



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

SPIRITUALISM.

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A NEW BOOK.

CHRONICLES OF SPIRIT PHOTOGRAPHY.*

A reviewer, in coming before the public to give his opinion of a book, should make sure that he is acquainted with the nature of the task he has taken in hand; and by his performance, the reader should arrive at that satisfaction which alone arises from having acquired additional knowledge.

Ah, these reviewers, what sapient fellows they are! They have discovered that every rising genius is a fool, every new fact a delusion, and all important discoveries frauds. Every idea, invention, or appliance, that blesses civilisation to-day—indeed, that constitutes civilisation—has been tabooed by the reviewer.

The book before us is the only one of its kind, to our knowledge, the only work on Spirit Photography. Its treatment is, therefore, an untried experiment for the literary world. Who could be supposed unsophisticated enough to admit, at first suggestion, that a spirit, an invisible being, could stand, or sit, for its likeness, and thus from invisibility produce a visible result? But let us remove the period half a century back, and who, then, could have taken in the statement that a man, by sitting in front of a little box, could have his shadow permanently recorded on a plate inside! The miracle between ordinary photography and spirit photography is simply one of degree. In both cases it is the invisible that produces the visible result; for it is not even the luminous part of light that produces a photograph. We have been present when photographs were taken in complete darkness; we have seen a photographic image taken in a dark box, by the influence derived from a magnet; we have seen beautiful bright photographs taken through blue glass, or other preparation, so opaque that objects could not be seen through it; furthermore, we have seen a chemical substance placed in a certain form on white paper, as

if to make a mark, but which was invisible, and yet, when the paper so treated was photographed, the invisible mark came out in the photograph quite visibly. Why, then, should not an invisible being be photographed?

These and other facts of a similar character are well known to all, having only a cursory acquaintance with photography, and ought to prepare every intelligent individual for the reception of the facts stated by Miss Houghton.

THE FIRST SPIRIT PHOTOGRAPHS.

The news of Mr. Mumler's photographic successes in America had stimulated the eagerness of Spiritualists in this country to obtain spirit photographs. Stray instances may possibly be traced, but the evidences in favour of this manifestation were chiefly derived from America. The first spirit photograph seen by us was obtained from Mr. C. M. Plumb, of the firm of A. J. Davis & Co., soon after Mumler commenced to obtain them. The proprietors of the "Spiritual Magazine" secured copies and reproduced them for the enjoyment of their readers. Private sitters and experimenters were working earnestly to achieve this much desired result, and the spiritual atmosphere of London, ten years ago, may be said to have been saturated with the idea of spirit photography.

The spiritualistic mind of London was, therefore, quite prepared to receive the fact of this manifestation when it was first obtained through the mediumship of Mr. Hudson. It was through a combination of powerful mediumship that the result was brought about—a result which seems to have been promoted by the spirit-world unknown to the chief actors in it. Mrs. Berry and Mrs. Guppy were holding sittings frequently, in which Messrs. Herne and Williams, then in the plenitude of their power, took part. The Guppy's having been brought into contact with Mr. Hudson, this concentration of developed influences, manifesting in Mrs. Guppy's sphere, must have evoked the latent mediumship of Mr. Hudson, and led to the long series of experiments which are recorded in the "Chronicles of Spirit Photography," and elsewhere.

Turning to the volume of the MEDIUM for 1872, we find, in the issue for March 15, Mr. Guppy's letter announcing the first spirit photograph. The sitting with Mr. Hudson took place on March 4, and Mr.

* Chronicles of the photographs of Spiritual Beings and Phenomena invisible to the material eye. Interblended with personal narrative. By Miss Houghton, author of "Evenings at Home in Spiritual Seance." Illustrated by six plates containing fifty-four miniature reproductions from the original photographs. London: E. W. Allen, price 10s. 6d.

Guppy's letter is dated March 12. At the same date a long letter from Mr. Mumler, the spirit-photographer of Boston, U.S., lay on our table, and appeared in a subsequent issue. We also observe a modest line announcing that spirit photographs were being taken at Camden Town. This alluded to experiments being then conducted by Mr. Parkes with great secrecy, as at the time that one-line paragraph was printed we did not even know the name of the photographer alluded to therein. It is, therefore, possible that Mr. Parkes' experiments were first in date, but Mr. Hudson's photographs, as clearly defined pictures, were the earliest promulgated and publicly attributed to the mediumship to which they were due.

Miss Houghton being a visitor at Mr. Guppy's on March 7, she was the first stranger introduced to the new manifestation, and accordingly Mr. Guppy records in the *MEDIUM*, April 12, that the fourth spirit photograph taken by Mr. Hudson was the first on Miss Houghton's list—the figure standing behind her showing a hand. This is No. 1 on the first plate in the book under notice. The first three spirit photographs were taken with Mr. and Mrs. Guppy as sitters, so that after them Miss Houghton was first, and she had her sittings on the second day of spirit photography. From that time her visits to Mr. Hudson at Holloway, and afterwards at Notting Hill, were frequent, and we have repeatedly met her in Mr. Hudson's studio. Her last visit was on January 18, 1877, when she found Mr. Hudson's "rooms dismantled," and the contents being removed. Between that time, and March 7, 1872, Miss Houghton had paid two hundred and fifty visits to Mr. Hudson's studio, and the book before us is a record of her experience in the course of these visits. Of all investigators of spirit photography the author of this book must be regarded as the most assiduous and persevering.

Having shown the origin of Mr. Hudson's mediumship, it may be interesting to state its close—at least, that stage of it treated of in this book. On December 14, 1876, Miss Houghton met Mr. Vacher at the studio, and the image of a spirit appeared on the negative. It is a pity this final effort does not appear in the book as well as the first in which the author took part at the sitting.

MISS HOUGHTON'S METHOD.

Having thus cleared the way up to the book itself, we may now give it special notice. Though it is for the most part Miss Houghton's personal experience, yet it includes the sittings and testimonies of many other investigators. The bulk of the matter was communicated at the time in monthly letters to the "*Christian Spiritualist*," so that it follows the course of a chronicle or diary. The author is explicit, frank, and candid. All her personal difficulties, feelings, and experiences are transparently presented, also the troubles and trials of Mr. Hudson as a spirit photographer. Miss Houghton has a peculiar method of viewing spiritual phenomena, which she interprets by theological symbolism, which, to many readers, also requires another interpretation. This will be a slight source of perplexity to some minds, but it is by no means any impediment to the usefulness of the book. Again, the author may appear, to some extent, too trusting and credulous as to the whole of the facts presented to her. But as to the genuineness of these photographs, it must be conceded that she is the best judge. She has had the best opportunities of proving the truth of them, not only in her own sittings, but in those of sceptics who came armed with test-methods of procedure, in order to catch Mr. Hudson tripping. Miss Houghton saw many of these tests administered, and the spirit photographs triumphantly vindicated thereby. She also alludes, in an early chapter, to the attempt made by some Spiritualists to prove Mr. Hudson a cheat, and with these reproaches in her ears, and the way in which it was asserted the fraud was

carried out before her eyes, still she held on, like many other lovers of truth, and found the accusations so hastily indulged in quite untenable. It is not necessary to insist that any spirit photographer is an utterly honest man, and never at any time endeavoured to simulate spirit photographs. This is altogether another issue from that which this book seeks to establish; for though it could be shown that all spirit photographers were tricksters, such evidence would not in the slightest detract from the value of a genuine spirit photograph, when demonstrably such.

Make all allowance, then, for Miss Houghton's enthusiasm, credulity, and interestedness—if such a point could be established—and enough remains to render this work an impregnable citadel of facts, in favour of the truth of spirit photography.

As far as our own mental states give testimony, we unhesitatingly admit that the more we saw of spirit photography the greater was our confidence in it, and now, years after the furore has subsided, we can, in looking back, accept the facts with much greater confidence than at the time they were observed. This is a grand point, and it is one that speaks with a loud voice on behalf of Spiritualism in all its phases: the more we know of it, the firmer is our faith in its truth.

When the spirit photographs were first presented—Who was in a position to say they were true, except those who had tested the truth of them? Mumler's mediumship had been amply tested, but Hudson's—hitherto unknown and untested—was quite another matter. When Mr. Guppy's letter appeared in the *MEDIUM*, announcing the first experiment on March 4, 1872, we could not say that the facts were as stated, for we had not witnessed them, but we did say that Mr. Guppy was a man to be relied on, and that his experience in such a matter was quite as good as ours. In a few days we were at Mr. Hudson's studio to make observations, but no spirit appeared on the plate when we sat. The Editor of the "*Spiritualist*" made his first visit at the same time, and the figure of a hand was photographed over his head.

OUR OWN EXPERIENCE.

From that early beginning, we gave to the study of spirit photography all the attention that time would permit. Mr. Hudson, in the kindest manner possible, placed his time, powers, and material at our disposal, whenever it suited our convenience to be present. We would go with him into the dark room, and even be allowed to perform all the manipulations. Often one of our children, a little fellow, would do all that was required, while Mr. Hudson, like an indulgent father, stood by and looked on passively. On many of these plates spirits were taken, but never, at any time, those of persons we knew in earth-life. That the photographs were genuine, nevertheless, we are quite satisfied, and of the evidences of satisfaction, instances could be recorded in plenty.

One of these Miss Houghton alludes to on page 101. "John King," by the direct voice, at the sittings of Herne and Williams, had informed Mrs. Burns that if she went to Mr. Hudson's he would appear on the same plate with her. Accordingly, when she had a sitting, a spirit appeared standing opposite to her—a tall man with beard and turban. "John King" had not then materialised in the full form, which he did so frequently a year afterwards, so that it was not till the materialisation took place that the truthfulness of the spirit-picture could be corroborated. The "John King" in the photograph and the "John King" as engraved in the *MEDIUM* in 1873, are unmistakeably the same person.

Mrs. Burns had a great many sittings with Mr. Hudson, and on some occasions was entranced, and, under influence, was made to indicate the exact moment for uncapping and covering the lens. Photographs thus regulated were very clear and sharp. At one sitting, two spirits appeared on the plate, which she

readily recognised from having seen them as spirits, clairvoyantly. One was her sister, who died in childhood, and another a distant relative.

On one occasion one of our children, who stood near the camera, clairvoyantly saw the spirit standing behind his mother, and when the plate was developed the child recognised the figure as that of the "man" he had seen "standing behind mother."

On Monday, March 13, 1876, we attended with two ladies, taking with us a dozen plates purchased in this neighbourhood. On these plates, brought with us, we obtained the image of "Mary Stuart," which Mrs. Kimball, who was the sitter, had obtained on three previous occasions. Altogether this spirit appeared in five different attitudes, obtained at three different visits of the same sitter to Mr. Hudson. The account of these sittings is given in the MEDIUM, for March 17, 1876.

These collateral experiences we introduce into this article to show that we have some claim to be heard on this subject, and that if we speak on behalf of the soundness of Miss Houghton's conclusions, we have the best of reasons for doing so.

