, both in Liverpool and elsewhere. So highly is this reply appreciated that we understand a special edition is being reprinted from the magazine, and will presently be on sale at a nominal price. We would recommend our Liverpool friends to see that each member of Mr. Jones's congregation receives a copy. It is an act of justice to the subject and to Mr. Jones's hearers that such should be done, and if our reverend friend is too oblivious of the rights of his congregation to perform such a duty himself, then some one else should see that it is done for them. A few months ago a stupid and egotistical work appeared on Spiritualism by a German professor. Mr. Shorter gives a review of it, of which the following are his closing remarks:—

"Those Spiritualists who are not thus qualified for the jail are proper subjects for the lunatic asylum—deluded victims of a 'morbid condition of mind,' 'visionaries and fanatics,' who 'are generally hypocrites, untruthful deceivers, and addicted to tricks and pious frauds.' Why should a learned doctor waste the precious pearls of philosophy upon those who, when not knaves, are poor demented creatures who cannot distinguish between hallucination and reality? Reason is only for reasonable people, and philosophy is only for philosophers. The trade in Spiritualism should be stopped by law. He would put down Spiritualism just as a worthy City alderman determined by his magisterial authority to 'put down' suicide. We remember the Hon. Grantley Berkeley once concluded a pamphlet in defence of the Game Laws with, 'After all, there's no argument like a punch of the head.' Professor Zerk is evidently a disciple of the Berkeleyan philosophy. If learning

and logic don't convince, try fine and imprisonment. Where the professor fails, perhaps the policeman may succeed. Such is the last argument of German philosophy, as represented by Professor Zerk, Ph.D., who, we think, would hardly have earned his diploma as an interpreter of the relations between 'Spiritualism and Animal Magnetism.' "The Spirit-World Illustrated from Dream-Life" is an article from the pen of the scribe, William Fishbough, who took down "Natural Divine Revelations" from the lips of A. J. Davis twenty-five years ago. A great portion of the number is occupied with an account of remarkable manifestations in America, chiefly reprinted from American sources, and some of which have already appeared in this journal. The following letter concludes the number, which is, upon the whole, well worthy of the attention of Spiritualists:—

"ANSWERING SEALED LETTERS."—(To the Editor of the *Spiritual Magazine*).—Sir,—In the *Medium and Daybreak* newspaper is an advertisement from a New York test-medium, viz., James V. Mansfield, who professes to answer sealed letters for 21s., of course respecting our relatives deceased who have passed into the next life. Now, I think it is only fair, when you have proved a fact, to give it publicity. I wrote seven questions of a private nature in presence of a lady visitor, who fastened up the note with silk and sealed it with her own seal, then I put it in an envelope and sealed it with my crest; and I merely wrote a letter accompanying it requesting answers. This Mr. Mansfield returned to me unopened in proof of his power. The questions were not commonplace merely, requiring a Yes or No, but requiring a knowledge of my family, which it is impossible for Mr. Mansfield to get at without obtaining it from my 'daughter,' to whom I wrote the questions. Every answer was pertinent to the question put, and what is singular, she says she should not have known I had written to her had not her uncle John (who is dead also) hurriedly told her I had written and wanted answers. Now, I never alluded to her uncle in any way, but merely about her brothers and sisters and mother now living, and how Mr. Mansfield, whom I don't know nor have ever seen, gets at the names with seals unbroken and returns to me answers I can't tell. When the letter arrived here I got a dozen gentlemen from our Exchange to open it, and they all agreed my crest and everything was perfect. So also the silk tyings and seal of my visitor had not been tampered with in the slightest since it left the lady's hands, who would put it in the post herself. I write this from my own experience, and it only occurred last month and was returned to me by next mail.—I am, yours truly,

25th December, 1871.

CHARLES BLACKBURN.

HUMAN NATURE for February, price 6d.,

Comes quite up to its usual reputation, or, in some respects, rather exceeds it. The most striking feature connected with it is the lithograph of a direct spirit-drawing through the mediumship of Mr. Duguid, of Glasgow. It forms rather a nice picture, occupying two pages of the work. It represents an Indian landscape, with mountains in the distance, and a river with temples on the opposite side. In the foreground are two priests, two gods, two travellers, and, on the margin of the river, a dead man, his widow and child, with his spirit hovering over them. The travellers are supposed to be Jesus and the ancient Persian. Jesus, seeing that this woman and child are to be eaten up by crocodiles along with the dead body, in response to the beseechings of the spirit exercises his spiritual power and restores the man to life by uniting his spirit with the body which lies prostrate in the water. A descriptive article accompanies it, which states that the picture was produced in the dark by the spirits direct, in the space of about four minutes, and it is so elaborate that the artist took nearly one hour to trace it over in order to multiply the copies. Altogether the picture and the details explaining it are perhaps the most wonderful event which has occurred in phenomenal Spiritualism of the kind, and we understand it is only one item out of a long narrative which has been given by these spirits through Mr. Duguid's mediumship. As a mediumistic curiosity, the picture itself is worth many times the price of the magazine.

The article on "Spirit, Matter, and Force," argues for the existence of spirit apart from these agencies, by giving, in illustration, the lever, which is of no use, indeed, could not be, without something to fashion it and operate upon it. Matter is shown to be vague and transitory, and the article thus concludes:—

"What, then, is the eternal reality—the one thing which the universe contains? We unhesitatingly reply—Spirit; that intelligent principle which creates for itself all those phenomenal conditions necessary for its exercise—the power which operates through and fashions the lever. It is invisible and immaterial as men reason, and therefore it is real. It is the active principle (positive), not the inert rest or fulcrum (negative), which that principle, ever operating against, thereby brings into phenomenal form; hence no man ever saw spirit, ever witnessed force, *per se*. The white vapour arising from the poles of the magnet, the odic lights around the human organism, are not force, but manifestations of force—the lever, the higher degree of matter through which these powers operate."

That favourite contributor, Mr. J. W. Jackson, supplies another instalment to his pleasant and instructive "Myths of Antiquity." The subject chosen is "Joseph—Seerdom in the Family—The Prophet and his Kinsmen." He reviews the importance of this faculty at length and in various connections, and thus estimates its mission and acceptance:—

"Genius—and what is seerdom but genius in culmination?—is ever an alien in the time-sphere. It must be so, for it is rooted in the eternity from whose celestial realms it comes crowned with those chaplets of fragrant and many-coloured beauty, whose dim reflection on this somber earth-plane constitutes our masterpieces of poetry and art. Now, how should the average and ungifted multitude understand and sympathize with a being thus endowed? What have they in common with him? Do their ideas coincide with his? How can their feeble fancies co-ordinate with his sublime conceptions, or their weak desires keep pace with his exalted aspirations? Does the mole, burrowing earthwards, want either the piercing eye or the soaring pinion of the bird of Jove?"

"A Rhapsody on Books" is thoughtful, and suggestive of thought. "The Press versus Spiritualism" is a well-written article, discussing exhaustively the unworthy action of the newspapers in respect to

spiritual phenomena, more particularly with regard to their treatment of the "Dialectical Society's Report on Spiritualism." This essay is considered so meritorious and likely to be useful, that it is being reprinted as a tract for general distribution.

The review of Mr. Tolhurst's "Sacred Oratorio, 'Ruth,'" is learnedly and appreciatively written. It will interest Spiritualists, seeing that the composer is organist at the Sunday services at Cavendish Rooms. The article on the recent works of A. J. Davis speaks in the highest terms of that gifted and good man, and thinks we, as a people, bestow too much praise on those of the past, while we persecute the prophets of the present day. The writer observes:—"The blind and fulsome adulation which is lavished upon men of the past, however much they may be entitled to our respect, is a flagrant injustice to the sons of God of the present age, and an impious reflection on the Almighty power, which is thereby supposed to be shortened, so as not to be able to reproduce sons and saviours equal to those of the past."

A letter from Mr. Peebles gives an account of a marvellous cure through spirit-agency, the recipient of which was a gentleman known to Mr. Peebles. The writer then proceeds to discuss Mr. Tebb's estimate of the number of Spiritualists in America. He thinks there are perhaps 11,000,000 Spiritualists in America, whereas the true Spiritualists may not amount to more than Mr. Tebb's estimate. He concludes with the following summary:—

"It is true that we sympathise deeply with the Shakers, and for the following reasons:—

"1. They are all, as Eldress Caroline said, Spiritualists, striving to make practical the divine principles they profess.

"2. They have among themselves very superior media for trance and clairvoyance, visions and prophecies.

"3. They have in their midst no rich, no poor; no palaces nor almshouses; but thrift and abundance, 'holding,' as in the Pentecostal day, 'all things in common.'

"4. They excel in neatness, industry, integrity, and the cultivation of that chief of the Christian graces, charity.

"5. Ignoring asceticism, and utterly unlike monks and nuns, their communities are so many spiritual families, each living and labouring for the good of all.

"6. Opposing war, they are all the advocates of peace, of temperance, of good habits and good morals, rigidly practising what they profess.

"7. Considering the fratricide, parricide, child-murder, solitary vice and libertinism stalking abroad in the world, would it not be well for all philanthropists to at least read Malthus, and carefully study these Believers' teachings relative to chastity, celibacy, and purity of life?

"Yes! We sympathise with Shakers and Quakers—with the good in Unitarianism and Mohammedanism, with the good and true—

'Wherever found
On Christian or on heathen ground.'

"Toleration is the mystic word of the golden age, and purity is the passport to the harmonies of the heavenly world. 'By this,' said Jesus, 'shall all men know that ye are my disciples, if ye have love one to another.'"

Taking the number as a whole, it is replete with original and suggestive matter; and when the illustration which accompanies it is taken into account, we have no doubt that it will meet with many purchasers this month.

FREELIGHT. No. 4. London: J. Burns.

Our contemporary always brings us in mind of a butcher's tray, laden with organic fragments. There are various parts of the animal structure presented, but no life or harmony of function. Tons of it could not produce the bleat of the tiniest lamb or munch a blade of grass. The announced object of our contemporary is to reform and progress religion, metaphysics, philosophy, and science; but amidst multifarious writings we do not perceive the first principles of any of these subjects. Indeed, there are heaps of incongruous thoughts, but no form, and without the presentation of some basic facts and principles we can have no advancement in philosophy, any more than we can extract new milk from the disorganised fragments of the bovine race which usually adorn the peninsula of a butcher's shop. We are impressed that our big cousin means well, for he was so far in earnest as to announce an article on Spiritualism. We are not aware what segment on the butcher's tray made this announcement, but certain it is the promise was not followed up; perhaps it was veal cutlets which timidly bleated the indiscreet arrangement, whereupon bull beef, boar's head, mutton chop, and other sovereign sections of the body politic in stentorian tones declared that they would never appear on the tray again if veal cutlets had any such sway. Here, then, O benighted Spiritualists! so mystified and deluded that you can understand nothing but absolute freedom in all matters of thought and speech, behold the dead body of "Freelight" cut in disjointed fragments; but where, oh, where is the spirit?

