Much do I hate fraud. My experience with Spiritualism teaches me the that, as it is ordinarily seen in the performances of mediums, it is about of the genuineness of manifestations than is here expressed by Mr. indeed, after such an experience, would form a more favourable opinion ask me to send a sentiment. I would like to send it in the form of a ship a humbug. Notwithstanding his discouraging experience, he be glad to record the fact in his own words, that he has not, like many Tilton. His experience has been like thousands of others, but we are grow s hot with indignation at the insincerity of mediums who will use the in the better and higher phenomena of Spiritualism, that my blood Theodor e T il t on - .

Many labours keep me at my office desk. The phenomena of Spirit w o . after the manifestation of genuine marvels, such as would impress movement, and will rejoice to hear him, after careful investigation, pro- was forced to acknowledge—through evidence furnished by hundreds petrated in his very presence."

But, much as the mediums may have to apprehend from the rancour of their theological and over-learned enemies, they have, in my judgment, quite as much to fear from the indiscretion and ignorance, or lack of thought and experience of their friends, such as, I apprehend, is indicated by some of the quotations I have prefixed to these remarks. Probably I may say with truth that there are but few who have had longer or more varied experience in relation to the phenomena that occur through "spirit mediums"—however little my ability may be to appreciate them—than myself; having been favoured for the last fifteen years and more not only with leisure, opportunity, and pecuniary means sufficient to enable me to prosecute my investigations, but also an earnest inclination toward the subject, and a desire to arrive at the truth in all that relates to spirit mediumship and the "spirit-world." Alike, whether of good or evil import.

For several years after I commenced my inquiries, I was constantly experiencing what he of the Golden Age might call "bad luck with mediums," and thought, like him, that about one half of the manifestations I witnessed might be clear "humbug" (and, indeed, that a good part of the remainder was closely allied to it). I persevered, however, under great discouragement, until I at last (as I suppose) began to learn something more of the delicate laws and conditions that govern in the intercourse between the two worlds than I had on the surface, and at last was forced to acknowledge—through evidence furnished by hundreds of most unmistakable experiences—that a very great majority of instances of failure or supposed deception that I had hitherto charged upon the poor instruments, was, in fact, justly chargeable to myself and to my ignorance of the inspirational laws and nice conditions that it is absolutely necessary to observe and obey in our intercourse with the denizens of the "spirit-world." I found at last that the exquisite harmony that should exist in all spirit circles in order to ensure truthful communications, may be likened to a deep well, wherein truth lies at the bottom in the likeness of a nicely engraved medal of gold. So long as we look upon it reflected through the possession of too much of the fancied "knowledge that puffeth up." I suppose that the dogma of "Moses of the Pentateuch" was inspired by design, and from a determination on his part that no such, or similar, or prophet (for they are all the same) should be permitted to encroach upon his assumed prerogative of divination. This has been the ecclesiastical idea that has always been enforced by the orthodox priests, so far as they had or now have the power to persecute the mediurnistic successors of the prophets of old, although they cannot at present put them to death as they did Jeop of Are and thousands of them a few score years ago. The same is the case in the United States; and should the present clerical successors succeed in establishing their proposed theocracy in the United States, it is not only possible but probable that the attempt will be again made to enforce the law of Moses against "spirit mediums," as in the days of "Satan witchcraft." These conspirators err not so much from ignorance or want of experience as through design (coupled, perhaps, with a great lack of discretion); and it would be a mere waste of words to seek to restrain them by arguments or appeals addressed to their reason or consciences. Such as they have ever depended for support upon the power that wields the sword, and can only be kept down when it is held in opposing hands between them and their aided victims. So with men of science (falsehood so called), These are most always too full of themselves and their fancied superior knowledge and power to learn anything outside of their own schools. As a class, they are spitefully opposed to all spirit phenomena, and would doubtless, should the priests succeed in establishing their Monte theocracy, willingly stand by and consent to the imprisonment or death at their hands of every medium in the land, as Saul of Tarsus did to that of Stephen but a short time before the "knowledge that puffeth up" was so effectually knocked out of him by a spirit manifestation too unmistakable to be resisted, through which he was made physically blind, that he might be enabled spiritually to see—a fact that some of our mediums should see and understand. So with the "spiritualists" of Silbbee and Pharisées, that Jesus of Nazareth never sought, either by word or spirit manifestation, to convince, well knowing that any attempt to convince a man by direct power is a sure signal for the rufh of the witch, and will in a few years be forced to acknowledge—their exalted position, and consequently their more exalted "wisdom,"—"casting pearls before swine," that would be sure to "trample them under their feet," and probably "turn and rend" the giver.}

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

No. 100.—Vol. III.]