PHOTOGRAPHS OF RECOGNISED SPIRITS.

And now for the book itself, which extends to some 280 pp., the binding being ornamented with what appears to be a facsimile of one of Miss Houghton's spirit-drawings. This would be rather a dear book at 10s. 6d., but when we take into account that it contains fifty-four spirit photographs, somewhat reduced in size, it is, indeed, a marvel of cheapness. These photographs are printed on six cards, full-page size, nine on each card. Each photograph is numbered, and a "List of Illustrations," is given, which states the names and numbers of the photographs on each plate, opposite what page of the book the plate is placed, and the page on which each photograph is described. In reading the book, the positions of the photographs alluded to are given in parenthesis.

In fifteen of the photographs Miss Houghton appears as sitter, and it was her intention at first to limit these illustrations entirely to her own experiences. In stepping outside of that boundary she acted wisely. From her point of view there is a purpose in each picture she gives, but others will think that she might have discarded some she has reproduced, and occupied their places with an addition to her well authenticated examples of recognised spirits.

Every friend of spiritual science will sincerely thank those sitters for allowing their photographs to be utilised so effectively in this one book on spirit photography. No vain or selfish motive can be implied, on the part of any whose likenesses appear, nor is it possible that they have lent themselves to a money making speculation. Such indisputable but only partially recognised facts deserved all the strength that could possibly be brought to back them up, and the day is coming when the due recompense of glory will be the meed of those who have braved the contemptible obloquy of the present, and conscientiously done their duty to a dawning truth.

It may best serve to give an idea of the amount of testimony in this book, to quote the names of sitters whose photographs are given. Mrs. Tebb appears more than once, and her testimony, or allusions to her, occupy considerable space. Dr. Cargill appears twice, and the Rev. Mr. B. once. Miss Hudson ("Daisy's medium") and spirit, also Miss Hudson, (photographer's daughter), and her cousin, "Harry Graham."

The following appear to have been all identified: John Robertson, Esq. and his child; Mrs. Ramsay and "Motee;" Captain Fawcett and son; Mrs. Guppy, Tommy, and "Katie;" William Howitt and his daughter, with spirit of his son; Spanish gentleman with his mother; Mrs. Burke, and her sister "Louisa;" Captain Phillips and his mother; J. N. T. Martheze, Esq., and his mother; Colonel Steuart, and his brother;

Captain Ainger, and his aunt, "Mrs. Coleman," "M.A. (Oxon.)," and recognised spirit; A. R. Wallace, F.R.G.S., and his mother; John Beattie, Esq., and his nephew; George Sutherland, Esq., and his sister; Dr. Thomson (of Clifton) and his mother.

Other spirits that are given, do not appear to be recognised, but they are of interest nevertheless; sometimes on account of the sitters with whom they are associated. Mr. Jebb, with bars of light on his legs, is one of a series of plates on which no distinct form appeared, but, as it were, masses of material out of which forms could be moulded. An interesting portrait is that of Mr. Hudson himself, and behind him the spirit, "Thurston," who is said to be his photographic control. This was taken by Mr. T. Slater. Portraits of Mrs. Everitt, Mr. Adshead, Mr. Glendinning, etc., will be appreciated by many who know them.

In connection with all of the photographs, there is abundant detail; in the case of Mr. Beattie, Mr. Howitt, and others, being very full and enthusiastic. A large number of eminent sitters are introduced, whose portraits, with the spiritual results, are not given. Joseph Ivimey, Esq., and spirit (a test picture) is not the only experiment of the kind that is referred to. These "tests" were of every conceivable kind. In our own case, we took our own plates, and at other times performed all the manipulations. Other sitters, such as the scientific photographer, Mr. Beattie, in addition marked their plates with a diamond, to make sure that the picture actually came on the plate prepared by them. Some sitters would step forward when the slide was in the camera, and turn it upside down; but the spirits always in such cases appeared in proper position. Had the image of a "spirit" been latent on the plate, it would, in such cases, have appeared head downwards when the plate was developed. Some experimenters supplied apparatus and chemicals, and Mr. Hudson's own apparatus has been vivisected and examined most thoroughly. Nothing to implicate Mr. Hudson was discovered by these means. The grandest test of all was the portraits of deceased persons, so frequently obtained.

HARDSHIP, THE PHOTOGRAPHER'S RECOMPENSE.

One of the most prominent features of spirit photography has been the poverty, and consequent suffering, to which Mr. Hudson and other benefactors in the same line, have been subjected. This was an early feature in Mr. Hudson's fate. Before he had been two months a spirit photographer, we had to report concerning him: "Mr. Hudson is overwhelmed with visitors, and seems to have a mountain of trouble, and but very little recompense for it." (MEDIUM, May 3, 1872). Many came to him in the "interests of the Cause," begging a sitting, and promising to introduce legions of generous sitters. Mr. Hudson's acquiesced in the most confiding manner, but seldom was his confidence reciprocated in the way promised. Thus some of the most striking evidences of spiritual manifestation, by photography, were produced wholly at Mr. Hudson's expense. Being a spirit photographer all other forms of business left him, and he got the name of being a "slovenly manipulator." The reason was not far to seek. A very sensitive and mediumistic man worked to death, depressed by poverty, and worried with sceptical investigators, cannot be relied on as very steady in the nerves. The mediumistic fluid also, no doubt, tends to darken the tone of the photographs. It is surely virtue enough to reside in one photographer, that he is able to picture spirits, even if his excellencies be not superlative in all other respects.

Spirit photography is one of the most exhausting forms of spirit manifestation, as our own experience, as well as that of others, testifies. The strength and comfort of the spirit photographer is, no doubt, sustained by sympathetic and mediumistic sitters, who can, in part, supply the demand made for aura to enable

the spirits to appear objective to the sensitive plate. It was at first supposed that Mr. Hudson could not obtain these photographs without the aid of an auxiliary medium, but we think that notion was altogether dispelled, though, undoubtedly, spirits are more readily photographed with some sitters than others.

SUSPICION OF FRAUD SUPPLANTED BY A FULLER KNOWLEDGE OF TRUTH.

It is amusing now to look back at some features of those pictures, which were, at the time, regarded suspiciously, as evidences of fraud. The altered conditions under which it is possible to photograph spirits, give rise to a series of phenomena which ordinary experience is not able to give a reliable opinion concerning. No point has been more open to remark than the appearance of some of the drapery, sometimes crumpled and traversed by seams. It must be remembered that the said drapery is the "ghost," so to speak, of some real fabric in the mediumistic sphere surrounding the photographer, and, therefore, the only one available for the purposes of the spirits. All phenomena are necessarily derived from matter, and cannot be called creations on the part of the spirits, but rather extracts or reproductions.

In one of the photographs, taken in our presence, the spirit which appeared thereon had moved while the plate was being exposed. This is a unique "test."

Respecting various of these points, that bear on the merits of Mr. Hudson's work, the following letter, from Prince George, of Solms, (cousin to the late Prince Consort) may be quoted from the Preface of Miss Houghton's book:—

LETTER FROM PRINCE GEORGE, OF SOLMS.

"DEAR MISS HOUGHTON,—I am happy to be able to concur in your well-founded opinion of the honesty and truthfulness of Mr. Hudson in relation to the spirit photographs. On the occasions on which I attended his studio, I was nearly always present when the plate was prepared. Some of the plates, indeed, I had myself prepared the same morning on my way to Mr. Hudson's studio, and had marked them with a diamond. On such occasions I was afterwards present when the development took place in the dark room. On other occasions when he was taking photographs of other persons, I myself directed the operations and watched them with the utmost circumspection.

"I observed that the production of the spirit photographs always more or less depended upon the health of the photographer. If Mr. Hudson was not quite well, and physically low, as I was concerned sometimes to find him, he obtained nothing, unless some other person of mediumistic temperament was present to give power. I remember, on one occasion of this description, he had taken some ten or a dozen photographs of me without result, and I was on the point of leaving, when Miss Lottie Fowler, the well-known medium, called. She had had no rest at home, she said, under an impression that she was to go to Mr. Hudson in some way to help him. I told her that he was unwell, and could not do anything; she urged upon us a renewal of the experiment, to which he consented, rather unwillingly, and without any hope. We had not only one, but three sittings perfectly successful.

"I have examined the various explanations which have been offered of imitating the spirit photographs, but certainly none that I have seen are sufficient to account for the phenomena of which I have many examples produced in Mr. Hudson's studio. I am not aware of any possible explanation of photographs of this description, of which the figure is displayed partly before and partly behind the person sitting. Of these I possess many. As I have said, I entertain no doubt that Mr. Hudson was perfectly truthful to me, and that the spirit photographs obtained by me through his means were not produced by any tricks or contrivances of his.

"I must also bear testimony to the disinterestedness of Mr. Hudson, who must, from the uncertainty attending these manifestations, have often lost much time in experiments with his sitters, for which the sums charged by him could, I fear, have often proved only partially remunerative.

"As the avowal of what he knows to be true is the duty of every honourable man, I cannot hesitate, dear Miss Houghton, to allow you to make any use you may see fit of this letter in your new book.—Believe me, yours very truly,

GEORGE, PRINCE DE SOLMS.

"BADEN-BADEN, October 11, 1881."

It is interesting to learn that Mr. Hudson's power has not quite left him. The ways of the spirit-world are not man's ways, for, from a human point of view,

it seemed expedient that Mr. Hudson should have been better supported, and enabled to carry on his wonderful mediumship. If it was the intention of the spirit-world to give him a respite therefrom, the intention was admirably seconded by mortals, for, one way and another, by feeble health, penury, and hardship, Mr. Hudson was altogether stranded as a photographer. Friends much interested in himself and his work, who were not in a position to render him adequate aid, co-operated with him to try and extend the experiments, but not with uniform success. Nevertheless, the friend in need has always been at hand, (may God reward them!) and it is a pleasure to think that the medium photographer is yet with us, and may possibly do some good work yet. Miss Houghton's book will, no doubt, call renewed attention to this form of manifestation, and possibly bring together those elements of work that will give it a new lease of usefulness.

ANOTHER WORK ON THE SAME SUBJECT.

We cannot close the "Chronicles of Spirit Photography," from our point of view, without alluding to the work of "M.A. (Oxon)," as a historian of the subject. His series of illustrated articles in "Human Nature," though not published separate from other matter, was really the first work on spirit photography, and was illustrated with examples, carte-de-visite size, of various spirit photographers in America and France, as well as this country. The Editor of "Human Nature" gave, gratis, with these well-written and judicious papers, some 10,000, unretouched spirit photographs, the most of them from silver prints executed by Mr. Hudson himself. Thus an amount of capital was invested in that early undertaking, almost equivalent to that necessary for the production of the present volume. The influence which these labours and expenses have had on public opinion is inestimable, and it will be further extended by the permanent effect of the present volume. In a few years, the edition will, no doubt, be all sold, and stray copies will be fetching enhanced prices. We hope it is only the first of a series of such volumes. Miss Houghton deserves the gratitude of all friends of the Cause, for the bold and well-executed step she has taken.