We take all this trouble with our big cousin because we feel there is a certain relation—a distant relation—between us. The idea of our contemporary is good; but he belies his title in not carrying it out. And seeing that he is so much needed in the world, we place before his eyes the cause of his inefficiency and possible downfall, in the hope that he will mend his ways, for our pleasure is not in the death of any member of our family.

Such, then, being the dish before us, we are sorry to say that we cannot distinctly tell our readers what it is all about. The Editor begins by protesting, but we can't make out against what. The article is spiced with such terms as "ethical truths," "old ideals," "politically we would rather join philosophical Conservatism than mere demagogues and revolutionists, yet we are on the Liberal side." So it runs—one dead joint backed against another; but no allusion to the spirit, the life, the truth.

The first joint presented, labelled "Royal Bed of Sickness," we should call pork, fat and unctuous. Here is one splotch of dripping from an adipose cut:—

"The name of Royalty calls up, in vividest emotion, the sacred interests of Religion, Truth, and Justice in general, and the domestic virtues of family ties at Sandringham in particular."

After this, surely the income tax must supersede all other efforts for the enlightenment and spiritualisation of John Bull. The next joint is the active of that of which the former was passive. According to the doctrine of correspondences, it should be called wild bear, tendinous and stringy. It is entitled "Prayer by Telegraph," and here is a characteristic slice cut by Monseigneur D. Conway:—

"The ancient Jews said God was no respecter of persons. England's God is different. The ears that have long been deaf to cries from St. Giles have been attentive to petitions from St. James. Millions of wives and mothers must wrestle in hopeless agony at the bedside where the supporter of their families or a darling child sinks to death; but it is a different thing when the Heir Apparent is in danger. Then God is touched. How can He get along without the Prince of Wales? Our newspapers and clergy no sooner make this suggestion than it becomes apparent to Providence, and the danger vanishes. And this is thy God, O England! Now, the obvious deduction from all this is apparent to the editor of the evangelical newspaper [The Rock]. He is careful to remind us that 'the nation was at church; the clergy were in office. Suddenly, through the clergy, Government communicated with the people.' There is no mention of the eminent physicians who attended the Prince. In this view they might as well have been dispensed with altogether. The amount of it all is, that the real Supreme Rule of this Universe is vested in the united Church and State of England. After all, God only interfered in a tertiary way. The Government moved the Archbishop of Canterbury, the Archbishop moved the Clergy, the Clergy moved God, and so the Prince was saved. Thus, though God immediately acted, there was a power behind His throne. The original order that the Prince should get well went forth from the Cabinet. An American humorist reminded his countrymen that in a certain heated election, whichever party triumphed the sun would still rise and set, subject to the Constitution of the United States; but it has been left to Establishment Theology to suggest that Divine Providence is subject to orders from Downing Street. And this is thy God, O England!"

We much prefer brain to either of these joints, yet if put to it, we would accept muscle before grease.

Dr. Sexton introduces the "Book of Mormon," about which little is popularly known. The "Relation between Schelling and Oken" is discussed by John A. Heraud. Lots of talk about men and books (joints), but the LIRE is not there. The "Influence of Sex on Mind," by J. McGrigor Allan, is a "sheepish" affair, yet suggestive; full of quotations (ruminant), and arguing that man's and woman's minds are intrinsically different, and that their education and position in life should be determined accordingly. J. P. Hopps thus speaks of "The Good Old Times":—

"The truth is, there never were any 'old' times or any 'good' times in comparison with our own. These are really the old times, for the world is older to-day than ever it was; and as for the 'good' times, they surely never were better. What we call 'old' times were the young times, and what we call the 'good' times were woefully bad times; for the 'good old times' were bad old times, disgracefully dirty old times, shamefully cruel times, ridiculously foolish times, detestably wicked times; and it is our business to thank God we have got well rid of them. Christendom still persists in thinking of a time when a united Church held a common faith. Alas! it is a dream, and nothing more. There never was such a time; there never was anything approaching to such a time. The history of the Church has been a history of division from the first—a history of strife, confusion, and schism, from the day when Paul withstood Peter to the face 'because he was wrong,' to the day when the Bishop of Oxford asked his brethren to curse Bishop Colenso because he was right. The New Testament itself bears witness to this; the very apostles rebuking one another and separating from one another, while heresy appeared where the gospel was at first preached, even at Jerusalem. The history of the Christian Church is a history of heresy on the one hand, and of persecution on the other.

"Yes, the best days are all before us; the best days for the world, the best days for the Church, the best days for society, and the best days for every poor tempest-tossed child of earth and time. Round us to-day lie the dead leaves, or only the ashes of them; but out of that ruin of the Old will presently spring the richer, brighter, better New."

This is very good, but it is "preserved meat." Live stock is to be preferred, and here it is: The Christian Church was founded upon opinions respecting a man and his actions—the true Church is based upon the laws and requirements of man's spiritual nature; hence Spiritualism, which teaches these necessary things, is the science of religion. Jesus was a Spiritualist—such was HIS Bible. Evidently he was not a "Christian." "A Mental History" is a pleasant sketch—suggestive—a good finger-post. The remainder is occupied with correspondence and minor articles, of which "Protestantism and Catholicism Regarded as Types of Thoughts," by S. P. Day, is noticeable for its misconception of the merits of the subject. The writer says:—

"The grand principle of Catholicism is that freedom of thought is a heinous crime. The Church is to teach, and the faithful are to believe implicitly; that is, without examination and without knowledge. Priestly potentates, taking advantage of man's ignorance and credulity, invented a development of Christianity which pandered to their own despotism, and satisfied the religious cravings of their slaves. The fundamental principle of Protestantism presupposes the existence of knowledge in recognising and establishing the duty of human beings to exercise their reasoning faculties to the best advantage."

Protestantism as exhibited in any of the so-called Protestant sects is a myth. They are all Catholics as defined above, and so is every institution in which persons are paid to think for the people. True Protestantism is fully represented in the progressive Spiritualism of the nineteenth century. We hear much talk of the "religion of Christ;" would some of our "Freelight" friends be so kind as to favour us with a definition of that religion?

We have given our relative a large share of attention, and we hope he will be courteous enough to return the compliment in kicks of the firmest kind if he finds aught in us meriting the appliance of either horns or hoofs.

"JOY AMONG THE ANGELS;"

A sermon preached by the Rev. W. M. Statham, Hull, on January 21, and since published, contains some sentimental allusions to the spiritual world—

"We learn from the text the intense interest with which our world is regarded by the angelic order of intelligences, and we learn this from the lips of Christ himself. Angels have all along not only been interested in our world, but have been occupied in it.

"How deeply, too, are they interested in our moral warnings and deliverances! They watch us all in the mighty spiritual conflict. We are surrounded with 'a great cloud of witnesses,' and as each fresh wanderer flees across the plain, from the Philistines to the armies of Israel—as each penitent boy sets his face and his footsteps to seek the Great Father's house—amongst the angelic hosts there is a thrill of gladness, for 'There is joy in the presence of the angels of God over one sinner that repenteth.'

"Surely, too, this interest preserves us from a merely rhapsodical idea of heaven as some inspired poet's dream. The beautiful abodes of the blessed are not so far off as we think. There are daily, hourly communications between the two worlds; and Christ does not attend to us now and then, between the interval of government, or in the meanwhile pauses of the celestial anthem. This world's history is a subject of intense and constant interest and concern in the abode of the blessed."

All this is very pretty, but is it true? Such platitudes are unprofitable and wearisome, compared with those practical experiences wherein two or three meet together and have the angel-world in the midst of them to bless them and do them good. Why do not clergymen teach their flocks how to realise the spirit rather than sentimentalise upon it?

CURIOSITIES OF REVIEWING.

The literary reviewer is not usually a fool, but, on the contrary, a sharp, acute fellow, and therefore able to be the greater scoundrel. The character of such men is generally well enough known without a further application of ignominious epithets, and we have only to adduce two unique cases to warrant all that it is possible to say of them. In the *Echo* a few days ago appeared a review of "Hints for the Evidences of Spiritualism, by M.P." The reviewer, with great ingenuity, entirely stultifies the object of the author by saying, "We are not acquainted with any more clever or bolder satire on Spiritualism than this little volume, which, we understand, is the work of Mr. Lewis, M.P. for Devonport." We reviewed the same book a month ago, and gave a copious extract, which certainly does not look like a satire. The concluding paragraph of the book in question is as follows:—"I have ventured thus rudely to survey the ground on which the future apologist, armed with greater powers and furnished with a vast mass of additional materials, may some day raise a structure which the orthodox will not be able to demolish without some risk to their own fabric. For nothing seems to be plainer than that the evidence in favour of spiritual manifestations very closely resembles in kind that which is adduced in support of the Christian miracles, while it greatly exceeds it in force; that the same difficulties which may be alleged against one set of narratives may also be found in the other; that theologians may therefore be very fairly asked to attend a little (not to use a stronger term) to this matter, and either to give up consigning to endless and excruciating torments those who, after a conscientious examination, deem that the balance of probability is on the whole against the reality of their portents, or else to admit that, in the language (in which only one word need be changed) of their ablest advocate, 'It is not so sure that there is nothing in Spiritualism.'"

The other case occurs in *Freelight* for February, where a notice of Robert Dale Owen's new work, "The Debatable Land," appears, and, by a great and peculiar effort of genius, the writer manages, in the most ambiguously appreciative way, to give a review of the work without letting the reader know that it is all about Spiritualism! After that we may ask, why do publishers send their books for review, and why is the least attention given to such worthless and dishonest notices when they appear?

THE DIVINITY OF JESUS AND THE BIBLE.

To the Editor of the *Medium and Daybreak*.

MY DEAR SIR,—In this letter to you and our Spiritualist friends, which for a long time I have felt I ought to write, on a subject which has also for a considerable time caused me much anxious thought, as well as alarm, I must first say that I sincerely trust its contents will be received by you and them with the same loving-kindness that dictates my sending it. My only desire has been to do good, and honour my God and Saviour, not to dogmatise in reality, even if I seem to do so.

When the Great Founder of Christianity was upon earth, He met with two classes of persons to condemn, who were sapping the very foundations of all religious faith and godliness—the Pharisees, who came between the soul and its God, and sought to enslave the consciences of men; and the Sadducees, who entirely broke loose from the authority of Scripture, criticised and re-criticised, until they denied almost everything, and slew all faith. Of the two, perhaps the least hurtful were the Pharisees. Now, I fear there is much of the same kind of thing going on at the present day. That there is much of the spirit of the Pharisees in certain churches I cannot but acknowledge; but, on the other hand, a more alarming feature is the tendency to what seems to me the darkest Sadduceism. It is melancholy that the latter should draw itself as it does in the ranks of the Spiritualists—people who should, of all, reverence and uphold the plain teachings of a book that, whatever men may say, is truly the word of the living God.