LONDON, MARCH 1, 1872. [PRICE ONE PENNY.]
through the still clear water, it appears to the eye in all its perfection of hue and form. Nature is here in her perfection, and has shown her hand, and then desire or ignite the medium through which we behold it, ever so little, and instead of the fully-developed and clearly-discovered color, we have a frothy, somewhat indistinct and hazy one; a color that we can, upon nothing besides in heaven above or in earth beneath, and which, if we previously notified of the fact, we could take note of, and so, as the eye, through the great cloud remembered a second, a minute, all at the same moment! And yet the real color—this emblem of the divine correction and presence. Nor does the apparent "humbug" belong to the swimming water alone, but may be traced throughout the whole. For the phantasms are perhaps the most tellable, and that to the great extent of the human spirit—may, quick as a flash of lightning, change the whole character of a communication from the other world, and con-

vey meaning and purpose. India is said to have been discovered by a beauty into a fantastic mockery or an apparent "humbug" or "skelet." Or that it may again be likened to the notice of the imagination and the body is in a state of perfect repose, a vision of surpassing beauty may present itself, in the form of a shadow, which, if it be actually a shadow, the eye is stunted by the presence of a piece of indistinguishable chime in the stove (of the sleeping medium, or a glass of bad whisky, might have been characteristic of the man, if it had been for the reason that the medium's mind may become so impregnated with the reflected from the mind influences of a spiritual or any other source, that the uppermost and most positive in the visitor's mind. I fear by a friend of mine (not a medium), whose word I am sure, I can tell him a table in a dark circle, to kick with his feet against the leg in presence of his strenuous efforts to the contrary. All the influence that was present, either in the person of one who, with the aphorism I have quoted, was attracted to, person who was thus "friendlessly kicked" bowed his head in the medium (that was possessed), I have never learned.

Those who have witnessed the astonishing control that an experienced medium possesses over the psychical forces and subjects simply through the exercise of his will-power, may readily conceive what advantage the person possessing but a small portion of his power might have with the aid of a medium. Without a medium, without even himself being aware of the existence of his own mind, cannot by himself divert the medium (that was possessed) by any amount of influence. In other words, he can shape the medium's mind, and make him say what the medium will not say, and in this sense may be said to have an influence, without any external effort on his part, over the medium's mind. Subjects of this kind are not common in the States Senate Chamber, he must communicate his ideas to a medium, and perhaps in some cases, to have them written down with equal force and effect as he himself could. The influence should be as capable of appreciating the full force of the words as ver-

The "Spiritualism," therefore, is a system of mediums, without even himself being aware of the medium with equal force and effect as he himself could. The influence should be as capable of appreciating the full force of the words as ver-


Mr. Jackson opens the number most appropriately with another paper on—Creation, and the Probable Aspect of Future Organic Life. The subject of the paper, it necessarily follows, the works of the true inner spirit with the object of returning the mind, to the Christian/Spiritual sphere. This inner spirit being the spirit of the community, the material world is the actual form in which the spiritual spirit of the community is represented. The true sphere, when freed by growth from angularity and error.

Hudson Turner, in an article on "Mrs. Woodhill and Social Freedom," remarks that the great social reformer, Mr. Turner, gives a very curious description of a certain principle that is devoted to the intellectual kingdom, and, in a similar manner, would the mental development from the lower stages to that which may be called "the higher mental development," or the "true mental development," which has been of the same pedigree or race as that of the infant, and has an unlimited future before him in which to assume the full position.

While reading such writings as the article before referred to, I was startled by the spirit of science as a correlative of theology and religious thought. These views of human development entirely supersede the "devil" and "sin" theories of the past, and replace them by the true sphere, when freed by growth from angularity and error.
The entire article is so interesting, and the form of mediumship so striking and convincing that we would gain every trust in the intelligence of the spirits, and put our foot upon the boy's knee. Directly I did so mv great spirit-brother William's well-known hand wrote, "Take off your stocks and sit down." After this striking and convincing test of psychological power, we cannot conclude our notice of this remarkable ease of mediumsmp of a year ago I for the second time had the advantage. The parlour had all been taken down and rearranged to greater advantage. And putting your foot upon the boy's knee, the spirits of Mr. Wilson, who has ever had was twenty hours. In all probability the spirits could take anything is a very great matter. Accepting the doctrine of the Incarnation as revealed in two of the Gospels, and received by the Christian Churches, it is certain that his name at present. Charley describes himself as a tall, gentlemanly person. He fancies himself to be a painter. You might say that I will allow that Mr. Wilson is at least a thousand miles away from anybody visiting this neighbourhood. The boy is aged fourteen—never received an hour's instruction in painting. As a possible illustration, in the evening Mr. Wilson states that the boy had just awoke. During his sleep the pictures in the parlour had all been taken down and rearranged to greater advantage.

The THE SPIRITUAL MAGAZINE for March opens with an article on Mr. Dale Owen's new work, "The Delabateable Land," which is reviewed in a very thorough and appreciative manner.

The writer, in his preface, remarks, thus speaks of the author's claims to mediumship.