PRACTICAL WORK.

WHY CANNOT SPIRITS REMOVE OBSTRUCTIONS FROM THE HUMAN BODY?

One of our Chicago correspondents, in remitting his subscription, asks the following question:—

"If spirits can pass matter through matter, why can they not in that way remove physical obstructions from the human body: say,—remove urinary calculi—and if they can do it, why should they not?"

Spirits cannot operate on material things without an intermediate agency, by which they can relate themselves to the object operated on. This intermediate agency is that which relates man's spirit to his body, and enables the spirit to take up material things, as food, and dispose of them for the carrying out of its material purposes. No doubt all human beings possess a quality of this kind, which enables spirits of some sort to enter their sphere and exercise an influence, material or mental, morbid or healthy. It is found, however, that only certain persons emit the aura necessary to enable spirits to act on objects, and these are called physical mediums.

Allied to the physical medium are some forms of the healing medium. Thus some healers give great power in the spirit-circle by the abundance of magnetism they throw out. This magnetism is of different degrees of spirituality; in some cases serving as food, but in others piercing deeply into the recesses of the system, and, touching the "springs of life," it sets into proper working order that which was before acting in a diseased manner. The more interior and spiritual the character of the aura thrown off by the healer, the more power has he to remedy diseases that are deep-seated and of spiritual origin.

Take, then, the patient with an organic or mechanical obstruction, and we have two conditions presented, which are the antipodes of each other. That is—the patient may possess

an aural condition which may allow spirits to approach him who can create disease, or he may be so constituted as to allow spirits to enter his sphere who can remove disease. If spirits can heal they can also hurt, and if they can be actuated by healthy and beneficent feelings they can also be swayed by malific and perverted intentions.

Human beings who are in a certain moral state, with which these malific spirits can place themselves en rapport, become the nest or home of these low morbid spirits, who by creating in the personal sphere of the human being abnormal activities or excitements, thereby determine the flow of blood to that region, induce inflammatory symptoms, and thus gradually alter the organic structures and produce organic disease and deposits of different forms.

This statement any sensitive persons can prove by experiment in the following manner. Let the usually placid and well-ordered mind be for a time overcome by any degrading passion, and, for some time, after the first paroxysm of excitement is over, a decided pain, uneasiness, or possession will be experienced in the corresponding brain organs, and that possession or control will continue intermittently, and be liable to return.

Now every organ of the brain has its poles in the body. Thus the amatory feelings have their correspondence in the generative organs; malice in the bile; selfish ambition in the lungs, etc. The morbid operation of these various passions in the brain must, then, have a decidedly disturbing influence in these parts of the body, and may not only lead to organic disease, but unpleasant spiritual associations.

This shows how spiritual states beget organic conditions; but there is yet another phase to this side of the question. Persons suffering from morbid passional, or organic conditions, can throw off their morbid aura on others, and thereby either institute a similar diseased and immoral condition, or intensify that which previously existed. Certain associations are enslaving and lead from bad to worse.

Now let us look at the other side of the medal.

There are persons on such a plane of spirituality that all their tendencies are in the direction of moral purity and elevation. Their bodily sufferings are chiefly the result of hereditary organic weaknesses, or from what is thrown on them by others. But their personal sphere is such, that well-intentioned spirits can approach them and remove from their organism or sphere evil germs which they may have picked up. Mankind little know how much they are indebted to the spirit-world for this kind of beneficent service. It is only in a few marked instances that it comes under the cognizance of the person benefited. It is only in certain seances and in the case of sensitive mediums, that this kindly aid is consciously experienced.

Once at a sitting with Mrs. Hollis-Billing, "Ski" said to a sitter, "I will pick a something off from you." In a few minutes the sitter, who had previously felt heavy in heart, worried and distracted, was quite relieved, and felt light, joyous and aspiring. There are kindly spirit-friends around us at all times, that would gladly deliver us from many evils that crush us down if we would only let them help us, by assuming that sphere of good feeling which would place us within their reach.

There is a class of persons in the world who may be called "redeemers." They can take on the annoying mental states and painful bodily conditions of others, and by their own spiritual purity and the aid of spirit-friends pass them away—disinfect them, and get rid of the evil altogether. Thus is it true that evil must be overcome of good. Almost everybody is a redeemer to some one else, and, in turn, a thrower of evil on some one else. Social science in the light of Spiritualism, will assort and associate men and women that they will do each other the maximum amount of good, and the minimum amount of evil, till ultimately evil be banished from man and good alone remain!

Where does the good come from? Where does the evil come from. The good comes from the Divine Spirit within man and all things; the evil comes from obstructions to the normal expression of that Spirit as it seeks to ultimate itself on the phenomenal plane. Evil, then, is to be subjugated by the institution of a higher over a lower influence in our lives; and thus the higher takes upon itself the burden of the lower, and the highest of all, the image of God within humanity, bears the burden of the whole.

This is a full, true and particular explanation of all those theological myths; as to Salvation, Atonement, Christ, etc., etc. It is not one particular son of God that bears the sins of the world, but it is the son of God in every man bearing his share; and he who bears most and redeems most, and in doing so suffers most, is the most Godlike. For the God within lives in the midst of all this evil, disease and wickedness, and yet is without sin, and as he has opportunity, is never weary of saving, or exhausted in ability to help.

How beautiful this plan of Salvation is! and we are all custodians of it.

Now, then, for the real point raised by our Chicago Correspondent: we have seen that good spirits who might operate on matter for the relief of man, cannot do so because they have not an aural link at their disposal to enable them to do so.

Here is where the services of the healing medium come in. He or she not only gives off a nutritious aura to feed, strengthen and sustain the patient, but supplies that missing link which enables the beneficent spirits to get at and operate on the morbid conditions of the patient. Thus we reported in the *MEDIUM* the other week the case of a young man in the West of England, who was relieved of urinary calculus—the very disease cited by our correspondent—by the application of magnetised fabric supplied by Dr. Mack. It would possibly be unscientific to assume that the magnetism, contained in the fabric supplied by Dr. Mack, operated on the obstruction in the urethra in such a manner as to dissolve it chemically, and thus permit the function to be carried on more freely. From what we have observed we would rather imply that the magnetism in that fabric supplied a condition by and through which the healing spirits could operate directly upon the obstruction which it was expedient to remove.

Little do we know, as yet, the vast magnitude of the noble work being carried on by the spirit-world for man's welfare and happiness. Only glimpses of it meet our scrutiny occasionally. Without thanks or acknowledgment millions of spirits are incessantly labouring for our elevation and purification. It may be that suffering is a necessary part of the process; and if so, they, seeing the final result in good, stand by us and give us strength to bear the affliction, even in the dark valley of sin and crime through which we must pass, as the means of tribulation to our ultimate cleansing! Even the evil ones that hurt and tempt us are a needful part of the process, and, in fulfilling their mission, they are helping themselves as well as us, through the burden of active suffering which they thereby bear, and thus they fill the measure of their penitential service. Hell is a reformatory!

The first time we made the acquaintance of one noble spirit, was in relieving a medium almost suffocated from obstruction of the bronchial tubes. She was entranced, and the spirit by operating on the mucous membrane, or the nerve centres controlling its action, so loosened the phlegm that when she awoke soon after a large quantity was expectorated and there was immediate and permanent benefit. A similar good has been bestowed hundreds of times since in respect to other impediments that required to be removed. All mankind are the subjects of similar blessings whether they know it or not.

Every healing medium, or human redeemer, is as it were a dépôt, hospital or institution for spiritual work. There are legions of good spirits ready to act through the sphere of one healer if their services be needed. It matters not how many patients he has, members of his spirit-band can be detailed off to superintend the work of benefit being carried on through the aura cast upon the patient. Every bit of magnetised flannel or paper is a kind of local dispensary opened for the benefit of the patient to whom the magnetised fabric is sent. Not only does the healer's spirit-friends operate through it, but those spirits, the immediate guides of the patient, can also take advantage of the new condition thus set up.

The power of a healer to benefit will altogether depend on the fitness of his aura to assimilate with the sphere of the patient, or the kind of illness from which he is suffering. When the aura of the healer will not do what is intended, then the spirits make a compound derived from other auras and carry the preparation to the patient for beneficial purposes.

One evening we were present when Mr. Hawkins was treating a patient. She was in the unconscious trance, and controlled by a spirit-friend who was describing the spiritual surroundings of Mr. Hawkins in a very interesting manner, and also directing his valuable efforts for the relief of the patient, which he accomplished in a satisfactory manner. Amongst other things the spirit described one of Mr. Hawkins' patients, of which the medium in her normal state knew nothing. Mr. Hawkins was thinking of another patient and corrected the spirit's description in some particular to make it fit the case he was thinking of. The spirit thereupon said: "It is not that woman at all;" and began to give additional particulars which at once brought to Mr. Hawkins' mind the patient intended. The spirit then said that the beneficent spirits were collecting a large parcel of "magnetism," composed in part of that derived from Mr. Hawkins, with additions from the patient then being operated on, and from the writer who was present at the time. Thus vital, mental and spiritual elements were combined to form a kind of ointment which would enable the spirits to get at portions of the patient's sphere that would be otherwise inaccessible.

In taking up the pen to answer our respected Chicago Correspondent's query we had no intention of saying so much; and yet we feel that the subject is far from being exhausted. If we would be true spiritualists our whole aspirations should be to benefit mankind. Then a new world would be opened up to us, and we would gain an insight to spiritual truth, altogether shut off from the unholy gaze of the self-amusing phenomenalist.

Chevalier Sebastiano Fenzi, of Florence, in remitting his Annual Subscription for *MEDIUM* thus writes: "I have been delighted with many articles during the course of the year, and my interest in the Cause always increases."

THE SPIRIT-MESSENGER.

DIRECT WRITING ON THE CONTINUANCE OF SPIRIT-COMMUNICATIONS.

Mr. E. Foster, of Preston, continues his letters on Spiritualism in the "Accrington Gazette." In the issue of January 28, the subject was "Spirit Revelations," and consisted almost wholly of spirit-messages. The following message he states was given in direct writing, in five seconds of time:—"Some people have an idea that spiritual communications have ceased because they are no longer necessary. Now the Word lends no countenance to that at all. It does not tell you that in the latter day all spiritual communications shall cease, but declares that in the latter day the influence of the Holy Spirit shall be more powerfully felt, the connection of man with the spiritual world shall be closer, and the probability of spiritual intercourse greater, (Joel, ii., 28, 29). There is not a single passage in the Word of God which asserts all communications shall cease with the spiritual world: but there are many which assert an abundant outpouring of the Divine influence and a diversity of spiritual gifts not known before. Very few now seem to deny the possibility of man being permitted to behold the secrets of the invisible world, their great objections are that such persons are not to be looked for at the present day, and that even were man so favoured, the things above are unutterable, and he could not, therefore, explain them to others. This they ground on Paul's words, which by no means prove the conclusion that has been drawn from them. It was not that he could not have described what he had seen (for John afterwards both saw and described), but because he was forbidden to describe them. It was not lawful or it was not permitted for man to utter them. The Lord said to his disciples, I have many things to say unto you, but ye cannot hear them now. For this very reason the apostle was forbidden to declare the things he had heard and seen in the spirit-world, the time was not then come, they could not have borne it. There is not the slightest proof that the things in heaven or the spirit-world cannot be described, but on the contrary, if light is to be given to the world, it must come through the medium of a human instrument, and how is that instrument to be qualified for his task unless he has intercourse with the invisible world?"