In your leading article of No. 92 there is this remark:—"We have always experienced the fact that Christianity and Spiritualism were entirely opposed to each other; therefore the religion of our modern churches cannot be the religion of Jesus Christ." This is a statement and inference which, if based upon truth, is lamentable! There are faults in the creeds and practices of our modern churches without doubt, for no earthly thing can be perfect, and no sect or party possesses

all truth; but I rejoice to say that I know of no churches who do not acknowledge Christ as their head; therefore they cannot be called the churches of Christ without Christ; but I am much pained to find that hosts of our friends seem to be of the religion of Jesus with a repudiation of their Divine Master. The tendency of Spiritualism as it is professed by many of your correspondents (even though I do not doubt their excellency of character and honesty of purpose) is, I fear, of a terrible nature. There seems to be plenty of proof that many spirits still disbelieve in the divinity and even existence of Jesus Christ. I personally have had proof of this. But why should we go to them, and accept their assertions and teachings in preference to those of a book which has been God's letter of love to men of every nation and time—for the faith in which millions have counted not their lives dear—and which brings peace and comfort to every waiting pious heart now?

It is a glorious thing to know that beyond the grave there is an immortal life of blessedness for those who will accept it! This Spiritualism teaches us—brings home to us most fully and personally; but the Bible did the same thing before Spiritualism was a name and a faith, with the additional advantage of the assurance of this blessedness not being the reward of merit (though he who trusted in faith without works would be as dead), but was purchased for us by a blessed Saviour, who laid down his own life for us, because "God so loved the world." Many Spiritualists and spirits deny that this Jesus is our God, or that we have any need to believe in him, and come to God through him. The Bible tells us in his own words, "I am the way, the truth, and the life." Regarding his own divinity, he expressly declares to the Jews, "Before Abraham was, I AM." "He that believeth on me shall never die—though he were dead, yet shall he live." "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

Now, my dear friends, what I would respectfully urge upon your attention is this: Firstly, If Jesus Christ were not what He said He was—if He were not God manifest in the flesh—the Saviour of human souls—the blessed, loving, tender, Divine Friend of all his tried and tempted ones here, and their joy hereafter—if He were not "the very God of very God" (as the Athanasian Creed, which I quote, though a Nonconformist, beautifully expresses it)—if He be not the Holy One "by whom" (as St. John says) "even the worlds were made"—if He be not all in his Jehovahship that the Bible teaches in both Testaments, and that all true Christians believe with all their heart and soul—then was He the vilest impostor the world ever saw, and we who trust in Him the most deluded of men, and the martyrs who died for Him the most cruelly deluded of all. And then, too, the otherwise blasphemous communications alleged to come from the spirit calling itself "Joseph Pandra," may be as true as anything else, because all truth will appear to be a myth. Secondly, If any being can come to the earth, perform the miracles that Jesus performed, even to the raising of the dead, and afterwards the raising of Himself from the dead, there will be a clear evidence of his being a Divine Person—a God. Only one person has ever done all this, or ever will. That Being declared his own eternal Godship, and proved it—else the whole Bible is a lie, and all revelation a delusion. And then, alas for us if we must go to the teachings of certain spirits for our comfort in such a dilemma, for it seems to me that they will only make the matter worse! Thirdly, Read the strongly-expressed words of the greatest apostle, St. Paul (Galatians i. 8):—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Lastly, I am sure, my dear friends, that if any read the Scriptures carefully (not to find flaws, but truth in them), in a prayerful, humble, and loving spirit, they will soon be convinced that one grand set of themes pervades them throughout—man's need of a Saviour; God, in the form of man coming and being that Saviour, because none less than He could do such a work, and the promise of eternal life to those who accept Him in his own way, with the casting out into outer darkness and everlasting contempt of those who "will not come unto Him that they might have life."

I have generally made myself aware of the contents and arguments of all Iconoclastic works of modern times, whether by English or foreign writers, so far as was possible, from Thomas Paine, and Strauss, and the whole tribe of them, down to Colenso. I think I am willing to acknowledge truth or error wherever I find them, and that perhaps I can discern a little the difference between the two; but I still find myself—after all these lookings at both sides of the question, after all my lifelong personal experiences of spiritual manifestation, and the growing older in labour and knowledge—that my reverence for the Bible as a depository of the grandest revelation of God in Christ to man, and of his love to me and all others, grows upon me. I think it would not do so if the Bible were not all truth, and was without ample internal evidence of that truth.

Feeling all this, and desiring that others might enjoy the safety and blessing which such an experience imparts, over and above what true godly Spiritualism can add, I have been strongly impressed for a long time to write this letter, and dared not put it off any longer, with the earnest hope that with all New Year blessings there may be given to you the deepest perceptions of Christian truths, and the grace to live by their light.

With the prayer that God, for Christ's sake, will give his Holy Spirit and that He and all holy angels will guard you and bless you,—Believe me, ever yours, respectfully and truly,

ROBERT H. F. RICE.

9, Petersfield, Park Side, Cambridge, Jan. 15, 1872.

P.S.—I have but little time for correspondence; but if anyone wishes for a fuller idea of what are the greatest Bible evidences of Christ's divinity, I will at any time do my best to help them.

REMARKS BY THE EDITOR.

Our correspondent is a highly respected man and an admirable medium, and the good taste in which he introduces the above letter is quite worthy of him. The questions he raises are of the greatest importance at the present time, and constitute, indeed, the chief theme of religious interest and investigation. We attach as much importance to the right understanding of these fundamental problems as the churches do, and perhaps more, because we hold that a satisfactory rendering

of them would be the greatest gain which religious progress could receive.

The subject comes under the following heads:—Man's Spiritual Requirements; their Source of Supply; the Position of Jesus as a Spiritual Reformer; the Relation of the Bible to Man's Spiritual Sustenance. The race is in a constant state of growth, rooted in the physical or animal nature, and springing up towards the spiritual and unselfish. It is the province of religion to aid man in this expansion, and enable him to realise that harmony between the angel and the animal which will empower him to do as he would be done to, and realise those interior riches which moth cannot destroy, nor thieves break through and steal. Such is true happiness—the heavenly state.

We now come to the second point—How is this to be achieved? Spiritualism as a science not only testifies to man's immortality, but demonstrates the laws of spiritual growth, and thus is a guide to the religious life. The testimony of thousands of spirits is to the effect that happiness or bliss in the spiritual world proceeds alone from a perception of right, and that love of it which will prompt a man to live it even though he thereby entail suffering and privations in the selfish nature. The power to do this comes from obeying as far as possible the laws of organic life—in short, by seeking to know the truth and to live it. This brings the soul in rapport with the Great Lawgiver—the Father of Truth. We become "hearers and doers of the word"—sons of God. We are one with the Father, and therefore live not for ourselves, but for the whole human brotherhood. Man is then the recipient of spiritual influx of the highest class. He has the institutions of the universe to back him, and is brought in sympathy with those glorious communities of purified spirits who have come through many hard services, and made their robes white by sacrificing their selfish natures to the end of harmonising their immortal natures. Such are redeemed. Every act is a prayer, and external formalities and lip-service are dispensed with.

The third position is respecting the teachings and example of Jesus in this matter. He was the kind of man described above, and therefore is said to have led morally a blameless life. He identified himself with God as His son and at oneness with Him. Hence those ignorant of the true meaning of spiritual relationship held Jesus as divine—as more than other men. This Jesus contradicted by stating repeatedly that others might become the "sons of God" also. His life-effort was to show men in what he considered this sonship to consist and how to attain it. Now comes the question, Where did he derive power to live thus and teach these spiritual truths? Was it from reading the Bible—from the study of the gospels? No; the gospels had not then been written, nor did he profess to derive his power or enlightenment from previously existing books, though he sometimes quoted the prophets of former ages in corroboration of his mission. Where, then, did he derive all this power, moral and spiritual? We answer, his peculiar organic conditions fitted him to manifest that power. His inner spirit—that which is God in us—found ample scope in the material organisation to express itself, and thus bring the actions of the man in harmony with the will of the Father. Secondly, he could summon legions of angels to his aid. He was in contact with the spirit-world, and thus, as a superiorly organised person and as a medium, he could not only manifest a moral life, but exhibit an immense amount of psychical power. In this view, which, we think, is thoroughly supported by the statements in the New Testament, we cannot see anything to warrant the conclusions arrived at by Mr. Rippon. He seems to teach that a belief in historical facts is spiritual truth; and if these assumed historical facts be disputed or nullified, then we have no spiritual truth. This is a misconception of the whole question. Spiritual truth is that which enlightens "every man that cometh into the world" from within—that perception of truth, fitness, and relationship which characterise the enlightened mind and the righteous man. We do not deny that there are many records of such cases in the Bible; but to be effective man must experience them in himself, and that he can do independently of the Bible, as we find in the case of Jesus and his followers. This independent perception of truth and right, and spiritual relationship, sustained and stimulated by spiritual influences, we believe to be the Word of God, the Saviour of man; and, therefore, we are forced to the conclusion that Mr. Rippon's views are contrary to the life and teachings of Jesus—a statement of *Christianity* of the nineteenth, but not according to the gospel of the first century.

Of course we gladly allow our correspondent to entertain his own opinion, and we thank him for stating it; but we must also be allowed to state ours, observing that we are careful not to dogmatise in reality or in seeming. We refer everyone interested to the gospel records, where the intelligent reader will find biographical sketches of radical Spiritualists, such as the Christians of the present day so industriously labour to suppress. The question is simply this: Is modern Spiritualism the same kind of movement as Judean Spiritualism, and if not, wherein do they differ? If they are identical in any respect, why do not the Christians, or assumed followers of the ancient Spiritualism, at once unreservedly adopt the modern Spiritualism? There must be a screw loose somewhere.

THE CONFESSIONS OF A BIBLE-HATER.

I cannot express my gratitude to you for the glorious light you have shed abroad upon my soul by your recent treatment of the Bible. For years I have been a veritable Bible-hater—I have held it in the utmost contempt, and prided myself in execrating it on all hands whenever I had the opportunity. Since my acquaintance with Spiritualism I have come to see that these phenomena account for the probability of many of the strange statements scattered through its pages.

All the time that I was expending the venom of my hate against the Bible I was an ardent admirer of other "sacred" books. At immense expense and great toil I had supplied myself with Vedas, the Avesta, the Koran, and even the Book of Mormon, not speaking of barrow-loads of ancient and modern travels, books on antiquities and mythology, along with everything I could collect in the shape of religious records, ancient and modern. The fact is, I have by nature a deeply religious mind, which incessantly seeks congenial exercise, and I have to thank my "forefathers" and the ancient of many lands for having handed down to me so many choice treasures in the form of their best thoughts and inspirations.