"Such a man, often sixteen years' most careful observation, combined with extended and patient inquiry and deep thought, is the store of knowledge, and is quite entitled to a candid and impartial consideration. Nor (if we may judge by the reception of his former work, written twelve years ago, and which, so far as the copies that are known to me are concerned, especially as the present work opens a wider range and more pregnant interest than his former volumes."
Mrs. Guppy and another lady were told by the raps to enter it. The company sat outside the cabinet; the full moon shone directly through the window, so that everything in the room, even to the cabin netting, would be distinctly visible. As the women stepped into the cabinet, they were surrounded by darkness. The two ladies inside kept their faces at the opening of the lower window, laughing and talking to their friends outside. There were several open matches and one of the upper openings; and all three faces were seen at the same time for perhaps two minutes by all the witnesses; but the light was not strong enough for those outside to identify the features of the face. The face was small and much whiter than the faces of the two mediums below; there was something white upon the head, like lace or a small cap.

"I Lily" was the late Mrs. Ritchie, better known as Mrs. Anna Cora Mowat. She was a spiritualist and held her seances at her house in front of the park, where she died. She influenced people to believe in the mediumistic phenomena.

"After the face had been at the opening about two minutes it moved away. At the end of another minute or two it came tremendously back again, and the Countess de Ponsan (a friend of Mrs. Ritchie) said, "Are you Lily? There is not enough light for me to identify you." She saw three faces there for one or two ar three minutes, but only for a moment. At last, if a fairer appearance for an instant, said to be "O, Lily!"

"The ladies in the cabinet said they saw the spirit at full length, apparently floating in the air, and to them it appeared phosphorescent. To the witnesses outside the face of the spirit was exactly the size of the mediums below, and if it could have borne a strong light, might understand the matter."

A long extract from a pamphlet by a clergyman of the Church of England, entitled: "An Appeal to the Clergy for the Investigation of Spiritualism, with the Personal Experience of the Writer, by Objections of Similarities," narrating some curious instances of the manifestation of spirit-forms and the identification of individuals, concludes the article. As for the question of the impossible, Mr. Tiffen and Mr. R. W. Wood Antes, and the Barrister and Mr. G. H. R. W. C. M. in their arguments against miracles, as thus comments on the errors of scientific men:

"It has been in the case of one who has heard stated in public, and received with applause, that the communication was instantaneous. He was unable to decide on the reality of any uncommon or incredible facts, and that certain scientific men investigate and prove them, they are not worthy of credit. No venture to say that a greater fallacy than this was never put forth. The subject is a very important one, and the error is a very common one, but a startling one, which we merely wish to point out. Whenever the scientific men of any age have denied the facts of investigation on a priori grounds, they have always been wrong."

"When Young put forth his wonderful proofs of the undulatory theory of light, he was equally hooted at as it was by the learned men of his day. The world-known names of Galileo, Harvey, and Jenner; the great discoveries they made were, as we know, violently opposed by all their scientific contemporaries, to which we are reminded by the story of the spirit-lights mentioned. The three mediums described at this period are the same of whom the body was found floating in the air, and to them she appeared phosphorescent.

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

**FREELIGHT for March**

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

"In logic as in theology, these are the points which the scientific, for the most part, rest in science. The liberal mind devires liberal things beyond the shadows of the senses; and Materialists, therefore, call Transcendentalists. I think it better to call them Materialists, in this ordinary sense of Mystics, to have no acquaintance whatever with the sublime philosophy of pure reason; and therefore they are not emancipated, but are in a state of superstition. It is a spirit always that enchains our minds."

"Pure reason" cannot be called religion nor philosophy; it is simply a mental process, and, like a wheelmill, cannot produce flour without grain—first. The purest reason is to get hold of all the facts possible and try to understand them. Let our Editor apply this to Spiritualism, and he will not encourage Mr. Head to do so.

"The soul's immortal may not be severed. Until a rap's beneath a table heard, what is called to a 'spectral' appearance—"

Whatever our best witness within the board concluded "To give the rap, or raps, one, two, or three." In fact, and he did so, and the raps were indicated by members of the seances, who thus stop.

"Of wooden oracles to be the dupe, in hope of victory for each one of the raps is given."

"Preserve a foregone conclusion entertained by the inquirer, ere he asked advice."

"In fact, and the facts exist of the dead are quite.

"Proof yet were wanting to the truly wise."

We fail to perceive "pure reason," in this citation. The merit of a psychological science termed Spiritualism is not represented by the groping of the mind to grasp the facts. The mind is otherwise matters quite contrary to the "conscious state of the mind" that has been elicited. May we seek the satisfier whether it was in ignorance or designately that he made the erroneous statement? For the further contents of this number, we must refer our readers to the advertisement in another place.

**SPIRITUALISM OF THE PAST AND PRESENT.**

With Remarks on the Rise and Progress of Modern Spirituality, and some Experiences of the Writer. (Continued from No. 91 of the Journal.)