SPIRIT WHISPERS.*

FAITH AND DEEDS.

XXIX.

Glad are we to give you greeting
And once more to grasp each hand;
Silently the years are fleeting,
But ye travel to a land
Where the ages roll forever
Without sorrow, cloud, or night—
Where eternal youth and beauty
Are a raiment of delight:
There we live and wait to guide you
Through the vales by Seraphs trod,
Mid the thunder of Heaven's music,
Even to the throne of God!

XXX.

Fain would we inspire the motion
Of a better life below,
And instil the germs which blossom
In the land to which you go;
Here absorbed by earthly pleasures,
Or the lust of sordid wealth,
Some are weak and shallow-hearted,
Brooding only upon self;
Only when man looks around him
On the human brotherhood,
With desires inspired to hasten
On the common reign of good,
Can he hope to see the darkness,
Which enraps him in dismay,
Like the mists of early morning
Banished by the sun's pure ray!

XXXI.

Will your help our mission onward
Through the world from man to man?
If you look beyond the present,

* These inspirational utterances, and others which have preceded them, were delivered at a private circle. Many similar communications now live only in the memories of those who heard them, as they were not put to paper. The series commenced in No. 614.

In God's name do what you can!
FAITH AND DEEDS are your best weapons
'Gainst all evils new or old;
Strike in love, whose power is potent,
And refuse not of your gold;
Give at once, your aid is needed
For the spread of Truth's pure light,
Crush even now the miser's spirit—
Ask how you may give aright,
Then indeed you hoard a treasure
Which no power can take away—
'Tis no idle word we utter,
God with interest WILL repay!

XXXII.

FAITH AND DEEDS! we wait to see them
Hand in hand exulting here,
For till then we have no message
Which can bring the two world's near,
Still by FAITH the blissed spirits
Are upheld before God's sight,
And by DEEDS of blessed service
Scatter darkness by His light;
Thus may you prepare your natures
For the heritage in store,
Build, by FAITH's deep wisdom guided,
DEEDS which live for evermore.

XXXIII.

Ask us not what joys await you
In our holier happier sphere;
Rather ask to find and cherish
Hopes and joys that wait you here;
On the earth there must be conflict—
Shrink not from the holy strife!
He who triumphs shall awaken
In a nobler realm of life,
Where unselfish acts, like jewels,
Shall adorn the victor's brow—
He who overcomes temptation
Heaven rewards with blessings now;
But hereafter comes fruition
From the seed-corn of the earth;
Out of darkness, into sunshine,
Springs the new life into birth!

KEFTOS.

AN APPARITION SEEN BY TWO PERSONS.

The following narrative over the signature "Veritas," and dated November 28, 1881, appeared in the "Western Daily Press," Bristol, thus vouched for by the Editors: "The writer is a professional gentleman of position and character on whose good faith perfect reliance may be placed:"—

About twenty minutes past eleven o'clock on the night of the 20th of April last, I was engaged with my wife's mother in playing a selection from "La Figlia del Regimento" for the flute and piano. We were seated in the drawing-room, which was brilliantly lighted by three large gas-lights burning in globes which hung from the centre of the ceiling, the only other occupants of the room being my wife, who had fallen asleep upon the couch, and the baby asleep in the cradle. My wife's brother, who had been with us, left the room at eleven o'clock, and retired to rest. The room itself is spacious, lofty, and parallelogram shaped, the piano occupying a position immediately opposite to the only door of entrance in the middle of the corresponding long side, so that in playing we sat with our backs to the door, which was closed.

I was thoroughly intent upon the music, which was new to me, and difficult to read so far as the flute was concerned, owing to the small size of the notes, when suddenly, in the midst of the performance, a strange feeling of mingled awe and fear came over me, and I distinctly felt the approach of someone, or rather of something, coming behind me, and this, although I was so engrossed with playing; and in my mind I seemed to perceive the shape. As it approached nearer I turned my head to the right, and distinctly perceived a shade of a greyish colour standing by me upon my right hand, a little in advance of me. I did not see the whole figure, but what I saw was a part of a shadowy face, the outline of the forehead, nose, mouth, chin, and a part of the neck being visible. Strange to say, I do not remember seeing the eye, but the figure appeared to have a top hat upon its head. As I gazed upon it, it vanished, and with it the feelings to a great extent to which it gave rise. Of the mingled feelings which its presence raised in my mind I should say that awe predominated.

I did not cease playing, and subsequently played other pieces by the old masters, sang some songs, and finally went to bed, and slept well. Nor did I mention the matter to my wife's mother that night, either at the time of the occurrence, or before retiring to rest. Now, however, comes the most remarkable part of the matter. At or about 11.30 a.m. on the following day, my wife's mother came into my private room, and suddenly said:—"Did you see something, when you turned away your head last night, when were playing?"

I did not immediately reply, but the strange event of the preceding night flashed across my mind instantly. I was, indeed, too greatly surprised to reply at once, for I did not believe at the time that she had noticed the action upon my part; and, as I have already said, I had not mentioned the matter to her, or even hinted at it.

"Why do you ask?" I replied.

"Because I thought you did."

"Did you see anything?" I asked.

"Yes, I believed that some one had come into the room, as I felt that someone had come in. Did you think it was a man or a woman?"

"I felt that it was a man, and at first believed it to be James (my wife's brother), who had come down, and I wondered how he could come in without my hearing him."

"Did you see anything?" I asked.

"Yes, I saw the back and shoulders of the form of a man, it passed across like a shadow behind you, stood to your right hand, and then disappeared. Its colour was grey. I was not alarmed but surprised."

So ends the narrative. In no way can I explain the cause, or sequence of events; as they occurred, so I present them.

These spontaneous manifestations if studied might throw much light on the law of mediumship. There must have been a state of mind existing which enabled the spirit to manifest. That the phenomenon had to do directly with the gentleman is evident from the sensations he experienced. The feeling of timidity experienced by some, when apprehensive of the appearance of ghosts, may be in some part suggested by the contiguity of spirits. If, then, mankind could be taught how to control their minds and not break the conditions by conflicting emotions, spirits might appear almost universally. The chief condition is no doubt mental.

THE TELEPHONE AS AN EMBLEM IN SPIRITUAL SCIENCE.

When the early investigators of the electric telegraph were struggling to bridle and harness the electric fluid, for the purpose of establishing an intelligent mode of signs and symbols to and from distant places, they doubtless little dreamt of the full magnitude and significance of the problem itself, or the lofty nature of its ultimate destiny.

By slow degrees the dim light of the physical sciences has grown brighter and yet brighter, the unrest of the inventive mind has refused to become satisfied with the achievements and possessions of the past, and to-day we find ourselves face to face with a scientific instrument that bids fair to pale the light, even of the electric telegraph.

Much in the scientific realms beyond,—ah! much that has long lain dormant in the dim mists of the past—is being vigorously upheaved by the mental awakening of the present age. Through much tribulation, ignorance and oppression, the best thinkers, the indefatigable toilers, are winning in the race on every hand. Slowly perhaps, but surely we are wrenching or otherwise coaxing from the infinite storehouse of invention and discovery, some of the little morsels of Nature's choicest gifts to her children.

Poor Galvani felt the jeers and slanders of the ignorant in his time and generation, whilst as yet engaged in these deep electrical problems. "I am," says he, "opposed by two very opposite classes—the scientists on the one hand, and the know-nothings on the other, both of them laugh at me, and call me, the frog's dancing-master, yet I know that I have discovered one of the grandest forces in nature."

The discovery and development of the electric system of communication is a great work, and it would have appeared at one time, that nothing could ever get beyond it as a system, and yet to-day we recognise a giant rival in the field, and one that bids fair to become the pioneer of the future mode of communication.

As the reader is aware, the great difference between the telegraphic and telephonic systems is this. The telegraph is worked by signs and symbols, whilst the telephone receives and transmits audible, individual words, tone and voice. The two systems are vastly different in this respect, and have a wonderful significance in our consideration of the Telephone as an Emblem in Spiritual Science.

I take it that all real invention and discovery in the higher sciences tend to our spiritual education and discernment.

But let us speak down the mouth, or rather in the ear of this mysterious little instrument, the telephone, and study the effect on its organisation. The sound of our voice vibrates a thin metallic diaphragm, underneath which is situated a small bobbin of wire—with a piece of magnetised steel pushed through the hole of the bobbin. The pole of the magnet is left bare, and slightly projecting through the hole, stands close to the surface of the metallic diaphragm. When we speak the sound of our voice vibrates the diaphragm, and this vibration in its turn awakes the semi-slumbering cycles of motion that are playing around the pole and along the limb of the magnet. The bobbin of wire being in sympathy with the magnetic aura,

is ready to induct the slightest excitations and respond to the magnet's nicest emotions. The instrument itself has become a physically organised function. It has become in fact a mediumistic creature, so delicate and sensitive, that it may become abused and recklessly played upon by the caprice and vulgarisms of the outer world. Science has adjusted and balanced its nerve-like faculties so wonderfully and sympathetically as to bring it in harmony with the law of spiritual acoustics.

And now we see it a creature of understanding, or instinct, or intelligence, or something; for lo, it hears every word you utter—every throb, every pulsation of your own individual voice. If you are not very careful, it will even pick up your softest whispers of secrecy and waft them to some distant stranger; for it is no secret, that the wires themselves in circuit with the telephone will rob the neighbouring wires of the messages that traverse them, and thus lay bare the secret messages of the operators. Reader beware, the telephone is not confidential under all circumstances; but it is a splendid mimic. It will respond to the lisp or the stammering tongue. It will photophone even the delicate shadings of your pronunciation or the questionable accuracy of your mother tongue. And so these vibrations become reproduced in a second telephone at the other end of the wire, which may be situated scores of miles away from home.

The telephone forms the connecting link of that grander instrument as yet unborn by which thought itself shall be induced to take to itself the wings of the lightning, and so become conveyed to the distant parts of the earth.

How simple yet how mighty is the language of this little instrument. Surely there are times when the spiritual and the material become interblended and co-related in their beauty and simplicity. And yet, after all, one is but the gross reflex of the other. The telephone is the phantom materialised, the real is in the realm of the spiritual, or, in other words, the telephone is but a crude imitation of a spiritual principle in nature.

The Telementis—the impossible instrument of to-day—awaits only the progress of the Psychic Sciences ere it becomes moulded to suit our material requirements, and take its place in the sciences of the future.