It is only lately that I have discovered the reason of my strange aversion to the Bible. It had been impressed upon my better nature since childhood as the very word of God; that God was the author of it, every word; and that he had declared himself to man in no other manner. My nature, which is logical as well as religious, felt deeply wronged by such dogmatic treatment. I instinctively felt that God's word to my soul was far too sacred a matter for any mortal to interfere in. I knew the Bible, every word, from my school-days upwards; and when my awakened reason perceived its incongruities and numerous imperfections, my love to God the Father of my spirit demanded that I should with my whole soul denounce the foul calumny by which it was sought to impose upon Him this medley of books as His productions. I found that the Bible contained passages, rather than be author of which I would have sunk out of being; I would have been unable to restrain my anger against any traducer who would have dared to name my earthly father as the author of much that is contained in the Book. But a deeper feeling of resentment was enkindled within me when such sentiments were attributed to the All-Perfect.

Now, all this horrid nightmare, which has hovered over my spirit since boyhood, is happily dissipated. Thank God for it; yea, bless Him for ever, O thou liberated soul of mine! Laying aside priestly spectacles, and looking through the eyes of common-sense, I find to my astonishment that it does not pretend to be the word of God at all! It is simply a record of spiritual experiences in various ages of the world, which disagree and contradict each other in many respects, because of the law of progress which extended men's ideas from age to age. The Bible is undoubtedly a genuine human book, and therefore most valuable on that account. I find, as you have so clearly pointed out, that the "word of God" is a perennial flower, springing up with eternal fragrance in the souls of all men who will allow it to grow there. This is good Bible doctrine; but, alas! not the teaching of the churches. I find that all my old Bibles—those of India, Persia, Arabia, and Egyptian, Phœnician, and Chaldaic fragments, all speak of a "word of God" possessed by these peoples as well as the Jews. Thus God was not the special inspirer of the Jews—an insignificant tribe—but of all the nations of the earth. Many of the other Bibles are older than that of the Jews, and when read together their myths and narratives explain each other.

Oh, what pain and sorrow you priests have caused me and thousands more with your impious dogmas about the divine origin of the Bible! Once I would have cursed you deep and long from between my clenched teeth, but I am changed now. The scales have fallen from my eyes. I see the Bible in its true light. I have entered it into my catalogue of rare old books, and a most valuable one it is. By the aid of Spiritualism I am discovering hidden wonders in its pages, and in the other old records also. I thank God for the Bible as I formerly did for other ancient books. His spotless name is no longer tarnished by its imperfections, nor would I have them removed. These are of great value. They teach that man is progressive in religion as well as in science and art, and that instead of stopping where the Bible left off, we should push right ahead, and fulfil the words of him who spake "as never man spake."

Excuse the length of this epistle. My heart is full. I can't limit my words. I pity poor parsons whose baleful duty it is to pervert the intellect and religious feelings of humanity. If there is compensation in the spirit-world, oh, how much they must suffer there! What I have endured is indescribable, and I have mingled much amongst Rationalists and "Infidels"—men of the highest enlightenment and finest moral and religious perceptions; and thousands of them have been alienated from spiritual associations, culture, and enjoyments, because of the blasphemous teachings of the churches respecting the Bible and other unwarrantable theories. May the advancing light of spiritual knowledge speedily sweep them all away, and teach men how to be happy, and, as one element, show them how to make a proper use of the Bible.—I am, yours truly,

A NEW MAN.

[The above is a true story, and a most instructive one. What does the Rev. John Jones say to it?—Ed. M.]

THE PSYCHIC FORCISTS are doing substantial service to Spiritualism by showing its reasonableness in contrast with their theories. In a long review of Mr. Cox's pamphlet, the *Liverpool Courier* gives expression to the following; the reviewer errs, however, in supposing that the psychic force is the offspring of the Dialectical Society. Mr. Crookes is father of that nondescript:—"Psychic force does not derive its influence from disembodied spirits, but from the 'unconscious cerebration' of Dr. Carpenter acting on the 'nerve atmosphere' of Dr. Richardson. Such at least would seem to be the present position of the new scientific question. It can hardly be expected that ordinary intellects should be able to completely grasp the full import of this spiritual science; and it cannot be said that the writings of Mr. Crookes and Serjeant Cox have tended to elucidate the mystery. The attempt of Dialectic investigators to arrive at a solution has met with the amount of success which invariably attends efforts to remove obscurity by the aid of something still more obscure. Spiritualists have a plausible theory to explain the phenomena of their 'mediums,' while the propounders of the new science have only progressed so far as to suggest probable causes for the influence exercised by their 'psychics.' The former has grown to a faith with a larger number of people, while the latter is the half-digested emanation of a company of men who look upon science as the Alpha and Omega of everything that is visible and invisible. Spiritualist mediums possess great advantages over Dialectic psychics. The former can call spirits from the vasty deep to answer any questions that may be put, while the latter can only speak 'moral platitudes.' With this result, however, Serjeant Cox is satisfied."

The Truthseeker, edited by Rev. John Page Hopps (February, price 3d.), is a number of more than ordinary excellence. It discusses the "Influence of Calvinism in Scotland," and contains "A Word about Sacrifice," "Science and Superstition," "Passages from the Note-book of a Universalist," and other interesting matters, concluding with three genial notices of works on Spiritualism. Referring to Gerald Massey's work, "Concerning Spiritualism," he says, "His work is one that no one need be afraid of. It is too full of fun to be superstitious, too matter-of-fact to be dreary, too earnest to be trivial, and too eloquent to be dull."

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Remarks on Dr. Carpenter's Lecture—A Letter from Edinburgh—Mr. J. W. Jackson's Lecture on Spiritualism—What the Manifestations teach us—Annual Soirée at Liverpool—Dr. Carpenter—Another Seance at Mrs. Makdougall Gregory's—The Sunday Services—More Nuts to Crack—Remarkable Manifestations in Liverpool—In support of the Medium—An estimate of Spiritualism—The Spirit Messenger—Christ, Christians, and Christianity.

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

FRIDAY, FEBRUARY 2, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, FEBRUARY 4, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance-state.

MONDAY, FEBRUARY 5, Seance at 8 o'clock. Messrs. Harne and Williams, Mediums for the Spirit-Voice. Admission 2s.

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

WEDNESDAY, FEBRUARY 7, Miss Hae's Seance at 8. Admission 1s.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 2, 1872.

THE SUNDAY SERVICES.

On Sunday last, Mr. J. W. Farquhar gave an address at the Cavendish Rooms, on "The Philosophy of Revelation." He introduced the subject by a fable as to how a tribe of South Sea Islanders found a telescope on the shore, and thought it was a fetish dropped from heaven. Ultimately they discovered that, looking in at one end, it made objects appear at a great distance, whereas by looking in at the other end the same objects were brought quite near. This divided them into conflicting sects. Some thought it was a work of the Good Spirit; others that it was a work of the Evil Spirit; and some reasoned that the one end made the other end a liar. The whole parable was singularly illustrative of certain barbarous tribes that exist in this country. Spiritualism, or a psychological telescope, has been dropped amongst them, and they make about as good a use of it in some respects as the South Sea Islanders referred to. Mr. F. then proceeded to show that revelation was, firstly, instructive; secondly, authoritative; thirdly, rational; and that, by the exercise of due humility from that plane, higher truths might be perceived. He gave some curious instances of spirit-worship amongst the Hindoos and Patagonians, in illustration of the first phase. The orthodox Christian church was in the second or childhood phase. Those who reverentially desired to understand the merits of what they believed, were in the third or manhood state. Each and all of these religious stages were good and useful in themselves, and served a purpose to those who were incapable of receiving anything higher. He then discussed the merits of Unitarianism and Trinitarianism as abstract ideas, leaning most obviously in favour of the latter doctrine, for he argued that the son must have within him all the faculties and fulness of his parent, and be capable of arriving at the same degree of perfection. He concluded with a piece of very close reasoning, showing that all mankind were thus related to God, and that Jesus admonished all to be as perfect as he professed to be, or even as the Father himself. The address was carefully written and reasoned out, and worthy of a permanent place in the philosophy of religious experiences; it will, therefore, be published *verbatim* in the March number of *Human Nature*, to which we cordially refer our readers when it appears.

Mr. Farquhar's services were received in the heartiest manner by the audience, and an expression of that fact was made at the close. It was announced that on Sunday next Mr. Morse would give an address in the trance, gratis, as a contribution towards the support of these meetings. The treasurer stated that the funds

were considerably in arrear, on account of which an extra collection was made by the audience. We append a

STATEMENT OF ACCOUNTS.

The quarter (thirteen weeks) having terminated on Sunday last, the treasurer has furnished a statement of accounts, showing a balance due to Mr. Burns of £6 8s. 10d. It is gratifying to observe that the meetings have been so nearly self-supporting. They have been worked with great economy, and yet excellent matter has been presented week to week, to good and intelligent audiences. The first duty of London friends is to wipe off the small debt which the balance indicates, and take steps to meet the deficiency of next quarter, which will be greater, as the subscriptions for seats extend over six months. We are almost ashamed to talk so much about such a small matter, but the facts are uncomplimentary to the zeal of London Spiritualists, and have ample scope for removing any stigma in the future.

Receipts.		£	s.	d.
Subscriptions for Seats—Mrs. Berry		2	2	0
Mrs. Makdougall Gregory		2	2	0
Mr. Daw		1	1	0
Mr. Gadbury		1	1	0
Mr. Cowper		0	10	0
Mrs. Byford		0	10	0
Mr. Hannah (donation)		1	1	0
Collections.—1871—Nov. 5th, Burns (Speaker)		0	7	4
12th, Morse		0	8	5
19th, Morse		0	9	5
26th, Morse		1	6	3
Dec. 3rd, Morse		0	14	10
10th, Godbe		1	4	0
17th, Morse		0	15	10
24th, Morse		0	16	8
31st, Burns		1	0	0
1872—Jan. 7th, Morse		0	17	0
14th, Burns		0	17	7
21st, Morse		1	5	1
28th, Farquhar		1	15	8
		£20	11	14

Expenditure.		£	s.	d.
Moving Harmonium twice, and hoisting with block and tackle		0	12	0
Putting Castors on Harmonium		0	7	0
Mr. Morse for Eight Lectures		4	4	0
Organist, Thirteen Weeks		5	5	0
Rent of Hall		16	5	0
500 Handbills of Meetings		0	7	0
		27	0	0
Deduct Receipts as above		20	11	14
Balance due to Treasurer		£6	8	10

Contributions should be remitted to J. Burns, Treasurer, 15, Southampton Row, W.C.

MISS LOTTIE FOWLER AT MRS. MAKDOUGALL GREGORY'S.