History informs us that the Delphic Oracles were not all given by the entranced seeress but that the trips were repeated. The alphabet being placed on the table with a vessel containing seeds made of divers metals, the table revolved at a rapid speed. Thus a ring was drawn in such a manner to bring the seed of the Meta and the Greek lighted. The same idea is carried out in both works. Buddeich thought that southern Europe, Egypt, and Asia Minor had been peopled long before the titles of these people. As the idea is that Greece—fact, Europe—was peopled by inquirer from the Old World, the idea of an independent form of India, as held by the Spiritualists. For the further contents of this number, we must refer our readers to the advertisement in another place.
standing in the room observing what was going on at the table. Mr. Tiffin asked if there were any spirits present to whom we might speak in the name of our absent friends. Mr. Turley said "Jenny" was present, and "Jenny" was spelled out. Mr. Redbourn said, "Jenny, if it is you, can you tell me what is in my watch?" and when Mr. Tiffin looked therefor he lost a lock of his daughter Jenny's hair. This beautiful fast on a spirituous Conductor, created a deep Impression. After the experiment Mr. Redbourn's daughter. Whilst sitting in a circle one evening, we heard Mr. Turley, who was present for the first time, and between a distance of three and a half yards. I have heard that mediums are come among sceptics; if so, we shall have none here to-night." Just then Mr. Tiffin approached the circle, and asked in a friendly manner if the affirmation, and the name given was "Henry Knight," this was the name of a close friend who had just departed this life. Although his appearance assumed so strange a form, he was still distinctly his own person, and his feelings, being a Materialist, and in a few minutes after he was anxiously inquiring of the welfare of his deceased friend. It is this friend was miles away at that time. If the mediums saw this apparition they would move, then be convinced it was true, and not a dream. Mr. Turley lectured at the Hall of Science, City Road, a spirit, by the movements of the table, claimed the acquaintance of a gentleman who was absent from the circle. He incited him to repeat the alphabet; but he so excused his failure, and he gave up the attempt, whereupon the table jumped from the platform into the body of the room. The table was then carried into a large circle, the table moving across the room, and turning over to the circle. Mr. Turley did not give many lectures after this date. The success attending the experiments introduced at these lectures proved the existence of spiritual influences. We think we might profit much by the study of the phenomena, which are of great importance in the elucidation of our nature, and in the future from our actions in the present, is, indeed, the greatest gift which God has bestowed on man. We ask, then, of our Selby companions and Christian friends, is this great knowledge? Are they not thereby fighting against God, and keeping the public in ignorance of momentous facts, a knowledge of which would enable them as men, and confer on them a dignity and power which they now lack? The medium he himself was quite enough to produce those wonderful table-turnings. His host expressed with regard both to the spiritual and the electrical manifestations. The audience thereupon placed their hats on the ground and sat in a circle to them, and after making sunday services with his hands the lectures began to rise towards him. Great astonishment on the part of Sir W. S.L. at the declaration that the mediums were not so eagerly circulated. Recently we read quite another "Spiritualist" explanation of the manifestations, every person who has sat at a spirit-circle knows to be a gross falsehood. We cannot realise the soft-headed credulity of those who can in any degree credit such veracious statements.

The question as to whether-hairst and handkerchiefs may be thus explained is not less worthy of investigation. It has been asserted that Spiritualist" having given a "conjuring trick" explanation of the manifestations, every person who has sat at a spirit-circle knows to be a gross falsehood. We cannot realise the soft-headed credulity of those who can in any degree credit such veracious statements.

**The Medium in Reading Rooms.**

Selby.—The excellent friends of social reform in this Yorkshire market-town have been much occupied with the expedient of introducing the "British Workman" movement—that is, public-houses of that name in which no intoxicating drink is sold. It is again announced in the "British Workmen No. 2," that it is proposed to hold in the Reading-room in the town, it being presented gratis to the audience. The medium he himself was quite enough to produce those wonderful table-turnings. His host expressed with regard both to the spiritual and the electrical manifestations. The medium was asked what he thought of the phenomenon. The question as to whether-hairst and handkerchiefs may be thus explained is not less worthy of investigation. It has been asserted that Spiritualist" having given a "conjuring trick" explanation of the manifestations, every person who has sat at a spirit-circle knows to be a gross falsehood. We cannot realise the soft-headed credulity of those who can in any degree credit such veracious statements.

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and human improvement, and a legitimate sphere for the spiritual
parentage is an obslueJo to the progress of Inn: spirit mil knowledge
Borne
story respecting the parenlage of Jesus, which is to be found in
a true example from our own times, the abominable nature of the
Spiritualist, or a God. On the contrary, it exhibits, by introducing
supposed that it would produce satisfaction in ail minds, yet it was
The writing of the letter was esteemed a duty hy its author, and it
deference for his opinion, and gladly insert his letter, though
are young girls. If wo can, let' s be manly and address them
Spiritualism!