When the little tap, tap, tap, was telegraphed to humanity some 33 years ago, by some ardent experimentalist in the Border Land, who had discovered a method of piercing through the dark blank cloud of materialism, that was closing us in on every hand, methinks the corridors of heaven would ring with the shouts of triumph at his success. Doubtless in ages long ago gone out spirit impingement and spirit correspondence were known and practised. I am one of those who believe with the great master * that

"Ten thousand arts have mouldered from the earth, and science is the shadow of what it was . . . millions of ages ago when this hoary earth was peopled by other kinds."

Our system of spirit-telegraphy to-day is but a clumsy method of signs and symbols. Soon a better telephonic system will appear, and then we shall be able to comprehend the wisdom of the introductory methods employed in the formation of our psychic education. The electric telegraph is a complicated arrangement; a system of many parts. The telephone is simplicity incarnate. It is this simplicity which has made it the last invention of the two. But science can truly forecast its destiny as a bright one, and Spiritualists may well rejoice at the progress of these stepping-stones, for they do assist to some sort of comprehension of the beautiful sciences that lie beyond.

The Telephone like the Permanent Magnet is a beautiful emblem in the chain of the spiritual sciences.

We have in this consideration of a principle regarded a metallic wire as the medium of communication, but recent investigations and experiments with the telephone have revealed the fact, that a beam of light can also convey and transmit audible sounds to a considerable distance. And further, if a bar of selenium be placed in circuit with a delicate telephone, the impact of every beam of light imparts a vibration to the crystal, and thus a musical note is produced on the diaphragm of the telephone. If now we listen at the ear of the instrument, the diaphragm of the human ear responds to the sound, and thus we recognise the fact, that another chord has been struck in the anthem of a grand science, which is as yet in the morning of its childhood.

ALCYONE.

* The late Bulwer Lytton in "Zanoni."

THE TWO WORLDS.

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Legacies on behalf of the Cause should be left in the name of "James Burns."

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

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 3, 1882.

NOTES AND COMMENTS.

Our friend, "Kefftos," concludes his series of poetical spirit-communications with the beautiful verses published this week. They ought to constitute the Creed of the Spiritualist. Without such a basis, no good can come from spiritual activity, no light from spiritual research.

Before we had received "Kefftos's" verses, the article on the Power of Spirits over the Human Body had been written. It contains the self-same sentiment given in the Poetical Spirit-Massage, and experiences and arguments are also presented which seem to reason the point out to a certainty. By being spiritual alone can the nearness of the spirit-world and the beneficial nature of its influence be apprehended. No one is perfect, but all can be good in some degree, and thus realise the blessedness of being so far angels of God.

And what is it to be good? How can a man set about it? Here we enter the domain of theology, which is being attended to by Mr. Alsop, Archdeacon Colley, and also by "E. M.," who finds the Kingdom of Heaven within, as was said so long ago. People go too far afield for that which lies closely within their own being.

We have been unable to find space, this week, for a reply to "E. M." by Mr. Alsop, and also for a further instalment of his article. Many other communications are also unavoidably held over.

It is positively refreshing to have another sniff at the colloid in connection with spirit photography. The subject is intensely interesting. We trust a fresh crop of manifestations of that kind is at hand.

The statement of Prince George, of Solms, (see the article on Spirit Photography) in respect to Miss Lottie Fowler, is a splendid testimony to her mediumship. Her controls caused her not only to enter Mr. Hudson's studio in the very "nick of time," but her presence resulted in three successful though unexpected spirit photographs. Spiritual seekers should call on Miss Fowler, at 28, Langham Street, Portland Place, W.

In our issue for March 3 we will give a phrenological delineation of Col. Ingersoll, illustrated by two engravings of his likeness. This will be a thorough and unprejudiced examination of what the man really is, and, therefore, a true key to his views and opinions as so extensively published in his lectures. It will be a Special Number, for Free-thinkers and Christians alike.

Dr. Anna Kingsford gave a lecture on the Diet question, before the Sunday Lecture Society, at St. George's Hall, Langham Place, on Sunday afternoon. She has the happy knack of crowding into a few words a vast amount of information, luckily stated. There appeared to be much Vegetarian sentiment in the audience.

The Sunday Lecture Society has no prayers, singing, or chairman. The attention of the audience is not distracted from the lecture; the effect on the mind is admirable. The less God is bored about it, the more he seems to bless humanity, if they will only take the trouble to deserve it. The lecture on Sunday afternoon at 4 o'clock will be on the "Cuckoo," illustrated by the lantern.

We have been obliged to leave out a part of "Omega's" Plymouth letter till next week. It contains an interesting account of a visit to a haunted house. "Geozonic Spheres" part v., has stood over two weeks.

This week's MEDIUM contains gratifying indications of lively activity at Macclesfield, Manchester, and Liverpool.

CIRCLE & PERSONAL MEMORANDA.

[ADVERTISEMENT.]

If the Rev. Doctor Henry Hughes, Lecturer in 1881 to the Melbourne Association of Spiritualists, is alive, he is earnestly requested to write at once to E. B., 35, Essex Road, Acton, London, W.

Australian and New Zealand Spiritual papers, please copy.

A large circle met Mr. Towns again on Tuesday evening, at 15, Southampton Row. There will be another sitting on Tuesday evening.

NOTTING HILL.—On Sunday evening, at 8 o'clock, Mr. J. Burns will lecture at the Hall of Progress, Johnson Street, High Street, Notting Hill, subject—"The Philosophy of the Phenomena of Spiritualism; or, How it is Done."

OLDHAM.—On Sunday next, February 12, Mrs. Yarwood, of Heywood, will occupy the platform, afternoon and evening, and give Clairvoyant descriptions, and lecture in the evening. Service to commence at 2.30. and 6 p.m.—JAMES MURRAY, Sec.

Mr. T. M. Brown will be in Manchester at the end of this week. Address letters—care of Mrs. Mills, 14, Victoria Street, off Stockport Road, Manchester. After visiting the district round Manchester, Mr. Brown will proceed to Belper.

Mr. Warren, 245, Kentish Town Road, with a good two-manual organ, will hold a seance for devotional progression, on Wednesday, Feb. 15, from 7 to 9 o'clock punctual. Mr. Chandler, medium. Spiritualists are respectfully invited.

Mr. Hawkins is in good power for healing, and very busy. His Healing seance, on Sunday morning at 11 o'clock, is still continued at 15, Red Lion Street, Clerkenwell. A general seance is held on Wednesday evening. Patients requiring Mr. Hawkins's services early in the evening may be accommodated on making arrangements.

The annual tea meetings in connection with the Manchester Society, will be held in the new room, Mechanics Institute, on Shrove Tuesday, Feb. 21, to celebrate the opening. We hope to have a good gathering, when the endeavour will be made to render all as welcome, and as comfortable as possible.—WM. CRUTCHLEY, SEC.

MR. J. THOMAS.—To the Editor.—My dear Sir,—I perceive you have inserted an advertisement in the MEDIUM for Mr. J. Thomas, of Kingsley, near Frodsham, Cheshire. I have been a correspondent of his for some years, and have ever found him a most truthful and conscientious man, and moreover he is as I believe a medium for very exalted spirit-friends.—I remain, Yours Respectfully, T. D.

KIRKCALDY.—One of the mud-lark tribe of opponents of Spiritualism, incensed at the Ravenscraig Castle manifestations, writes in a doleful strain of abuse in the "Free Press." He would be astonished to know that Spiritualists, far from being freelovers, now propose to do away altogether with that form of love which can be made objectionably "free." This alternative would no doubt make the fellow more irritable still.

Mr. J. O. Wright will be at Belper on Sunday and Monday next; Derby, Tuesday; Walsall, Wednesday; and Birmingham, Thursday of next week. His address is, 11, Towerlands Street, Liverpool.

THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AN EXHIBITION OF SPIRIT PHOTOGRAPHY AND RECOGNITION OF MR. HUDSON.

To the Editor.—Sir,—Miss Houghton's charming book on spirit photographs reminds Spiritualists of the grand truths which their Cause upholds, and of the faithfulness and invaluable services of Mr. Hudson, the medium for spirit photographs. Of all forms of manifestation, the photograph is surely one of the most satisfactory, and it is painful to know that such invaluable evidences of spiritual existence and power should have been obtained at such great suffering to the indispensable instrument for their production.

It is not a hopeless case that Mr. Hudson may yet obtain more spirit photographs, if he were supplied with the needful means and conveniences; but out of gratitude for what has been accomplished, I think such a man should not suffer from the neglect of Spiritualists, even though he should be the subject of their generosity for the next fifty years.

This writing has been suggested to me by the statement made by Miss Houghton, at page 256 of her book, respecting the transparencies of Mr. Hudson's spirit photographs, which were shown by Mr. Burns, by the aid of the oxy-hydrogen light, at Mr. Hudson's benefit soirée in 1876. It is hinted that these pictures might be again rendered available for exhibition, a procedure which I would be much pleased to see brought about, and I am sure many other Spiritualists would be glad to see these portraits of spirits enlarged to life size, by being thrown on the screen.

The thirty-fourth anniversary of Modern Spiritualism is now rapidly approaching, and I would beg to suggest that on March 31, the first anniversary of the New or Second Age of Spiritualism be duly celebrated by a gathering of Spiritualists in some popular hall; that the exhibition of these spirit photographs form the essential part of the programme; and that the proceeds of the entertainment (with special subscriptions added) be handed over to Mr. Hudson.

The necessary arrangements might be left in the hands of a few reliable and experienced friends, and no doubt all would help to crowd the hall, and do what was possible to render the forthcoming Anniversary all that Spiritualists could desire.—I am faithfully yours,

G. DAMIANI.

29, Colville Road, Notting Hill, W.

Feb. 8th, 1882.

WITH REFERENCE TO THE ADVICE GIVEN BY MR. ALSOP IN THE "MEDIUM" OF THE THIRD INSTANT.

The order of Nature, whether on the physical or psychical side, is a system of contrasts, harmonious opposites, positives and negatives, and man (homo) is the highest expression of that order we know.

This being so, his duplex composite constitution will be most advantageously studied from a purely scientific point of view. The symbolical language of the Scriptures, old or new, is valuable in certain definite directions and mental conditions, but its use, in reference to such matters as the physical relation of the sexes, may be justly regarded with suspicion. The dictum of Scripture, in common with any other dictum or dogma, cannot be accepted as rational or scientific demonstration.—Yours truly,

J. M.

London, February 9, 1882.

MANCHESTER CO-OPERATION WITH THE SPIRITUAL INSTITUTION.

On Sunday, Feb. 26th, and every night during the following week, collections will be made at both Sunday Services and the Home Circles in behalf of the Spiritual Work of Mr. Burns, of London, who has always been so diligent and particular in putting in the MEDIUM all the news respecting the Societies and Circles in Manchester. Being desirous of showing our appreciation of the same, it is particularly requested that each and all will unite in swelling the amount.—W. CRUTCHLEY, Sec. 33, Downing Street.