On Friday last a company assembled at 21, Green Street, to meet Miss Lottie Fowler, and witness some of those manifestations of test-mediumship in which she is known to excel. Soon after the formation of the circle—which, as the hands of all those constituting it were interlinked, obviously constituted a mesmeric or nervo-vital battery of considerable power—the medium, who formed one of the links of this living chain, became visibly affected, and soon passed into a deep trance. In this condition she described the appearance of a young man who had been drowned many years since, and now wished to communicate with a relative that was present. At this stage of the proceedings she seized the hand of Professor Allman, of Edinburgh, thinking he was the person for whom the communication was intended. She then went on to describe some other supposed members of his family, but to all her attempts at vivid portraiture the learned professor simply responded by denials, which obviously had the effect of rather discouraging, if not disconcerting, the medium. At length Mr. Townley said that the description of the drowned person exactly applied to a relative of Mrs. T., the mistake of the medium being not in her description of the communicating spirit, but in her selection of the living person for whom the message was intended. The proper rapport being thus established, Miss Fowler entered into many circumstantial details that could only have been known to her through some channel of supernatural insight.

These facts, simple and familiar as they are to those frequent spiritual circles or mesmeric seances, nevertheless present subject-matter for grave thought to the psychologist. Why, it may be asked, did not the communicating intelligence that could reveal so many circumstances connected with the family history, at once direct the medium to the relatives who were present? To this probably it is wisest to reply that at the present stage of our investigation we must be contented to take these phenomena as we find them, without attempting to dictate conditions that cannot always be fulfilled, or demanding results that cannot in every instance be ensured. In cases of test-mediumship, like that of Miss Fowler, we would suggest, as only what is just to the medium, that when a description clearly applicable to the deceased relative of some one present is given, the person recognising the portraiture should acknowledge it, as in the honourable instance of Mr. Townley, and place himself in rapport with the com-

communicating intelligence. This would be done in the case of a clairvoyante were the experiment conducted by a properly qualified Mesmerist, and we do not see why the spiritual medium should be expected to manifest her highest powers independently of or contrary to the known laws of sympathetic interaction. In this, as in much else, many persons frequenting spiritual circles fancy they are qualified to apply severe tests, when in reality they are quite incapable of anything of the kind, even in much lower planes of psychological investigation, their test being often an ignorant demand that law shall be violated and impossibilities effected.

MISS LOTTIE FOWLER'S mediumship has recently produced very remarkable results at her public seances at the Spiritual Institute. Each week most wonderful descriptions have been given, in the trance state, of persons and events which could not possibly be known to the medium in the fulness with which they were given, even had she been acquainted with the sitters, and it is useless to observe that they were entire strangers. A very good way of testing Miss Fowler's mediumship is to invite her to sit with a small family party; but the most satisfactory method is for one person to sit with her alone, when the influence does not get mixed up. On Friday last the medium began to attribute circumstances to a lady present which she could not recognise. A gentleman who sat quite near at once perceived that the description applied to his case, and the medium having taken hold of his hand, a most wonderful romance was unravelled, entirely to the satisfaction of those who were acquainted with the matter.

WE UNDERSTAND that Mr. Rippon is expected in town about this time with his new picture, subject: "Waiting at the Gates of Heaven," painted for Mrs. Makhougall Gregory. We saw the work when in progress, and then its marvellous effect was something beyond all our previous experiences. What must it now be when it is completed? We understand that Mr. Rippon would be willing to give an exhibition of some of his pictures, and an explanation of his mediumship, while he is in town. He will also attend families or parties, and give his musical entertainment, which has been previously described in the MEDIUM. We regret that we cannot give any definite arrangements this week.

PLEASE OBSERVE, the drawing for Mr. Duguid's Trance-Paintings has been postponed till the 17th instant. Agents will please make a grand effort to push off their tickets, and intending subscribers have yet time to provide themselves with tickets. The lithograph of direct spirit-drawing given in this month's *Human Nature* will excite the right kind of enthusiasm amongst Mr. Duguid's friends. Everybody is sending for that number, and we hope all who see it will promptly send for tickets for the sale of paintings. See list of prizes on page 47.

"CONCERNING SPIRITUALISM," by Gerald Massey, is reaping golden opinions from the Press, notwithstanding its unflinching Spiritualism. A great man is naturally expected to do a bold act, and Mr. Massey already experiences the reward of coming courageously to the front, instead of hiding himself amongst "Psychic Force," "an Unknown Law of Nature," and other brushwood.

AT MESSRS. HERNE AND WILLIAMS'S seance on Friday evening last, Mr. Williams's coat was taken off instantaneously by the spirits, while both his hands were held by strangers. Other equally satisfactory manifestations are being continually received. We understand also that very wonderful manifestations have been recently witnessed at their Saturday evening seances at 61, Lamb's Conduit Street.

J. BURNS makes a tour next week in an unoccupied province. On Monday he lectures in the Assembly Rooms, Landport, on "Spiritualism and the Gospel of Jesus," for the Portsmouth Progressive Spiritual Association: on Tuesday evening he lectures for the Mechanics' Institute, Devonport, on "The Realm of Mystery." This lecture comes in as one of the regular course.

GERALD MASSEY'S work on "The Sonnets of Shakespeare" is ready. Those who have not subscribed for it will be quite sorry when they see it. Names have continued to arrive up to the latest date. Mr. Burns has secured an extra copy or two for those who may make up their minds a little after the "eleventh hour."

MR. MORSE will speak in the trance, under spirit-influence, at the Cavendish Rooms, on Sunday evening.

MR. HEDLEY GARFORTH, formerly of Crossley Terrace, Halifax, writing from Boston on January 14th, says:—"I have heard Mrs. Hardinge lecture since I came here (been here about two months), in the Boston Music Hall, on 'Public Opinion'; also Dr. Willis, in the same hall. In his lecture he spoke of his visit to England and of the cordial reception he met with at the Progressive Library, and of his friends there with whom he had seances, such as Mr. Varley, Mrs. Everitt, Mr. Guppy, and others. I don't think Spiritualists agree here any better than in England; for I was at a meeting on Wednesday, in a room called Temple Hall, when bad language was used from the rostrum, in reference to another member of the society, which I thought was very much out of place in a public hall."

[Spiritualists are but human at best, but are oftentimes made out of the worst of materials—such as narrow sectarians, worn-out polemics, dogmatic Materialists, effete sect-hunters, and religious runaways of all sorts and sizes. Spiritualism is an hospital for all such, and if they don't get cured at once, we must bear with their infirmities till they do.—Ed. M.]

THE STATUTE OF MORTMAIN.

One of the gains that society has derived from Spiritualism is the light that it throws on the acts and events of past times. These without it are wholly unintelligible; but by its aid we grasp their meaning in our mental apprehension, and realise the reason for their existence in our perception and judgment.

One of the most celebrated acts that were ever passed by our legislature is the act known as the Statute of Mortmain, by which, as Justice Blackstone observes, Edward the Third, our English Justinian, stopped a gulf that threatened to swallow up all the landed property of the kingdom. This statute, however, owing to the ignorance in which our representatives in later times have lived in regard to the powers of the spiritual world, has been much modified, and ecclesiastical and charitable corporations can now receive bequests of money to any amount, if it be not directed to be laid out in land. A writer in a well-known digest of the laws of England thinks that in an age inclined to be sceptical in matters of faith, and not much given to benevolence, the provisions of this act might safely be repealed; but it is this scepticism in matters of faith and disbelief in the operations of the spiritual world which would constitute the danger of its repeal. Modern Spiritualism has placed before the world manifestations and examples of the different modes of spiritual action. There are some people, like Mrs. Hardinge, who give themselves up to the actual possession of spirits, who speak through them whilst they remain in a state of passive consciousness; other individuals, of whom there are several in England and America, fall into a trance or swoon—a state of total unconsciousness, and approaching in a degree to death, in which the spiritual world speaks and acts through their corporeal organisation just as it thinks fit. In these instances the examples of subjection to spiritual control are taken from persons who are in the prime of life, and therefore capable of the utmost degree of resistance to it; but the people who were intended to be protected by the Statute of Mortmain were they who are called upon to make their wills, probably in the decline of life, and weakened both in mind and body by disease. Under these incapacitating circumstances there is still to be considered the operation of ignorant superstition engendering blind faith, which would induce sick people to do just what their religious advisers direct them. Then, again, we must not forget that there is the intimidation arising from acute pain and suffering, which can at any moment be inflicted by evil-disposed spirits (which penetrate through the human body as easily as water passes through a hair sieve, or as a man can plunge his head into a basin of water), and this accompanied by threatening voice and look in the flesh or the spirit. But if this is not enough for the production of the desired effect, there is absolute personation that can be called into action, for let it be remembered that the mind, with its various powers, though immaterial to those who dwell in the flesh, is material to those who dwell in the spirit, who can dissect and anatomise it as they choose, and can even remove it out of the body and put a foreign spiritual substitute in its place. Under these circumstances, old people, who are seldom in the full possession of their faculties, make the most unjust and capricious wills, and frequently disinherit relations without reasonable cause. It would be far better, therefore, for the peace and happiness of society if the law absolutely denied to every man with a wife and family the power of making a will, and distributed his property for him between his widow and children. This was done in France long ago by the provisions of the Code Napoleon, the enacting of which was the only good thing that the first emperor of that name did for his country. As a conclusion to this article, I beg to add an extract cut out of a newspaper some time ago:—

"Convents in Belgium.—In 1830 the number of convents in Belgium was 251, with 3,645 inmates. In 1866 the number of convents had increased to 1,322, and the number of monks and nuns to 18,098. It is said they are beginning to be felt by the population as a very serious burden, and scandalous lawsuits have been rife for many years as to the way in which legacies are obtained from the wealthy, and rightful heirs disappointed in their just expectations." T. E. P.

TOWARDS THE EXPENSES OF THE MEDIUM.

Mr. Beales, 5s. 3d., as a half-yearly subscription towards the support of the MEDIUM till it can stand on its own legs.

Mr. Daw, 20s., to help with the expenses of this extra number of MEDIUM.

Mrs. Hennings, 20s., because the MEDIUM has been kept at 1d.

Mrs. Richardson, 4s.

MR. COGMAN'S JUBILEE will take place at Mr. Orson's Assembly Rooms, 23, New Road, Commercial Road, E., on Wednesday evening, February 21, 1872. Tea on table at six o'clock. Chair to be taken at eight o'clock. Tickets, 1s. each. Ladies who have contributed to the tables, and are otherwise taking part in promoting this object, are cordially thanked for their kind patronage.

WE have had a letter from Mr. Powelle, written, he says, "lying on my back in weakness and pain in Middlesex Hospital." He refers to Mrs. Hardinge's allusion to the little aid she has received in her mission from American Spiritualist papers, and defends the *Banner of Light* as having devoted much space to a publication of that lady's lectures. Mr. Powelle also testifies to the good grace with which the *Banner* treats English Spiritualism and English lecturers.