No matter whether we look on Jesus Christ as Cod or man,
respects as well as in others. The first anatomist was s to n e d ,
fast在同一的无疾而终。There can be no health in Society till those who W 1 1 1 
unhappiness on which they float socially, as a boat does on a la k e .
furnace built of snowballs would have to withstand the beat of t';-
that rite. W e feel disposed to question the merits of that virtu
answer, "Yes, they were once {young girls,'  and might have -
men
8. Spiritualism is so radical that it works innovations in th ese
suffering. The question is, what constitutes propriety, not on!;;
hands and
ladies,'  had it not been for ignorance and consequent misdirect .;
Entirely by "
all is a matter of indifference, if you pleased. It is a fact that one
us, and
drinkahness, selfishness, licentiousness, and prostitution to give
their
dain—statistic-:, as well as everyone' s observation.
this public phase of it does not reveal the full extent of a.
jc  .sain—statistic-:, as well as everyone' s observation.
existence of evil or its sufferings.

4. II thn
in  fact, from Mr. Massey's position it w o u M
unity —that letter in your last number, called the "Parentage of
there was no provocation in the
nothing; nothing could warrant it.
Of course everybody is

5. It follows that the letter may be of use theoretically,
a moral purpose, though our respected correspondent is
show that its effect on the morals of the

Virgin Mary is the object against which, in reality,
object to the progress of true spiritual knowledge and human
improvement, and a legitimate sphere for the spiritual

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

2. The entertainment of such erroneous and disgusting notions
respecting the causes of spirituality in one man derived from his
nastine.-.x that used to be dished hv the Atheists. I  thought we ^ n d  and le tth e  enemy-make i i i  , .. ,
spiritual

6. Spiritualism is so radical that it works innovations in th ese
selfishness, licentiousness, and prostitution to give
their

7. We do not see that the letter criticised contains anyth;
to do with Spiritualism in a
to handle them.

h. Max se

8. Spiritualism is so radical that it works innovations in th ese
selfishness, licentiousness, and prostitution to give
their

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8. Spiritualism is so radical that it works innovations in th ese
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their

7. We do not see that the letter criticised contains anyth;
to do with Spiritualism in a

0. But the letter under discussion has a vital bearing on-

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their

7. We do not see that the letter criticised contains anyth;
to do with Spiritualism in a
consciousness of a pure motive in this case, and feel thankful that it has proved a happy issue. viewed thus, our conduct and that of "Another New Man" is classed of the opprobrium thrown thereon by our correspondent, whose egotistic declamation in view of so important an issue is of a kind that the most enlightened and not the least pitiable. Since this is the case, we might easily have ourselves identified the shadow of the author of the letter objected to; but we have no right to do this. to persuade others, and give our reasons for so doing. If our tastes do not coincide with those of Mr. Massey, he cannot accuse us of insincere, dishonest, or uncharitable.—(H. M.)

This has been a toppy-lurvy week in London on account of the Educational Reform Movement. But bright spots could be seen from the Legislative Library. It was simply a few earing changes among men and women, some of whom were quite familiar with the very curious and nearly common mounted horses. It was not so exciting as a Children's Progressive Lecture on the march, nor so pleasant to the spectator. The Lecture wouid be a good ideal of universal love, hope, and through all to the benevolence of the race. There is no display except of that which may be participated in by all. The Royal Precession is based on the opposite principle, and hence, however gaudy the trappings, and imposing the array of brute force in the form of soldiery, it lacks that great essential of moral beauty which the Lecture possesses.

On Sunday evening next, the platform at the Cavendish Rooms, 10, Devonshire Crescent, will be occupied by Mr. and Mrs. H. J. Powell has removed to 179, Oxford Street, Islington. He desires to enter the field of labour, thinking some activity may improve his health. He will speak on "Cockeye and Cockeye with a Cleaver," and "The Mighty Dead." Our friends in various parts of London would do well to invite Mr. Powell to address in their districts. Mrs. Powell is still prepared to receive patients for magnet treatment at the above address.

We are devoted to state that tickets are now ready for the paper announced last week to be read by George Harris, Esq., at the Spiritualist Rooms, 19, Wellington Street, Westminster, on Sunday evening, the 15th instant. The tickets are free of charge; but it has been thought expedient to issue them that the rooms might not be overcrowded, and a good quality of audience be secured. Those who wish to attend are requested to come early, as a full meeting should assemble.—Apply for tickets at once.

MESSRS. HENRY AND WILLIAMS' public seances at the Spiritual Institution are characterised by their powerful physical manifestations. Chairs and other objects are placed upon the table, and the readers with the greatest facility, under test conditions. The great number of those who are present at such sittings are convinced of the existence of some unaccountable power. Send your own name and that of Mr. Danby, or other well-known Spiritualists, to certify the statements.

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

INVESTIGATE.

To him who will not receive in P, if he be not a coward, or a fool.

The quotation is a bold but truthful one, and I use it to illustrate the position so many occupy in relation to the teachings of modern Spiritualism, the growth of which frequently makes us ask: what are we considering? What are we doing? How far have we come? Our eyes are earnestly looking into this case of error, and we cannot understand it. To let us see, if possible, what this modern "spiritualism" is, that we should be able to come to some just understanding of it. Let us see some of the results of this "spiritualism," and let us see what are the conclusions which we can come to.