BRISTOL.—The "Bristol Mercury" reports that the "Man with the Squirt" has been performing in that city, and that the "Committee of gentlemen from the audience"—who assisted him to carry out the false pretence as stated by the chairman who remarked that the performer "said he could produce at his will and pleasure, precisely the same phenomena as the Spiritualist showed"—were "Right Rev. Bishop Clifford, Roman Catholic Bishop of Clifton; Dr. Fox, Dr. Marshall, and Professor Ramsay." We tell these gentlemen, and all who assume a similar position, that they are lending themselves to a false pretence by which money is obtained, and, that the result of the exhibition is to mislead the public as to matters of fact, and that this deception is carried on as a trade. Is this proper conduct for clergymen and gentlemen? Would not Spiritualists be indicted and punished if guilty of the same offence?

HEAVEN'S INTEREST IN HUMAN AFFAIRS.

NOTES OF A CHRISTMAS SERMON

BY THE VENERABLE ARCHDEACON COLLEY.

(Specially communicated for the "Medium.")

—326—

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—LUKE, ii., 8-14.

What a grand spiritual manifestation!

Heaven looks out of window to congratulate earth touching its latest birth.

You see heaven takes interest in things transpiring here below.

Some would have us believe that when the soul returns to its former home it forgets its earth-life, has no further care for earth concerns: the father, the mother, care not for the dear ones left behind;—to perdition with such an idiotic creed!

Our text shows that worldly matters may occupy even archangelic minds. They know what is going on about us, and rejoice with us—"Glory to God in the highest, on earth peace, good will toward men."

The particular cause, as at that time, of this interest of Heaven relating to what was taking place in Bethlehem? Its Chief had dismantled his regal state, and assumed the raiment of flesh.

The highest angel—more than angel—the Angel of the Lord—Deity finitely expressed—had materialised himself, felt attracted to earth, and determined on being incarnated in normal wise.

What for? His own glory? No: man's benefit.

In what way? I cannot answer fully to satisfy myself, and I don't want to answer vainly to unsettle you. I know the common reason given for the mystery of incarnation, and so do you. If you can rejoice in it, and truly apprehend it—happy are ye, we will not disturb your thoughts on the matter,—for, when ignorance is bliss 'twere folly to be wise. You may believe the moon is made of cream cheese, so long as it doesn't lead you, against all rules of hospitality, to requisition mine.

Moreover, there are so many ways and views of looking at the benefits resulting from the incarnation (for the incarnation—re-incarnation?—of any high soul is ever potent of benefaction) that we are sure to err in stating them. For, you cannot exclusively state one fact without subtracting from the truth of another to its injury.

But one thing we cannot stumble in; that is, in looking at the All-glorious One, whose incarnation we commemorate, as the Infinite finited, the Inexpressible expressed, as the Perfect God is ever resident to a determinate measure in the perfect man.

A Pattern Humanity was afforded us when, in the "fullness of time," the material was forthcoming to the tangling up of a perfect soul in the warp and woof of a fitting body—"a body hast thou prepared me," was the prophecy now fulfilled.

Practical lesson: To model ourselves on this.

How? By getting the All-Father, by the ministry of angels and discipline of life, to mould us to His Will.

To this end let us be doing spiritually what the angels were doing naturally.

They were keeping watch over their flocks by night. So we must be shepherding our sheep, i.e., the virtues heaven-implemented; and guarding our angel-part—sheep of charitable sentiment, and lambs of innocence of life—against the wolves of temper, passion, lust, and appetite.

Thus shepherding these gifts and graces, in due time there will be for us a grand spiritual manifestation.

Heaven will open to our view, and we shall learn the refrain of angelic joy, and our hearts will be set to the key-note of a perpetual Christmas-tide, and our lives will be the crystallised embodiment of the angelic song, "Glory to God in the highest, and on earth peace, good will toward men."

ARCHDEACON COLLEY AND THE RECHABITES. (from "The Natal Witness.")

The Rechabites of Pietermaritzburg celebrated their third anniversary on Wednesday last. In the morning they attended St. Peter's Cathedral, where the ever-ready Archdeacon Colley preached them a suitable sermon from the text—"Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever," Jeremiah, xxxv., 19. After the discourse (which was a practical address replete with "wise saws and modern instances," shrewd maxims, and pithy sayings), a collection was made on behalf of the Cathedral Sunday School. The procession was then reformed, headed by the band of the 3-60th Rifles, and the Rechabites marched to the Park, where they enjoyed a very happy day, having no necessity to keep their spirits up by pouring spirits down. The serious performance of dinner in the Marquee was got through without stimulants. Toasts were proposed in the beverage of heaven's brewing, and responded to without a single hiccup. The Venerable Archdeacon Colley was again all himself, and made a short, characteristic speech, concluding with the recitation of a temperance poem of his own composing, made, as we learn, more than five-and-twenty years ago—"when we were boys together." The sports continued, synecopating from the gastronomical plus mental to the physical, until dewy eve. There was no necessity to carry any of the brethren home on a stretcher, and none of the Rechabite persuasion, as far as we can learn, have yet been fined 5s. by the Magistrate for being drunk and disorderly.

The following poem, written by the Venerable Archdeacon Colley, at the age of thirteen, was recited by him at the Rechabite fete on Wednesday last, 29th inst:—

WATER.

Let poets sing of Bacchus
And extol the ruby wine,
And pay their thirsty tribute to the bowl;
But tell me, who shall make us
Better drink than Nature's? Mine!
Creation's liquid mirror, dew-drop of the soul.

See it on the misty mountain
Capp'd with everlasting snows,
Glistering in mystical commotion!
Hear its music in the fountain,
Hear its music as it flows
Grandly, as a noble river, to the ocean!

See it has a silvery thread,
Winding down the verdant valleys,
A brooklet babbling as it glides along,
Rippling o'er the stony bed;
And anon, in fitful sallies,
Waking the woodlands with its merry tinkling song.

See it in the sunlight gleaming
Like a shower of crystal gems,
Shook from creation's starry spangled robe!
Falling with a radiance beaming
From ten thousand diadems,
Every drop a word of light, a liquid, jewelled globe.

See it in the crystal glass,
As imprison'd Liquid Truth,
In sparkling purity as when I caught her
From the cataract's foaming mass—
Fountain of perpetual youth—
Bath of flowers—Nature's draught and mine—Pure
Water!

WHAT IS THE CAUSE?—People are apt to "look too high for things close by," as Eliza Cook says. The causes of disease are not far to seek; they are more superficial than occult; they are, in fact, sometimes so close to people they cannot see them. A woodman was sharpening his axe upon the grindstone, when there came by a learned man who had never seen an axe sharpened before, and he wanted to break the grindstone to find out what it was inside that made the sparks fly, and the axe become so keen. The woodman replied—"You need not break the grindstone to find that out; the causes are on the surface." Certain learned medicine men, who are ever ready at experimenting on the human body, might learn a lesson from this anecdote. The causes of disease are often on the surface of the body (a dirty skin), and on the surface of the earth (foul drains).

HERESY IN HIGH PLACES.

To the Editor.—Sir,—Your opening paragraph in the last MEDIUM, to the effect that History repeats itself, and in nothing more so than in the resuscitation of ancient heresies, finds a remarkable confirmation in the opening paper of the same issue. I allude to Archdeacon Colley's reassertion of the doctrine which regards the Christ as an incarnate angel. For the same reason that I abstained last week from making a full statement on the subject on which I was then writing, I abstain now from making a full statement on this one. That reason is that such a statement is likely soon to be put forth in a form more satisfactory than is possible in a letter. All, therefore, that I shall do now, is to administer at least so much of antidote as may arrest the course of the poison contained in the doctrine in question, until the time comes for the expected full exposition.

The doctrine enunciated by the Archdeacon is the result of ignorance on two distinct points:—ignorance—first, of the nature of existence itself; and ignorance—secondly, of the sense in which the inspired mystics of old used the various terms in which they described the mysteries of the kingdom of the Spirit.

Now, inasmuch as Spirit is One, the mysteries of the Spirit are always one and the same; and the process of the Spirit is the same in and for every individual, and is for him a complete process, having no reference to or dependence upon any thing or person external to himself. And as only that which occurs interiorly to a man's self can minister to his degradation and perdition, so only that which occurs interiorly to himself can accomplish his redemption and salvation. It is the culture of the "devil" or negation of God within the man's self, that damns him. And it is the culture of the "Christ" or fulness of God within the man's self, that saves him. And no incarnate God or angel, whatever, can do this for him, since that which constitutes salvation is exemption, not from the CONSEQUENCES OF SIN, but from the LIABILITY TO SIN. This exemption is attainable only through the attainment by the individual of a condition in which sin is impossible to him. And this condition is attainable only through the culture of such perfect purity of of Spirit, as brings the spirit of the man back to its original divine condition of God. With his spirit thus restored to its proper perfection, the man is "one with the Father," and "sin has no more dominion over him!" This condition is called "Christ," and he is a Christ who attains to it. And as there is but One Substance of which all persons consist, all persons possess the potentiality of "Christ."

I have called the doctrine I am reprobating, "poison." In cutting off, as it does, man and God altogether from each other, it is poison. "The gift of God is eternal life." That doctrine deprives man of this gift.—Yours, etc., E. M.

HUDSON TUTTLE ON SPIRITUAL WORK 28 YEARS AGO

At a reception given in Chicago to Mrs. Maud E. Lord, Mr. A. B. French, and Mr. Hudson Tuttle, the following was reported as part of the proceedings:

After a half hour of pleasant friendly recognitions, order was called, and Judge Holbrook, in a brief but eloquent speech introduced Hudson Tuttle.

The remarks of Mr. Tuttle were in a spirit of tender sadness illuminated with visions of exalted hope. We have observed that while he never falters in the face of discouragement, he is overcome by the recognition of merits justly his, and shrinks from their public acknowledgment. Most happy was his comparison of Spiritualism 28 years ago and now. He said the meeting with Bro. French brought vividly to mind a picture which had not been thought of for many long years, in fact a quarter of a century and more had gone by. They were then boys, 18 years of age, both subject to control, and set out in a little Democrat waggon, visiting the towns of Northern Ohio, on a lecturing tour. They spoke in school houses, storerooms, or such places as friends could secure. The churches were closed even on funeral occasions, and the bitter spirit of bigotry made the road a hard one to travel. Now the ministers were teaching Spiritualism, the churches were honey-combed with this doctrine of life, and he greatly feared they would entirely absorb Spiritualism, before Spiritualists consolidated its philosophy sufficiently to make it a distinctive organization. As such it had seemed to fail, but its power by permeating all other organizations had been and was like a great tidal wave in the ocean of thought.

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SPIRITUALISM AND ECCLESIASTICISM.

AN ACCRINGTON CLERGYMAN ON SPIRITUALISM.

(From the "Accrington Gazette," Feb. 4.)