MR. PEEBLES has been enjoying summer weather at New Orleans. He will have commenced his tour north to Troy, New York, where he will be located for two months. The local papers devote considerable space to reports of his lectures. The *New Orleans Times* thus concludes a report of one:—"For men to pronounce Spiritualism a 'humbug' is to put themselves on a level with parrots. They can be taught to enunciate the word quite as distinctly. To say it is the 'work of the devil' is only to repeat the Pharisee's babble concerning Jesus and his marvellous works. To condemn it without long and patient investigation is a mixture of unsurpassed impudence and bigotry. Spiritualism rightly understood harmonises perfectly with the religious teachings of Jesus and the Apostles, and affords the only practical demonstration of a future conscious existence."

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.]

January 26.

(The first control was by TIEN-SIEN-TIE, the guide of the medium.)

This seance was composed entirely of gentlemen, for the most part strangers to Spiritualism, and they took their seats in a disjointed manner all over the room. The medium was entranced with difficulty, and the control was very imperfect. Usually, the voice and manner of the medium under control are very different to what they are in the normal state. On this occasion, however, the voice was scarcely altered, and the ideas uttered were very unlike those usually given. The spirit was questioned as to the cause of it, and replied that the conditions and arrangement of the audience were unfavourable. He said it would be better for them to sit close together and get into sympathy with each other. In the first place, they were for the most part sceptical as to the truth of the principles; secondly, their temperaments did not harmonise; and thirdly, they sat in isolated positions. The event was instructive, and showed how a good medium might fail for want of proper conditions. When the "Strolling Player" controlled, the visitors were requested to sit close up to the front, and a great deal more power was manifested, which, indeed, had increased during the control of the first spirit. In answer to questions, Tien-Sien-Tie stated that inspiration from the Divine mind came through man's own spirit, which was a portion of divinity itself, and suggested to him his highest conceptions of things. Often, however, the organism was of such a build as to prevent the spirit thus manifesting itself. The thoughts of man were usually the elaboration of the external brain, derived from observation and experience, and thus incapable of communicating anything new or elevating. Special inspirations were capable of being derived from surrounding minds and the spirit-world.

ANOTHER PRIVATE SEANCE WITH MR. MORSE.

A similar circle to that which was reported in the number of the MEDIUM for Jan. 5th, again met Mr. Morse last evening. Although the first seance was a success, the unanimous feeling of those who were at both was that this one far surpassed it in the power, depth, and practical value of the communications of the controlling spirits. A large number of questions had been prepared of a very varied character. The replies to some were vague, but to most they were given with remarkable precision and clearness, ease and fluency, and were generally followed up with elucidatory remarks of a most interesting character.

As on the previous occasion, the speaker seemed insensibly to be drawn to topics which were of special interest to some of those present. This was particularly the case in reference to the question of the social position of woman, which the "Strolling Player" treated in a most able and beautiful manner. As a gentleman present, whose favourite subject it is, said, "He took up all the best thoughts of the day, and expressed them in the best possible words." But in some matters the "Strolling Player" went far beyond any thoughts we have ever heard of, and gave us ideas respecting both spiritual and material things which certainly were not borrowed from any external source.

Gather together a circle of serious seekers after knowledge, invite Mr. Morse to meet them, and it would seem as though an intellectual treat of a very high order were ensured. It will be exceedingly interesting to investigate the degree to which the tone and character of the communications are influenced by the mental attitude and atmosphere of those present.

EDWARD T. BENNETT.

Betchworth, January 30th, 1872.

NOVEL MANIFESTATIONS AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have great pleasure in sending you the particulars of a seance which took place at my house last Wednesday evening. I continue my weekly seances, but as nothing of importance has occurred at them I did not send you the accounts. On this special evening, a new manifestation took place, which has more than realised my anticipations, and repaid me for all the trouble and annoyance I have had on previous occasions. As you know, I have arranged a cabinet, and placed within it a seat capable of holding the two mediums. At first I put up iron gates, and covered them with zinc. These were a failure. I then put up wooden gates, and had an iron bar which fitted into the sides, and padlocked at one end. Besides these, there is another pair of doors, with two apertures six inches in diameter, and inside of these are placed two black curtains. I had only two visitors—the Rev. G. C. D.—and Mrs. Williams—beside the mediums. We entered the seance-room at half-past eight o'clock. The mediums then went into the cabinet, the gates being bolted, barred, and padlocked, and several of the household were called up to see that the fastening was secure. We then put up a black curtain over the gates, and closed the outer doors, but without locking them, and took our seats opposite, the candles being placed so that the light fell on the doors. After sitting a few minutes we were asked to sing, and after singing for a short time, the black curtain was lifted up, and a large bunch of curls exhibited at the aperture. We then asked them to show their hands, and one at once appeared which was like Mr. Herne's. I then asked for another, when a second one appeared; and on my asking for another, a baby's hand was shown. Again they begged us to sing, and in a few minutes a rushing noise was heard, the doors flew open, and both mediums appeared to be thrown to our feet. At this time the cabinet was exposed, and the gates found barred and bolted as left, the witnesses being again called to verify. During the time we had been in the seance-room, the spirits had been very busily engaged in removing every article of furniture in the drawing-room—chairs, tables, stools, shells, and screens—but nothing was spoiled or broken. I now requested the mediums to take a short walk, as the influence was becoming too powerful, and I was losing control. We then partook of supper, and a number of extraordinary manifestations took place; but I have already trespassed too much on your space to give details.

I will just add that last evening my friend, the Rev. G. C. D., myself, who had dined alone, went into the seance-room, he went alone into the cabinet, and I sitting alone by the fire, as directed by the spirits. In a few minutes they called to me, and said they had prepared a feast for me, and I was to take a candle and look at it, when on the step of the cabinet I found they had placed a biscuit, and on each side of it four quarters of orange, and one quarter in front of the biscuit thus:—

Orange.	Orange.	Orange.	Orange.	Biscuit.	Orange.	Orange.	Orange.	Orange.

On being asked who these were for, they said they were for me. I said, "You know I do not care for oranges," and I still left them on the step. In a few minutes they desired me to look again, and I found they had sucked four pieces of the orange, putting the remains on the biscuit, which formed a plate. We heard several voices, but all were quiet and tranquil.—Yours faithfully,

CATH. BERRY.

January 26th, 1872.
[Mrs. Berry gives no clue as to whom the hair exhibited by the spirits belonged. Perhaps she did not know. We have learned that Miss Lottie Fowler lost a head-dress of the kind described. On the evening she was adjusting it shortly after nine o'clock, and left it to go into a back room. When she returned, the head-dress was gone, and nowhere to be found. She was alone, and no one could have taken it. She then went to look for the box, which she had left in the back room, but it was gone also. She has seen nothing of either head-dress or box since. On Thursday evening she came to our office, and communicated these facts. She then accompanied us upstairs to Herne and Williams' seance. "John King" acknowledged that he had taken her "golden-tipped curls," and said he would take her next, so that further manifestations may be expected.—Ed. M.]

THE MATERIALISATION OF SPIRIT-FORMS.

A contributor to the pages of *The Present Age* of January 13, 1872, gives an account of a most wonderful sitting he had in the house of Dr. Slade, of 210, West 43rd Street, New York. The writer states that the seance took place in accordance with a previous appointment with the Doctor, "for the purpose, if possible, of witnessing the materialisation of spirit-forms;" and proceeds, after a minute description of the room in which the sitting took place, in the following manner:—

"As I entered the room, I saw lying upon the sofa a gentleman in a travelling-shawl, and a small curtain about four feet wide and perhaps five feet long, made of black cambric or paper muslin. In the upper part of this curtain was cut a square aperture—I should say from twelve to sixteen inches square. The curtain was fastened to a cord (long enough to stretch across the room), by means of which it was suspended in its place. Taking up these articles, the Doctor says: 'These are my cabinet, my only apparatus; but the gas is so bad to-night, I fear we shall get nothing. We will sit awhile before I put up these things, and see if we are likely to have anything.'

They accordingly took their seats at an ordinary four-foot black walnut table, on which was lying a small slate, there being enough light to enable them to read without straining the eyes. After sitting a few seconds sounds on the table were heard, and the writer distinctly felt a hand pulling at his trousers leg and patting his limbs, he meanwhile holding both the Doctor's hands in his. The hand then came into his lap, and even pulled his watch-chain, he all the time seeing it as plainly as his own and the Doctor's hands on the table. "It was a man's hand," he continues, "perfectly formed, and as solid and substantial as a human hand of flesh and blood covering an osseous structure. It was, moreover, a hand of wonderful vital power. It was no piece of automaton mechanism. It was a thing of life, and its touch thrilled me with its magnetic power. It was copper-coloured—the tawny or copper-coloured hand of the Indian."

Then the question was put: "Will the spirits show themselves to-night?" and the answer "Yes" elicited by raps. Dr. Slade accordingly pinned his travelling-shawl against the glass sliding-doors to make a dark background, and about four feet in front of that suspended the small black curtain. The curtain was about the size of the table against the end of which it rested, so that the writer could see under and around it at pleasure.

"We then resumed our seats," continues our narrator, "I sitting facing the curtain, directly opposite the aperture, and Dr. Slade at the side of the table, on my left. We joined hands. Dr. Slade presently seemed greatly agitated, almost terrified, as he exclaimed, 'See that curtain, Doctor!' I looked, and saw that the curtain was being twitched and pulled, while around the aperture lights of marvellous beauty were playing. Soon the curtain bulged outward, as if a human force were behind pressing against it. All this time, let it be borne clearly in mind, the room was lighted—dimly, to be sure, but sufficiently for me to see every motion of Dr. Slade's (whose hands I all the while held in my own) and every minute object, even in the remotest corners. My attention was fixed upon the curtain, when Slade, who was all the while trembling with excitement, exclaimed, in a voice of unmistakable terror, 'O Doctor! look there in that corner.' I looked, and beheld a spectacle too wonderful, too sublime for description. The atmosphere in the corner of the room furthest from us, on a line with the sliding-doors, was filled with a luminous scintillant haze, like the aurora. Gradually it began to assume a shape, giving at first vague, uncertain hints of the human form, then scattering into nebulous haze, then again concentrating, and each time approximating more and more to the outlines of the human form, until presently it leaned on the back of the chair that stood about four feet from the table where we sat, an unmistakable, shadowy, human figure. After resting upon the chair a moment, it slowly advanced towards the curtain, and passed behind it. Then there was an evident effort to unveil the features and present the face at the opening; but the attempt was an abortive one, resulting in nothing clear or defined. After a few seconds the shadowy form returned to the corner again, where it seemed to renew its forces, when it again advanced, and presented at the opening an unmistakable face—the head and face of a woman, with a flowing veil, and a wreath of white roses around the brow. The features were so indistinct that I could not

recognise them; but I had a strong impression that the spirit of my mother was present, and that she was trying to reveal herself to me. I said nothing, however. Again the form vanished and reappeared, this time far more distinctly than before. The medium exclaimed, 'Why, Doctor, those features resemble yours.' I mentally requested that the representation might become a little plainer. Again it vanished and reappeared, and this time the sweet, saintly features of my mother beamed upon me. . . . She remained quite long enough to have been photographed. She twice bowed her head in assent to my requests. The sweet serenity of her presence seemed to allay the nervous excitement of the medium, and together we looked upon the lovely apparition for many minutes. She pressed her face nearly through the opening, and seemed desirous of coming to me.