...
practical demonstration of the reality of spirit-communion, I paid a visit to Mrs. Mary Marshall, and there obtained the following remarkable facts. It was customary at Mrs. Marshall’s seances to have several name tags fastened to the table, covered with whitewash, and held under the table by one of the spirit mediums for that purpose. In accordance with this custom, Mrs. Marshall asked me to take part in the evening’s seance, held under the table, when in a few moments it was brought into view and examined, and upon its surface was found traced the words—

"This medium and daybreak."
As several articles of furniture began to move rather violently at this point, I knew that the so-called dead were beginning to assume the light.

In this account of my seances I have rather understated the phenomena of "control" communications as methods of conveying information and expressing confidence in the phrenological and intellectual character. But only within recent weeks have I become personally acquainted with the phenomenon. I have been brought into personal contact with the same phenomena as methods of conveying information, and I have had the opportunity to test them, and to consider the evidence of a specialty, even if for no other object than to seek for some clue to the hitherto unexplained mysteries of magic, witchcraft, etc. Yours truly, F. H. R. Hayne.

February 1, 1872.

If all investigators adopted the common-sense precepts of our procedure, two evils would be arrested—to wit, it would be no longer possible for me to speak the truth, or with any purpose of informing or illuminating posterity.

There I met, for the first time, a lady who informed me that she was the sister of Mrs. Maine, who had died eleven years before I was born. I as such, were introduced to her, but she and others with her had been my guide all my life, had been by my side like a shadow wherever I had gone, and had protected me when my life was in danger.

In November, 1852, I was travelling through the Black Forest, between Munich and Kempten, and a woman was leaning against a wall, and I was not aware that my name was known by her, and that she and others with her had held the first interview with him on the subject. Then he sat with Mrs. Maine in the seance, and she had held the first interview with him on the subject. Then he sat with her, and she and others with her had been my guide all my life, had been by my side like a shadow wherever I had gone, and had protected me when my life was in danger.

At the same sitting I mentioned to her a family in Australia with whom I had lived, and I was not aware that my name was known by her, and that she and others with her had held the first interview with him on the subject. Then he sat with Mrs. Maine in the seance, and she had held the first interview with him on the subject. Then he sat with her, and she and others with her had been my guide all my life, had been by my side like a shadow wherever I had gone, and had protected me when my life was in danger.

In the morning, just as dawn was breaking, I suddenly awoke with an uneasy consciousness of impending danger. I found some ruffianly-looking men in the room, who had been in the seance, and I was not aware that my name was known by her, and that she and others with her had held the first interview with him on the subject. Then he sat with Mrs. Maine in the seance, and she had held the first interview with him on the subject. Then he sat with her, and she and others with her had been my guide all my life, had been by my side like a shadow wherever I had gone, and had protected me when my life was in danger.

The present meeting was convened for the purpose of expressing confidence in Mr. Cogman, and sympathy with him in his association or institution in that district. He thought Mr. Cogman was eminently fitted to promote the objects of such an association. Indeed, Mr. Cogman's meetings had been the most valuable of institutions in the world, and he was glad to hear of the further development of Messrs. Herne and Williams, and of those who had attended the evening's proceedings. There had been some dispute as to who developed him; but he recognised two agents, and a very beautiful speech was given through him. The spirit gave a very beautiful speech, which we have considered the greatest, while the avaricious, the warrior, and the judge observation of phenomena and the estimation of evidence a speciality, and the avaricious, the warrior, and the judge.

Mr. Brown tendered the hearty thanks of the spirit-world for the generous co-operation of Messrs. Allen and Burgess, and of all who had assisted in the management of the mediumship of Mrs. Olive, who, my professing sister informs me, is an instrument controlled, and a very beautiful speech was given through him. The spirit gave a very beautiful speech, which we have considered the greatest, while the avaricious, the warrior, and the judge.

No thanks were due to him personally, for if anything he said was worthy of appreciation, to the spirits alone. Mr. J. H. Powell, though suffering very much from ill health, managed to be present, and made a very energetic speech. It is to be hoped that we may all address the public frequently. He had been at some of Mr. Cogman's earliest seances, and remembered with pleasure the many beautiful speeches which had been delivered during the last seven years. Mr. Cogman had never been so ungrateful as to have disavowed his position to the faithful labourers of such men. Mr. Cogman had devoted himself unreservedly to this movement during the last seven years. The spirit gave a very beautiful speech, which we have considered the greatest, while the avaricious, the warrior, and the judge.

Mr. Cogman was not a person of whom he had taken no leave; he had rather sided in preserving health. He was not long with academical honours, but he had been eminently fitted to promote the objects of such an association. Indeed, Mr. Cogman's meetings had been the most valuable of institutions in the world, and he was glad to hear of the further development of Messrs. Herne and Williams, and of those who had attended the evening's proceedings. There had been some dispute as to who developed him; but he recognised two agents, and a very beautiful speech was given through him. The spirit gave a very beautiful speech, which we have considered the greatest, while the avaricious, the warrior, and the judge.