Sir,—On Sunday night, I had the pleasure of listening to a sermon by the Rev. T. E. S. Catterns, in St. Paul's Church, on Spiritualism. It seems that for some time past a number of his congregation have been investigating Spiritualism, and, pastor like, he is trying to nip the growing evil in the bud. He said that Spiritualism had a great deal in common with orthodox Christianity, and a great deal that orthodox Christians believed to be opposed to Christianity. The points on which spiritualists agreed with the Church were, (1) They believed in a God, the Creator and Maker of us all, and worshipped him as the First Cause. (2) Spiritualists believed in a life after death; so did the Church. (3) Spiritualists believed in punishment for sin; so did the Church. Now come the points on which they differ from the Church. Spiritualists do not admit that Jesus Christ was anything but a medium, but one of the best mediums that ever lived in this world. Spiritualists deny the resurrection of the material body. I am inclined to think, Mr. Editor, that there are very few thinking men at the present day, Spiritualists or non-spiritualists, who believe that the natural body of man will ever rise again, and I fail to find it in the Scriptures. Would Mr. Catterns give one single passage from Scripture where it says that the natural body will rise again, or the natural body will rise again? Again, he said that Spiritualists differed from the Church in not believing in a personal devil. I may say that my little experience with Spiritualists has taught me that they believe in more personal devils than the Church does, and they teach men not to look outside for a being no one has ever seen, but to look inside, and most men will find that (do evil) principle that is termed devil. Again, Spiritualists believe that the spirits of the departed can come again and visit us. He (the preacher) said that he believed that they could come for a short time after leaving the body, and then they went to their final home. I thought, Mr. Editor, that the Church taught, that heaven and hell were the reward of good and evil done in this world, and that persons who died had to wait somewhere until the Judgment Day; and after the Judgment the good went to heaven and the bad to hell. In admitting that they can come back even for a minute, he believes as Spiritualists do. Again he said that 99 per cent. of spirit manifestations were done by magnetism, electricity, and trickery, but failed to prove the assertion. He admitted that Messrs. Maskelyne and Cooke could produce some of the phenomena—that Maskelyne and Cooke had elaborate apparatus, while the Spiritualists had none. It does not prove that because a man can produce some phenomena by sleight of hand, that every phenomenon is produced in the same way. Will Mr. Catterns say that because the magicians of Pharaoh did the same miracles that Moses did, that both miracles were performed by the same agency? Again, he also said that the remaining one per cent. of the manifestations were from Satan. So now we have the secret of spirit manifestations, viz., magnetism, electricity, trickery, and Satan. How he should arrive at the last conclusion seems strange, after having declared that he believed the spirits of the departed could come back for a short time. He also described a death-bed scene of a friend of his, and before his friend passed away, that he could see the spirits which were around him, for they were present, Mr. Catterns never doubted for a moment, but declared his belief that they were angels, and not spirits. He seems to think that angels, are of a different class of beings from spirits. Perhaps angels have wings to distinguish them. St. John, in the Revelation, saw an angel, and was going to worship it, but the angel said, "See thou do it not, for I am one of thy brethren." An angel in this case was a human being. Sir, one of our poets has it—

"Angels are men in lighter habit clad,
And men are angels loaded for an hour."

If Satan makes the hundredth part of the manifestations, would he say that it was Satan and not Samuel that the Witch of Endor raised up. Now, sir, just another remark and then I will not trespass any more on your space. He said that Spiritualists always produced their phenomena in darkened rooms. This part of his sermon needs no contradiction, as I think he must be speaking from hearsay and not from experience. He spoke about Spiritualists in London having their windows besmeared with paint to exclude the light. This can go for what it is worth, but I have seen churches in London where it has been a difficult thing to say whether there were any windows at all. If Mr. Catterns wishes to show the public the modus operandi of Spiritualism, let him do so on some week night, when the public can have a voice in the matter.—Yours truly,

Accrington, Feb. 1st, 1882.

INQUIRER.

MAN'S PHYSICAL CONDITIONS.

A HAUNTED MAN.

Upon Mr. Vaughan taking his seat at Bow Street on Wednesday, a man who said his name was Ed. Terry, addressing the Magistrate, said he had come to seek his assistance and advice as to the best means of putting a stop to an unheard of and remarkable system of annoyance to which he had been subjected for a long time past. He was a compositor to trade, and about two years ago he had noticed a peculiarly offensive smell which entirely stupefied him. In addition to this, he heard voices imitating the peculiarities of several members of his family, and when he went to bed there was a continual bumping. Mr. Vaughan—What is the cause of all this? Applicant—I attribute it to the "thought-reading code" which has been adopted by some betting men. He went on to say that occasionally certain portions of his body were affected by electric shocks. Sometimes he could not put his feet to the ground in consequence, and had to stand or walk on his heels. Mr. Vaughan—Do you think this is caused by some person? Applicant—The secret arises from being impregnated with gas. He added that the offensive odours alluded to above were varied sometimes, and he could hear the voices plainer, and particularly when he was engaged setting up type connected with race meetings, when he could hear the voices of the jockeys annoying him and assailing his olfactory senses by the very worst effluvia from the stables. This had had the effect of spoiling his meals, and he sought advice with a view of ridding himself of the nuisance he experienced. Mr. Vaughan said it was a matter entirely beyond him, and he should recommend the applicant to take a change of air and seek the advice of a medical man. The applicant said he would do so, but before leaving the Court he communicated to one of the officials his intention to petition Parliament on the subject if the publicity given to his application did not have the effect of staying the annoyance.

[The above appeared in the newspapers last week. We have met with similar cases, some of which have been relieved by spiritual healers. The fact that influences approach a compositor in accordance with the class of matter he is setting up in type is true. Our thought sphere defines our spiritual relations and through these our physical conditions are modified.—Ed. M.]

PRICE OF VACCINATION.—Dr. W. B. Carpenter thinks half-a-crown cheap for public vaccination, but apparently much more is sometimes got for the job. Dr. Simpson recently summoned the Dover Guardians for £38 18s. for 137 vaccinations performed in the workhouse, and obtained judgment for the full amount claimed. He had therefore not 2s. 6d., but 5s. 8d. per head.—"Vaccination Inquirer."

COUNT BISMARCK A DETERMINED ANTI-VACCINATOR.—Not being politicians, we are not cognisant of the share Count Bismarck has had in the destruction of human life. We think, between the French Emperor and the Count the odium is somewhat evenly divided. But, after all, the latter does not destroy and cripple humanity to the third and fourth generation. Count Bismarck, in his draught for the regulation of trade, dated March 11, 1868, abolishes compulsory vaccination, in article 6, throughout the whole of the North German States. It is by vaccination and re-vaccination that Mr. Simon hopes to prevent people's blood being poisoned by their bodily and domestic impurities.—"Cosmopolitan," Feb. 11, 1871. [Can any reader inform us whether this statement about Prince Bismarck be correct?—Ed. M.]

LITERARY NOTICES.

FREEDOM, LOVE AND BROTHERHOOD.—Verses by Progressus. London, E. W. Allen. 2s. The author is a prosy polemic—not a poet. His progress through the opening "poem" is painfully slow. The smaller pieces would be of more value if nine out of every ten verses were omitted. It is a mistake for a fellow to try how long he can write about a trifle. In illustration of our method of treatment, we quote the first and last verses of the poem on

THE TRUE USE OF GOLD.

It is often imagined that gold has the power
To lift the forlorn from the mire,
And many declare that a bright golden shower,
A legacy, land, or a bountiful dower,
Is all that a man can require.

The givers of gold can arrest present need,
And can for awhile disperse care;
But if they'd accomplish a worthier deed,
Mankind's hungry intellect they must e'er feed,
And teach men to find their own fare.

The printer has been rather sparing in his inverted comas. The omission is amply balanced by apostrophes, pp. 79 to 83.

PROGRESS OF SPIRITUAL WORK.

MACCLESFIELD SPIRITUALISTS AND THE "UNITARIAN ALMANACK" FOR 1882.

(From the "Inquirer.")

To the Editor.—Sir,—In the list of places of worship in the "Unitarian Almanack" for 1882, there is one set down for Macclesfield, not contained in any previous list, and given as situated in Paradise Street. As this is calculated to convey the false impression that a third congregation has been formed in that town during the first year, the following facts ought to be known:—1st, that this is not a Unitarian Chapel in any recognised sense of the term but a Spiritualists' Meeting Room, the name given on the sign-board outside being "Spiritualists' Free Church."—2nd, that the Society that meets there has been in existence for a considerable number of years, and has had its pulpit or platform supplied all along by the usual array of Spiritualist "Inspirational Orators" and "Trance Speakers."—3rd, that the place has never been known as anything but the Spiritualists' Room.—4th, that this Society is not now, and never has been in even the most distant connection with either of the Unitarian congregations of the town. It may be added that the appearance of the place in the list of "Our Chapels" has been a great surprise to the Unitarians of Macclesfield. It may also be suggested whether it would not be in the interest of clearness and candour to include the word "Spiritualist" in the heading of the "Unitarian Almanack" list of places of worship, if it is open to Spiritualists' Societies, many of which may, (now that a door has been opened) send in their addresses for next year's "Almanack." CONSISTENCY.

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—The statements in the letter of "Consistency" in the "Inquirer" of Jan. 28th, are incorrect, inconsistent and altogether misleading. From the absence of the term Unitarian on our sign-board at Paradise Street, he argues, we ought to have no record in the Almanack of the Unitarian and Free Churches. But the sign-board at Parsonage Street Chapel, with which "Consistency" is connected, is as bare of any recognition of Unitarianism as that at Paradise Street. How then can the Editor of the Almanack exclude one place from the list, and not exclude the other? Again, the Chapel at King Edward Street, with which the writer is also connected; has no sign-board at all, nor any outward indication of what kind of place it is. If an inquirer were to go inside during the single Sunday service held there, he would hear a few vague phrases uttered, but would get neither "Light" nor "Leading." If therefore the Editor of the Almanack, for want of a satisfactory definition and use of the term Unitarian, should begin the process of exclusion, he would have to make a clean sweep and disfranchise the whole three Chapels at once. The town is already disfranchised politically. It would then—so far a Unitarianism is concerned—be disfranchised theologically. Again, says "Consistency," we have "trance speakers" at Paradise Street. Well, and at King Edward Street, they watch us with "trance sleepers," and if they should continue to increase at the present rate, it may shortly be said after each service, "they all slumbered and slept." But why complain at what each party gets, we suppose, what it best likes. Still again, says the writer, we have got "Inspirational Orators." Well, and they have got platitudinous mumblers. But why seek to exclude each other from the Almanack, for such trivial matters as these? Again, says the writer, "In no recognised sense are we Unitarians." Certainly there is no sense in that statement, nor any truth. It is well known that a number of our members at Paradise Street, are also members of one or other of the two older congregations at the present time. A considerable number have altogether left the two older congregations, and are quite as good Unitarians as any they have left behind. The fact is that this onslaught has been begun by a small clique, who have done serious mischief in other congregations. With the liberal aid, received from one wealthy and generous family, those congregations would now have been in a flourishing condition, but for the baneful influence of the clique, who hold both congregations in a sort of death grip. This same party is now stretching out one of its octopus-like limbs towards Paradise Street, from which ghastly clutch we pray, "Good Lord Deliver us." The writer speaks of the surprise of the Unitarians of Macclesfield, in finding our Society in the Almanack lists. Since that statement was written, three-fourths of the members of the three congregations have testified that the only surprise they have felt, has been at the audacity of the writer and the unscrupulous nature of his statements. The truth of the whole matter is, that the congregation at Paradise Street, is a perfectly free, non-subscribing and Unitarian as well as Spiritualist congregation, and quite as fully entitled to a place in the "Unitarian Almanack," as any in the United Kingdom. In conclusion let me say that besides consistency—of which the writer has not a particle—we need genuine liberality, and also, Macclesfield, Feb. 7, 1882. TRUTH.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.
At the Sunday evening service we had an instructive address through Mr. K.