"All this while I was holding both the medium's hands in mine, and could see distinctly his slightest movement. I could also see around the curtain, and so thin was its texture that I could see through it."

A SPIRITUAL HEALER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—When I wrote to you a week ago, asking if you knew of a healer (spiritual), as I understood M. Jacob had left London, you gave me the name and address of Mr. Ashman (265, Marylebone Road, N.W.), for which I am really obliged to you. I had been for many days unable to walk without a stick, and only then with acute pain in the left knee, the leg being much swollen and turgid. Mr. Ashman noticed the hard and swollen state of the leg, and measured it carefully; it was much lessened, and the pain also, for I relinquished the use of the stick after the first sitting, and after the fourth I walked about five miles during the day in London. My wife also has been greatly benefited by relief from pain in the arm, and being now able to use the fingers of the hand on that side. I therefore send you this statement for insertion in the MEDIUM, as a testimonial to his power as a spiritual magnetiser, for he evidently acts under impression.—I am, dear Sir, yours truly,

HENRY COLLEN.

Milford, Godalming, January 27th, 1872.

[Our readers will remember that a friend of Mr. Collen's was much benefited by "The Zouave." The above testimony is worthy of the fullest credence.—Ed. M.]

A LECTURE ON SPIRITUALISM AT EDINBURGH.

To the Editor of the Medium and Daybreak.

SIR,—I broke off somewhat abruptly in my last, as I did not wish to occupy too much space that might be better employed.

You must know that there is a very "free-thinking" congregation which meets in the Masonic Hall here. Their present head, or teacher, is a Mr. Statham, and a fortnight ago he advertised a lecture on Spiritualism, for the evening of Sabbath, the 14th inst. I confess to some qualms of conscience as to whether it be the best, or even a right, way to spend the Sabbath evening, but went notwithstanding, and now proceed to give you the benefit, such as it is. Mr. Statham is a thin, feeble-looking man, with a rather fine head, from a phrenological point of view, but sadly marred in effect by the silly habit of parting the hair in the middle. After reading two short essays—one of them a translation from a German author—without any apparent object in view or bearing upon the subject, except perhaps to keep up the orthodox fashion in the Episcopal Church of a "first and second lesson," he proceeded to treat the advertised subject.

He began by the comfortable statement that he was especially well qualified to speak on the so-called Spiritualism, as it was a subject with which he was thoroughly acquainted. He had gone through all the stages—from the sceptic who considers the phenomena humbug and the mediums impostors, to the firm believer—and back again. He had been—was a medium, when he cared to exercise the gift; in fact, was fully up to the whole affair, and so was fairly able to speak upon the subject. He then proceeded to describe the various phenomena as if he had made a digest of the MEDIUM for the past year, but carefully avoiding mention of the translation of Mrs. Guppy and similar manifestations, the reason, no doubt, being that they could hardly be explained by his proposed method of accounting for the phenomena. The believers in Spiritualism, he went on to say, account for these extraordinary manifestations by asserting that they are the work of disembodied spirits—the spirits of those who have passed from this life, and who are permitted to return for the gratification and amusement of their friends, and the regeneration of mankind generally. This explanation, he said, was absurd, and as impossible as unnecessary for the bringing about of the desired result; and in proof of its untruthfulness he gave the following reasons, dwelling at considerable length on each:—

1. Spiritualism cannot be true, because of the differences of opinion amongst Spiritualists themselves.
2. Because of the impossibility of going into the inquiry without being affected by previous impressions and prejudices.
3. Because believers in Spiritualism will invariably be found to be those who have recently suffered some domestic bereavement in the death of one near and dear to them.
4. Because the manifestations are degrading to the supposed character of spiritual beings.
5. Because we believe the law of progress to be universal, and we cannot suppose spirits would care to return to earth to behave as they are said to do.
6. Because spirits have, it is said, returned to earth to pay a debt left unpaid at their death; and if this were true, both debtors and creditors would be justified in giving up bookkeeping, assured of a final square-up after death.
7. Because the belief is confined to the orthodox in religious matters.
8. Because it is asserted by Miss Houghton's spirit-drawings that the distinction of classes and titles is retained amongst the spirits, i.e., the title, "Monogram of our Queen, V.R."
9. Because if Spiritualism were true it would be ample evidence of an after-life, and he could not believe that God would give us anything of the kind. The glory and nobility of this life depended on the uncertainty of the future, and anything that would remove the uncertainty would deprive life here of all the glory and nobility.

There! what do you think of that, and what shall you do now? Shut up the "Spiritual Institution," let this be the last number of the MEDIUM, and look out for another job! Seriously, this kind of thing won't do; it is almost as absurdly silly as the ravings of Mr. Pitt, alluded to in my last. Mr. Statham, in spite of his fine head with the hair parted down the middle, is too weak for such a subject, and this will be more abundantly evident when you get his method of accounting for the phenomena.

I must not, however, occupy too much of your space, and so shall reserve this part of the communication till next week.—Yours truly,
Edinburgh, January, 1872.

THISTLE.

HOW THE BIBLE BECAME THE "WORD OF GOD."

A correspondent makes the following request:—

"I should take it as a great favour if you would state the date and circumstances under which the Bible was made the 'Word of God' in next issue of the MEDIUM."

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recognise them; but I had a strong impression that the spirit of my mother was present, and that she was trying to reveal herself to me. I said nothing, however. Again the form vanished and reappeared, this time far more distinctly than before. The medium exclaimed, 'Why, Doctor, those features resemble yours.' I mentally requested that the representation might become a little plainer. Again it vanished and reappeared, and this time the sweet, saintly features of my mother beamed upon me. She remained quite long enough to have been photographed. She twice bowed her head in assent to my requests. The sweet serenity of her presence seemed to allay the nervous excitement of the medium, and together we looked upon the lovely apparition for many minutes. She pressed her face nearly through the opening, and seemed desirous of coming to me.

"All this while I was holding both the medium's hands in mine, and could see distinctly his slightest movement. I could also see around the curtain, and so thin was its texture that I could see through it."

A SPIRITUAL HEALER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—When I wrote to you a week ago, asking if you knew of a healer (spiritual), as I understood M. Jacob had left London, you gave me the name and address of Mr. Ashman (265, Marylebone Road, N.W.), for which I am really obliged to you. I had been for many days unable to walk without a stick, and only then with acute pain in the left knee, the leg being much swollen and turgid. Mr. Ashman noticed the hard and swollen state of the leg, and measured it carefully; it was much lessened, and the pain also, for I relinquished the use of the stick after the first sitting, and after the fourth I walked about five miles during the day in London. My wife also has been greatly benefited by relief from pain in the arm, and being now able to use the fingers of the hand on that side. I therefore send you this statement for insertion in the MEDIUM, as a testimonial to his power as a spiritual magnetiser, for he evidently acts under impression.—I am, dear Sir, yours truly,

HENRY COLLEN.

Milford, Godalming, January 27th, 1872.

[Our readers will remember that a friend of Mr. Collen's was much benefited by "The Zouave." The above testimony is worthy of the fullest credence.—Ed. M.]

A LECTURE ON SPIRITUALISM AT EDINBURGH.

To the Editor of the Medium and Daybreak.

SIR,—I broke off somewhat abruptly in my last, as I did not wish to occupy too much space that might be better employed.

You must know that there is a very "free-thinking" congregation which meets in the Masonic Hall here. Their present head, or teacher, is a Mr. Statham, and a fortnight ago he advertised a lecture on Spiritualism, for the evening of Sabbath, the 14th inst. I confess to some qualms of conscience as to whether it be the best, or even a right, way to spend the Sabbath evening, but went notwithstanding, and now proceed to give you the benefit, such as it is. Mr. Statham is a thin, feeble-looking man, with a rather fine head, from a phrenological point of view, but sadly marred in effect by the silly habit of parting the hair in the middle. After reading two short essays—one of them a translation from a German author—without any apparent object in view or bearing upon the subject, except perhaps to keep up the orthodox fashion in the Episcopal Church of a "first and second lesson," he proceeded to treat the advertised subject.

He began by the comfortable statement that he was especially well qualified to speak on the so-called Spiritualism, as it was a subject with which he was thoroughly acquainted. He had gone through all the stages—from the sceptic who considers the phenomena humbug and the mediums impostors, to the firm believer—and back again. He had been—was a medium, when he cared to exercise the gift; in fact, was fully up to the whole affair, and so was fairly able to speak upon the subject. He then proceeded to describe the various phenomena as if he had made a digest of the MEDIUM for the past year, but carefully avoiding mention of the translation of Mrs. Guppy and similar manifestations, the reason, no doubt, being that they could hardly be explained by his proposed method of accounting for the phenomena. The believers in Spiritualism, he went on to say, account for these extraordinary manifestations by asserting that they are the work of disembodied spirits—the spirits of those who have passed from this life, and who are permitted to return for the gratification and amusement of their friends, and the regeneration of mankind generally. This explanation, he said, was absurd, and as impossible as unnecessary for the bringing about of the desired result; and in proof of its untruthfulness he gave the following reasons, dwelling at considerable length on each:—

1. Spiritualism cannot be true, because of the differences of opinion amongst Spiritualists themselves.
2. Because of the impossibility of going into the inquiry without being affected by previous impressions and prejudices.
3. Because believers in Spiritualism will invariably be found to be those who have recently suffered some domestic bereavement in the death of one near and dear to them.
4. Because the manifestations are degrading to the supposed character of spiritual beings.
5. Because we believe the law of progress to be universal, and we cannot suppose spirits would care to return to earth to behave as they are said to do.
6. Because spirits have, it is said, returned to earth to pay a debt left unpaid at their death; and if this were true, both debtors and creditors would be justified in giving up bookkeeping, assured of a final square-up after death.
7. Because the belief is confined to the orthodox in religious matters.
8. Because it is asserted by Miss Houghton's spirit-drawings that the distinction of classes and titles is retained amongst the spirits, i.e., the title, "Monogram of our Queen, V.R."
9. Because if Spiritualism were true it would be ample evidence of an after-life, and he could not believe that God would give us anything of the kind. The glory and nobility of this life depended on the uncertainty of the future, and anything that would remove the uncertainty would deprive life here of all the glory and nobility.