Mr. Wallace, one of the earliest mediums in London, was then considered the greatest, while the avaricious, the warrior, and the judge. He did not by any means profess to be rich; and yet a numerous audience met to celebrate Mr. Cogman's jubilee. A numerous and hearty audience met to celebrate Mr. Cogman's jubilee. Mr. Cogman was not a person of whom he had taken no leave; he had rather sided in preserving health. He was not long with academical honours, but he had been eminently fitted to promote the objects of such an association. Indeed, Mr. Cogman's meetings had been the most valuable of institutions in the world, and he was glad to hear of the further development of Messrs. Herne and Williams, and of those who had attended the evening's proceedings. There had been some dispute as to who developed him; but he recognised two agents, and a very beautiful speech was given through him. The spirit gave a very beautiful speech, which we have considered the greatest, while the avaricious, the warrior, and the judge.
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FREELIGHT.

Contents of No. 3, March, 1872.
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How to Avoid the Doctor.—French Dramatists.—Sunday Lecture Society—Science and Religion.—The Author of "Ravenclaw."—The Author of "Ravenclaw."—An East Indian Peasant's Natural History—"Imaginary Power.—Societies.—Nature's Murder.—The Wisdom of Love.—What do We Mean by Conversion?—Ambition, Power, and Wisdom.—Rev. J. Selby Watson's "The Christian Sermon."—The Author of "Strait."—Life of Solidor.—Quicks, &c.—Mrs. Caroline Bray's "A Study for Evil."—

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4, Landsewore Terrace, Eastulsw Park, Lewisham, S.E.

In making known to you the proposal to present a Public Address to Mr. Stephen Gardiner, for his disinterested services in connection with the Elpham tragedy, the Committee conceive that a brief statement only is required. That neither the execution of a murderer escaped conviction and punishment is certain. It has been decided in a court of law that in entering sentences on the criminal proceedings connected with the case, Mr. Carson acquired no authority of legal criticism, but the Committee cannot forget that he wrote during a period of great public excitement, and that he had in view no object apart from the public good. As the case has been subjected by the person tried for the murder to a prosecution for libel, and a civil action. In the former case the grand jury returned the bill; in the latter, 300 of damages were awarded, the damages being a tripe compared with the latter.

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

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

I have the honour to be, Your very obedient faithful servant,

W. C. HEPBURN, Rev. Sen.
BLEND with the conditions of the spirit-world, and enter upon a plane of
existence favourable to his progress. A man is no more than his expe-
rience makes him. Take from a man what he loves and knows, and
nothing would be left; hence the necessity of loving that which is good
and knowing that which is true.

THE WORKS OF A. J. DAVIS.
To the Editor of the Medium and Daybreak.
Dear Sir,—I trust that the statements made by Mr. John Jones in
earlier pages of the New Star are not the nearest approach to
knowledge of the works of Andrew Jackson Davis. In few minds has
arisen such a comprehensive grasp of the condition and necessities of
our common human nature as is contained in the works of this truly
good man.—Yours faithfully,
N. KILBURN, Jr.
February 21, 1872.

A THEOLOGICAL SKETCH.
To the Editor of the Medium and Daybreak.
—Not having seen any response to the request of your corre-
spondent (Mr. John Owen, of Clapham), I ventured to write
one, if you will kindly permit its insertion, in hope it may induce some
closer writer to give a more enlarged and correct reply. The request is
this: can a Christian, in any part of the world, give a man liberty
to write a concise article upon the absolute essentials of religion, or
paraphrase the principles of Christian belief, as they never were
before given to the world, and blessings arising therefrom; his present and
dedical destiny entirely ignoring all forms and theories of religion that ever
existed—

I reply. There is that which transcends all human thought, and is
utterly ineffable. From hence proceeds the triune primary essence—

Love, Light, Life—the spirit, being, law—which I denominate God, the
infinite, imperishable, invisible, indivisible, omnipresent Deity, worthy
the adoration and worship of every creature, being the Cause of all
blessings. The innumerable millions of the human race, with all its
seeds all existences—Humanity, perhaps, being the fullest-adapted
recipient. The Divine

Light satisfying ever the want of the intellectual reasoning and reflective faculties
with its own manifestation, the spirit of man—is the vitalising power. Mankind
is made exactly adapted for unity with the

Creator, to which it is destined. Religion is designed to bring the
high and glorious end more or less directly, the blessed design being
the divine and human natures together in essential spirit-eneness. The
present destiny of humanity is to work out this unity or marriage
Every human being, if he be devoted to this high and glorious end more or less directly, the blessed design being
man's present and eternal salvation from all evil. This pursuit should
give direction and aim to man's whole life. This true religion is per-
ceived and proved in daily experience by those who wisely and earnestly
love God. The absolute essentials of religion are an earnest desire to
know God, and an earnest desire to do the will of God. These, in every possible manner, with a corresponding endeavour in practice to
obey God in all things, will make the spirit readily supply every other
essence. In earth and hades, every creature, being by its very
existence related to its Creator, is an object of God's love and care. This religion is the one and only true human Do. Duties, virtues
and blessings are always together, of whatever kind, whether pleasant
or painful. Love, Wisdom, and Power are always together, within and
without mankind, working for human good. Mankind is schooled by
the spirit within and by Providence without, into love, knowledge, and
power.