NEWTON ST. CYRES.

Our friends at this place are making extraordinary progress; their circle is becoming a centre of attraction to the people in all the regions round about. Quite embarrassing their increase has become, more coming than the house will contain; some of the bitterest scoffers and opponents are becoming the warmest friends and most earnest inquirers. The fame of the medium, Mrs. C., has spread far and wide, and they are longing for a visit from myself, or some one, to come and explain Spiritualism to the people. OMEGA.

LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday last, Mrs. Barr, of Hednesford, delivered two Trance Addresses. The morning subject was, "War and Peace." The guide treated it in a very affecting way; the audience was full of love and sympathy. Peace was defined as the happiness of man's life. In the evening, the audience was very large. The subject was, "Drink Fiend," which was handled in a very masterly way, and showed us the Evils of Drink by the evil ones, that tempted the people of the earth.

On Sunday, Feb. 19, Mrs. Groom, of Birmingham, will give two Trance Addresses.

54, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

THE SOCIAL GATHERING AT CLAREMONT HALL.

Dear Mr. Burns.—Will you kindly allow me space in the MEDIUM, to heartily thank the many friends who so cordially responded to the joint invitation of Mr. Brown and myself for a Social Gathering at Claremont Hall. It was certainly one of the most numerous attended meetings we have had for some time, and all seemed to enjoy themselves thoroughly.

I particularly desire to thank these ladies and gentlemen, who assisted in the programme of the concert, and also those who disposed of tickets amongst their own friends, and to convey to them the pleasing intelligence that their influence has contributed to make the meeting not only a most enjoyable one, but a financial success.

The disposal of the proceeds will be duly announced, and with many thanks for your own valuable assistance,—I remain, dear Mr. Burns, Yours faithfully.

FRANK EVERITT.

26, Penton Street, N.

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THE MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

AN APPEAL TO ALL TRUE WORKERS IN THE CAUSE OF PROGRESS.

The Committee of the above Organization beg most respectfully to inform you, that owing to the amalgamation of the Salford with the Manchester Society, they have deemed it necessary to remove to more Central Premises, in order to afford equal facilities for all to attend. They have taken No. 4 Class Room in the Mechanics' Institution, Princess Street, for that purpose, which offers more advantages than could be obtained at the present rooms of the two Societies, and which will more directly attract the public. On and after Sunday February 5th, the Services will be held in the above Hall, (MAJOR STREET ENTRANCE,) Morning, 10-30; Evening, 6-30; to which your presence is most cordially invited.

The Committee are particularly anxious for your personal influence, sympathy, and co-operation, to assist them in developing a power, which will enable them to give greater publicity to the Truths and principles of Spiritualism.

They have succeeded in securing the services of Mrs. E. H. BRITTEN, for two months, viz:—(March and April,) which they sincerely hope may be the means of creating a bond of harmony which shall encircle all who have ever taken part in the noble work of uplifting humanity.

The Committee also trust, that all who have worked for the cause of Spiritualism in the past, will come forward, and help to make this new undertaking a success in the future; and that slight differences of opinion will not prevent those who agree on the one grand principle of Truth, from giving that sympathy and assistance which the Cause demands.

It was resolved at the last Meeting of the Committee to hold an Inaugural Tea Party (of which further particulars will appear in the "Spiritual Press,") in order to celebrate the Opening of the New Hall, and to call together all the friends of the Cause, particularly the old members, to whom is tendered a most cordial invitation. The old adage that "Unity is Strength," is indeed correct, but when "Unity" is necessary for the success of a good and noble principle, 'tis more than "Strength," 'tis Duty.

The Committee therefore trust, that you and all whom it may concern will receive this invitation in the true and friendly spirit in which it is offered, conscious that "Friendship, Charity, Truth," are the principles to guide them onwards to success.

Signed on behalf of the Committee.

R. A. BROWN, President.

I. THOMPSON, Vice-President.

W. CRUTCHLEY, Secretary.

SPIRITUALISM IN LIVERPOOL.

The subject of Spiritualism is attracting an unusual amount of interest in this city just now. The "man with the squirt" is performing under distinguished patronage in Hope Hall next week.

Sundry personages of attested respectability have allowed their names to be displayed upon his enormous placards. The nobility of the Church and the parsons are determined not to let grass grow under their feet, every means must be employed to discredit Spiritualism. Sir J. A. Picton, recently knighted by Her Majesty for his eminent public virtues, will preside on Monday next. Everything is being done to blow a grand blast which has to utterly demolish the influence of the popular meetings held by Mr. J. C. Wright in the Concert Hall every Sunday. We have also a lesser light under the mystical non de plume of Herr Magus performing every evening this week exposing Spiritualism. The Spiritualists of Liverpool may be congratulated upon the great success of their meetings. The efforts which are being made, shew that their power has been felt, and that the clergy really dread the inroad that is being made upon the young men of their congregation by the broad free-thought of Mr. Wright's guides.

To counteract the influence of these conjurers. The Psychological Society has entered upon a new project, which promises to be very successful, in the forming of a "Sunday afternoon Public Debating Society," the first meeting of which took place on Sunday afternoon last, when the body of the Concert Hall was nearly full. Mr. Joseph Shepherd took the chair, a gentleman very highly respected by the members of the Society, for his fearless championship of free-thought principles. He, for many years, filled the office of Speaker in the "Liverpool Parliamentary Debating Society," a very powerful society in this city. For a great many years he took a prominent part in the Secular Cause as represented by Mr. Bradlaugh, but being convinced of the truth of Spiritualism, he has brought the same earnestness and sincerity, which distinguished him in that cause, to bear in the advancement of our glorious teachings.

The subject of debate was, "Is Spiritualism True?" The guides of Mr. J. C. Wright opened the debate in a clear and logical manner, in the allotted half-hour they had to do it in. The rest of the speakers had one quarter-hour each: the debate commencing at 2 o'clock, and closing at 4. The different speakers kept well to the subject, and the most perfect order

was maintained throughout. Dr. William Hitchman, widely known as an advanced thinker upon all scientific subjects and of voluble eloquence, lent additional interest to the discussion by his fine and thorough denunciation of the method, the despicable method, the Church is taking against Spiritualism. Mr. Brownson, after Mr. Wright's final reply, moved the adjournment of the debate—accordingly that gentlemen will introduce the subject next Sunday, and take the negative side of the question.

A very crowded meeting came together to hear the guides of Mr. Wright in the evening, Subject being, "Bishops, Conjurers, and Clergy in relation to Spiritualism." Mr. Shepherd again presided. The audience repeatedly applauded the speaker. There exists a very strong feeling of inquiry here, and we are happy to say that the Society financially is in a healthy state, mainly through the noble munificence of a member of the Society.

CORRESPONDENT.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

At the morning séance last Sunday, Mr. Towns gave a variety of clairvoyant descriptions, many of which were acknowledged to be most satisfactory and accurate. The meeting closed with a hearty vote of thanks to Mr. Towns for his kindness in coming forward to help the Society.

Mr. Morse lectured in the evening to a large audience, on the subject of "Spiritualism; its consolations." It was a beautiful address, full of true consolation to those who have been deprived of friends or relations. Indeed the consolations proved far more numerous and important than many Spiritualists themselves have imagined them to be.

Next Sunday morning, Mr. Morse will again occupy the platform, subject: "Concerning Angels." Commence at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET. MARYLEBONE ROAD.

Sunday, Feb. 12th, at 7 p.m. prompt, Mr. MacDonnell, on "A Time for all things," adjourned from last Sunday.

Monday and Thursday from 3 to 5, Mrs. Davenport sees persons Free for Magnetic Treatment, other days at 23, Dorset Street, Gloucester Place, Portman Square, according to their means.

Tuesday 14th, Mr. Burns has kindly offered to give a Phrenological Seance, Examining Ladies and Gentlemen's heads for 1s., which with Collection at close will be handed to the Widow and Fatherless children of Mr. Monteath, who was suddenly removed from them, leaving them unprovided for. In addition to the Phrenological Entertainment, Songs and Duets will be given. To commence at 8 o'clock.

Wednesday, at 8.30, a Developing Circle, Mrs. Treadwell medium.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present at this seance.

Friday the Sec. attends to supply Literature, and answer questions on the subject of Spiritualism.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.—J. M. DALE, Hon. Sec.

N.B.—The Seances will commence at 8.15 prompt, close at 10.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION

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Afternoon: Circle for Trance and Test; Medium, Mr. W. Wallace.

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MRS. HARDINGE-BRITTEN'S WORK.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing months; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Cheetham Hill, Manchester.

Sunday, February 12, 13, and 14—Newcastle.

" " 19—Liverpool.

" " 26—Sowerby Bridge.

" " 28—Nottingham.

March 1 and 2—Nottingham.

Sundays of March and April—Manchester.

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MANCHESTER AND Salford Society of Spiritualists

Mechanics' Institute, Princess Street, Manchester.
(Major Street Entrance.)

President: Mr. R. A. Brown; Secretary: Mr. W. Cratchley.
Service: Sunday Morning, at 10.30; Evening, at 6.30.

PLAN OF SPEAKERS FOR FEBRUARY.

Mr. R. A. Brown every Sunday morning during the month of February.

February 11.—Mr. Brown, Manchester.
" 19.—" Thompson, Manchester.
" 23.—" Brown, Manchester, or
" " Place, Macclesfield.

Mrs. Emma Hardinge-Britten during the months of March and April.

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road every Sunday at 6.15 p.m., and every Thursday at 7.30 p.m. Trance dresses on each occasion.

President: Mr. J. Walsley, 28, Dumfries-street.
Secretary: " J. J. Walsley, 40, Brighton-street.

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President—Mr. J. Pickering, Electro Plater, Stoney Stanton Road.
Secretary—Mr. H. Spittle, 69, Far Gosford street.
Meetings—Every Tuesday night, at 8 o'clock, at Mr. Pickering's.
Friends are cordially invited.

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

Oldham Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Goswell Hall, Feb. 5, 12, 19, and 26.
BRIGHTON, Feb. 15.

GLASGOW.—March 5. STAMFORD.—March 12.

NOTTINGHAM.—" 19. CARDIFF.—" 26.

BELPER.—April 2. FALMOUTH.—April 9 and 10

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