There! what do you think of that, and what shall you do now? Shut up the "Spiritual Institution," let this be the last number of the MEDIUM, and look out for another job! Seriously, this kind of thing won't do; it is almost as absurdly silly as the ravings of Mr. Pitt, alluded to in my last. Mr. Statham, in spite of his fine head with the hair parted down the middle, is too weak for such a subject, and this will be more abundantly evident when you get his method of accounting for the phenomena.

I must not, however, occupy too much of your space, and so shall reserve this part of the communication till next week.—Yours truly,
Edinburgh, January, 1872.

THISTLE.

HOW THE BIBLE BECAME THE "WORD OF GOD."

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ing the sanctionings of my highest reason. So I fear not the awful threats of the cruel and unjust King of the dusky contemporary, the frightened of getting into the clutches of his power is deemed great inasmuch of the theological hell, though his power is deemed cosmopolitan in drawing flesh-bound souls into the road which leads to his fiery dominions.

Thackley.

J. PITT.

RELIGION.

Pure and undefiled, Religion glows;
Grand the human soul in bliss or woes,
Owning sweet Religion for its light,
Keeping high Integrity in sight,
Never soul was robbed of sacred joy,
Won by living true in Truth's employ,
Ever souls that shun the light of day,
False to Truth, are bent in Falshood's fray.

Pure and undefiled Religion lives—
Gifts of goodness to the spirit gives—
Gifts worth more than all earth's mines of gold—
Gifts immortal, rare, and manifold,
Rich are souls that love the Truth and Right;
Poor are souls that worship baubles bright,
Knowing nought of pure Religion's light.

4, Crescent Place, Barton Crescent, W.C.

J. H. POWELL.

We perceive from the *Surrey Comet* that the Rev. E. H. Rogers, M.A., Vicar of Thames Ditton, takes pretty much the same view of the "word of God" as was presented one Sunday evening recently at the Cavendish Rooms. The *Surrey Comet* continues to quote from the *Medium*.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; polemical, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of reason. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invention may be engaged in—anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but settle in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

SOUL AND SPIRIT.—A discussion on this subject has been going on in the *Newwood News*. Mr. John Jones in his concluding letter says:—"Allow me to state the pleasure I have from finding that the discoveries I made of soul in nature, and published in 1869 under the title of 'Natural and Supernatural,' are now being verified and declared as 'psychic forces'—a distinction without a difference; and I have no doubt that before long, other discoveries I made, and which were almost enigmatised in that book, will also be found true. Science and theology throughout Europe and the Americas are acknowledged to be in a state of ferment about the psychic and spirit forces. What has done it all? The so-called ignoble table-rapping, table-lifting, accordion-playing, &c., they proving that individualised intelligent spirits, as unseen as the odour of the rose, produced the phenomena, and are leading us to perceive that a spirit is a reality—that being so, what are its powers and its destiny?" To his letter Mr. Jones adds the following:—"P.S.—And now for a New Idea; an idea that has been on my mind very many years, but never before uttered. It is—The sun is the parent of all the worlds comprised in our solar system." We hope it is not necessary to remind friend Jones that a man called Andrew Jackson Davis gave to the world very many "new" ideas on such topics about twenty five years ago. Many books and "original" opinions have appeared since in consequence.

MR. MARELEY, in the *Christian Leader*, a Universalist organ published in New York, of which he is the correspondent, gives a highly favourable account of Spiritualism in England. He speaks in glowing terms of the Spiritual Institution and those connected therewith, which is our only apology for not reproducing the article in question.

WORKS BY J. W. JACKSON, M.A.I.

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Mr. JACKSON has contributed a series of able papers in *Human Nature*, running through five volumes, 7s. 6d. each.

London: J. BURNS, 15, Southampton Row, W.C.

Price One Shilling Monthly; or 13s. per Annum, Post-free.

"FREELIGHT."

Contents of No. 4, February, 1872.

In which the Editor Protests—A Royal Bed of Sickness—Prayer by Telegraph—The Book of Mormon—Relation between Schelling and Oken—Influence of Sex on Mind—"Vanity Fair"—"The Good Old Times"—Dean Stanley—Errors in First Principles—What think ye of Christ?—A Mental History—Protestantism and Catholicism as Types of Thought—Popular Theology and Negation—Poetry—Reviews—Correspondence—To Correspondents, &c.

J. BURNS, 15, Southampton Row, London, W.C.

THE SPIRITUAL MAGAZINE for FEBRUARY, 1872.

Contents: A Congregationalist Minister on Spiritualism as "The Work of Demons"; a Reply to the Rev. John Jones; by Thomas Brevier—A German Professor on Spiritualism—The Spirit-World Illustrated from Dream-Life; by William Fishbough—Recent and Remarkable Manifestations in America: Spirit-Hands and Faces, Spirit-Voices, Spirits Identified, &c.; Spirit-Faces in Window-panes; Manifestations in Mr. Beecher's Church; Rescued by a Spirit—Notes and Gleanings: Dr. Carpenter at St. George's Hall; A Fact for Dr. Edmunds; Southey on Spirit-Manifestations; Spiritualism in Holloway; Spiritualism in Melbourne; Spiritualism in Russia; T. L. Harris; Witchcraft; The Spirit-World; Is there a Future Life for Animals?—Spiritualism in the Newspapers.—Notices of Books: Hints on the Evidences of Spiritualism; Testimony of an Honest Investigator—Correspondence: Answering Sealed Letters. Price Sixpence.

London: JAMES BURNS, 15, Southampton Row, Holborn, W.C.

HUMAN NATURE: a Monthly Journal of Zoistic Science, Intelligence, and Popular Anthropology, embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, The Laws of Health, and Sociology. Price 6d. Contents, February 1, 1872: Matter, Spirit, and Force—Myths of Antiquity: Joseph; by J. W. Jackson, M.A.I.—A Rhapsody on Books—The Press versus Spiritualism—Symbolism of Sound—Ruth: a Sacred Oratorio—Concerning Spiritualism—Freelight—Recent Works of A. J. Davis—Foreign Correspondence: Letters from J. M. Peebles, Emma Hardinge, and Hudson Tuttle—Psychological Phenomena: A Direct Spirit-Drawing through the Glasgow Painting Medium—Dr. Carpenter on Spiritualism—Growth of the Spirit-Body—Miscellaneous. Illustrated by Lithograph of a Direct Spirit-Drawing done in four minutes. London: JAMES BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

SUBSCRIPTION SALE OF TRANCE PAINTINGS

Through the mediumship of Mr. D. DUGUID, Glasgow.

The following is a list of the pictures forming the prizes:—

First Prize.—THE POOL. Size of canvas, 42 inches by 30, in a beautiful and very massive frame. This large picture was painted in the presence of many witnesses, under the spirit-direction of Ruysdael, and, according to a trance-communication, is a near copy of one of his paintings. It is truly a picture of still life, and quite characteristic of that celebrated painter. An eminent artist describes this painting as a work of considerable merit, and one which affords an excellent test as to the progress of the medium under his strange tuition.—*On view at the Progressive Library, 15, Southampton Row, London, W.C.* Valued at £28.

Second Prize.—THE TWIN CASTLES OF STERNHOFEN ON THE RHINE. Size of canvas, 36 inches by 26, in a massive frame. This is a companion picture to that which formed the first prize at the previous sale, now in the possession of Mr. James Burns, of the Progressive Library. This painting has also been executed under the direction of Ruysdael, after one of his early productions; the figures inserted under the direction of Jan Stein. A lengthened traditional account was given by the medium, in trance, some months ago, of "The Twin Castles of Sternhofen," and subsequently, the following was given by direct writing:—"On the Rhine, a little higher up than the village of Hemp, immediately above the convent of Bernhofen, and opposite Falzig." This picture is very much admired by competent judges. Value, £22.

Third Prize.—RAVENS CRAIG CASTLE ON THE FIRTH OF FORTH. Canvas, 36 inches by 20, in a massive frame. The scene represents the ruins of an old castle on the coast of Fife, looking across the Firth towards Edinburgh, which, with the Pentland Hills, forms the background. Value, £18.

Fourth Prize.—A WATERFALL. Canvas, 30 inches by 25, in a massive frame. This picture (nearly finished) is also under the guidance of Ruysdael, and after one of his celebrated waterfalls. Value, £15.

Fifth Prize.—BOPPART ON THE RHINE. Canvas, 30 inches by 18, in a massive gilt frame. This is said to be a painting possessing many points of beauty, and being among the most recent, it serves to show the progress attained by the medium in his peculiar art. It was painted under the guidance of an English Painter, who withholds his name, but who, like Ruysdael, will establish his identity by reproducing through the medium one of his well-known paintings. This identity picture has been begun.—No. 5, *on View at Mr. McGeachy's, 89, Union Street, Glasgow.* Value, £15.

Sixth Prize.—A HIGHLAND SCENE NEAR CALLANDER. This is a round picture, 24 inches in diameter, suitably framed. Value, £4 10s.

Seventh Prize.—A RHINE SCENE. Similar in form, size, and frame to No. 6. A very fine picture, painted under direction of Ruysdael. Value, £4 10s.

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Ninth Prize.—HIGHLAND LOCH AND BEN VENUE. Mounted, 17 inches by 12. Value, £1 10s.

Tenth Prize.—JENNY'S BURN, NEAR GLASGOW. Mounted, 18 inches by 12. Value, £1 10s.

Eleventh Prize.—DUNSTAFNAGE, LOCH ETIVE, NEAR OBAN. Mounted, 13 inches by 9. Value, £2.

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Fourteenth Prize.—SHIPS ENTERING A HARBOUR. Mounted, 9 inches by 6. A fine little painting, under the direction of the English Painter. Value, £1.

* Nos. 3, 6, 8, 9, 10, and 12, were sketched, in trance, from nature and No. 11 painted on the spot in trance.

The Drawing, in accordance with that of the Art Union, will take place on Saturday, 10th Feb., 1872, in Whyte's Temperance Coffee Room, Glasgow. Should the sale of tickets, at that date, amount to less or more than the value, the Committee will reduce or increase the number of prizes accordingly.

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SEANCES IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 3, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.

SUNDAY, FEBRUARY 4, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, FEBRUARY 5, Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.

TUESDAY, FEBRUARY 6, Seance at 24, Lower Stamford Street, Blackfriars, at 7.

WEDNESDAY, FEBRUARY 7, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, FEBRUARY 8, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Public seance at 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, FEBRUARY 2, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, FEBRUARY 4, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

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

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

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

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

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

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

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

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

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

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

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

MONDAY, FEBRUARY 5, NEW PELLON, at Mr. Swain's, at 8 o'clock.

TUESDAY, FEBRUARY 6, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

WEDNESDAY, FEBRUARY 7, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

THURSDAY, FEBRUARY 8, 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.

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