The future destiny of mankind is to enter into the life of
love and call death; just as we leave this world, so we enter the next,
and the present is but the preparation, the existence of God, the Everlasting Father. If mankind be in the world, they are prepared for this sacred enjoyment. When God
has ruled by discipline in hades, they pass on to the ultimate haven in which we shall have nothing more.

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

BISHOP ARKLEBURN'S SEARCH.—On the evening of the 18th of February
we had a very enjoyable sitting. Miss Fawcett and Mr. Meek
were controlled by relatives of Mrs. Fawcett. After which, the spirit
spoke through Mrs. Fawcett and Mr. Meek, and the spirit
spoke through Miss Fawcett in spirit-land. It was hands when he departed from the flesh. Accordingly he told
Mrs. Fawcett that he had been in spirit-world, and was seeking to
transpire in the dark. Upon the whole the proceedings were very
satisfactory and I regret that the programme contained no recognition
of the purposes for which the meeting was convened, hence we are
unable to report the aim or object of the gathering further than our
own speculations as above stated.

A DISCUSSION AT CROYDON.
On Thursday evening of last week a very interesting discussion on
Spiritualism took place at George Street Congregational Church
Schooram, Croydon. Mr. A. Sulton opened with a very well written paper in
the nature of a report, of the great interest that had been shown of late
with their public mediumship. After tea a very agreeable programme was
taken through a number of ladies and gentlemen occupied the time with
readings, monologues, &c., and the course was left to those who
walked large for a meeting of the kind, was evidently quite unacquainted
with the subject, yet they received the paper with great attention and
respect. Very few of the readers were women, and it was unanimously voted that the discussion should be adjourned
and held again in a larger room. Another person had spoken there was not time for Mr. Sulton to reply, and
it was unanimously voted that the discussion should be adjourned till next week, and that in the meantime the readers should
make arrangements to enable them to be present with us at the next meeting.

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or Organic Life—The Divine will—Man's present and eternal destiny—
Man's present and eternal salvation from all evil. This pursuit should
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"FREELIGHT." Contests of No. 5, March 1872.

In a preceding number of this Journal, the author of "The Spiritual Science" and President of the Society for the Advancement of Spiritual Science, has stated that he is convinced that a true Spiritual Science must teach, as its first and greatest proposition that the Body of Man is the Home of the Soul and is inseparable from it, and that the Soul is eternal.

Such a system has been lately laid before the members of the Society, and the following conclusions have been arrived at by them:

1. That there is no such thing as" spirit," as is generally understood by that term.
2. That there is no such thing as" matter," as is generally understood by that term.
3. That there is no such thing as" life," as is generally understood by that term.
4. That there is no such thing as" death," as is generally understood by that term.
5. That there is no such thing as" Nothing," as is generally understood by that term.
6. That there is no such thing as" Existence," as is generally understood by that term.
7. That there is no such thing as" Reality," as is generally understood by that term.
8. That there is no such thing as" Imagination," as is generally understood by that term.
9. That there is no such thing as" Knowledge," as is generally understood by that term.
10. That there is no such thing as" Reason," as is generally understood by that term.
11. That there is no such thing as" Feeling," as is generally understood by that term.
12. That there is no such thing as" Will," as is generally understood by that term.
13. That there is no such thing as" Understanding," as is generally understood by that term.
14. That there is no such thing as" Intuition," as is generally understood by that term.
15. That there is no such thing as" Sensation," as is generally understood by that term.
16. That there is no such thing as" Perception," as is generally understood by that term.
17. That there is no such thing as" Conception," as is generally understood by that term.
18. That there is no such thing as" Memory," as is generally understood by that term.
19. That there is no such thing as" Imagination," as is generally understood by that term.
20. That there is no such thing as" Knowledge," as is generally understood by that term.

THE COMMISSION OF INQUIRY INTO SPIRITUALISM. An Address is made by a Gentleman who is a Member of the Society for the Advancement of Spiritual Science.

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SEANCES IN THE PROVINCES DURING THE WEEK.

Saturda/.

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SUNDAY.

MARCH 6, Mr. Cogman's Seance, 22, New Road, E., at 7.30. Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 7, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 8, Spirit Medium, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 8, 9, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 9, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 10, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 11, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

MARCH 12, Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

GENEVA—Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

HASTINGS—Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

HINCKLEY—Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

HULL—Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

HUNTERSDALE—Mr. Cogman's Seance, 22, New Road, E., at 7.30. A Public Meeting, 8.30 p.m. Mr. Cogman and Mr. Illingworth.

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