



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

SPIRITUALISM.

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THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM:

CELEBRATION, TESTIMONIAL TO
MR. HUDSON, AND EXHIBITION OF
SPIRIT PHOTOGRAPHS;

NEUMEYER HALL, HART STREET, BLOOMSBURY, LONDON,
Thursday Evening, April 20, 1882.

The language used by Mr. Everitt, in the letter printed below, was realised to the letter on Thursday evening: it was, indeed, "like those healthful gatherings which graced the Cause in former years." How could it be otherwise? Its origin was spiritual, its aim was brotherly love, and its instrumentalities were devoted to the purpose. It was the first Anniversary of the Resurrection Era of Spiritualism—twelve months ago being the year of Crucifixion—and it was only right and proper that some features of new life present themselves. This resuscitation no mortal being, or number of mortals, could give it. It is the Spirit alone that giveth life. And that the Spirit was at work in the Anniversary Celebration is evident from the inherent life which it manifested.

There were in the arrangements no subservient purposes to promote, no individuals to aggrandize, no toppling system to prop up. The sole purpose was the work of the angel-world amongst humanity; coupled with a generous recognition of a most valuable instrument of spiritual purposes, whose sufferings on account of his spiritual mission filled every right-minded Spiritualist with regret. No wonder, then, that all classes of Spiritualists eagerly attended, and that one harmonious thrill of united feeling pervaded the assembly. There was nothing to keep them away: there was nought to divide them, or intercept the divine rays that illumine and lead on every soul whose foot has been placed in the path of Spiritual Progress.

It was not by any means a London meeting; it was a general meeting of British Spiritualists. Many counties in England were represented. The first arrival,

before the doors opened at 7 o'clock, was a lady from Leicester, and immediately followed a group from Walsall. From other parts and from greater distances, the representatives were sprinkled throughout the meeting, till there was presented a choice comminglement of Spiritualists, which cheered the heart of every happy member of that joyful family gathering.

The Hall became crammed to its utmost capacity. Chairs had to be placed at every available point to accommodate the pressure of visitors. The high-priced tickets sold at the door much more freely than had been anticipated, so that the pressure near to the platform became somewhat intense. But this was not regarded as a hardship by any one. On the contrary the principle of love seemed to dominate so completely that it was a pleasure to press the one against the other. Unfortunately holders of reserved places came late and somewhat delayed the commencement of the programme by the efforts they had to make, to squeeze their way into the seats awaiting them.

It was some minutes after 8 o'clock before Mr. Charles Davieson, the eminent pianist, (who kindly and most successfully acted as conductor of the entertainments) could take his place at the magnificent grand of the Messrs. Neumeyer, which monopolised a large proportion of the platform. This slight delay threw the proceedings somewhat out of time, but, otherwise, every item occupied exactly the minutes that had been allotted to it, with the most accurate precision. Mr. Davieson's solo—"My heart ever faithful," (Bach) was, we fear, somewhat marred in the hearing by the bustle which prevailed; but not so in the playing: for Mr. Davieson, like a true artist went into the spirit of his work, and was lost to everything else.

Mr. Georgina Weldon had a trying part assigned her to magnetise into one harmonious atmosphere of respectful attention, the yet augmenting and not altogether settled down meeting. The pieces she sang during the evening to her own accompaniment, were her own compositions, so that the charming characteristics of this distinguished musician came out in full force. Notwithstanding that Mrs. Weldon had been detained in-doors for weeks with a sprained ankle, and could not gain her position at the instrument without considerable assistance, which was gallantly accorded her in profusion, yet she appeared to be exceedingly well, and never so effectually captivated an audience, as when

she began to recite in musical phrase the adventures of "The Little Boy and the Robin Redbreast's nest." This consolidated the now over-crowded meeting, and prepared the ground for the seed-sowing of

THE SPEAKERS.

Mrs. Hallock occupied the central position as President, and the Committee could not have made a better selection for that office. The chair was suitably backed up by the famous Control promulgators, A. T. T. P., and Mr. J. C. Wright, of Liverpool, who were accompanied by the Rev. C. Ware, of Plymouth.

MRS. HALLOCK'S ADDRESS FROM THE CHAIR.

In the course of her remarks Mrs. Hallock said, that in view of the short time that had elapsed since the birth of Modern Spiritualism, it had made very wide-spread progress. She had had a correspondent on the subject in Sweden and also in China. There are societies all over Europe and America, as well as in Australia, New Zealand and South Africa. Spiritualism had not come to destroy but to fulfil both Law and Gospel, being conservative of all that is good in the history of mankind. That its votaries have been unwise and injudicious in some instances is owing to the fact that the world at the time of its advent was in a state of spiritual starvation, having received husks from the Church, and dust and ashes from Science so long, that a materialistic despair had well-nigh eclipsed all hope and faith in immortality. Spiritualism came none too soon to rescue humanity from its slough of despond, and may be thanked for whatever health of body and mind there is now existing among us. It is fast leavening the Churches and drawing Materialism to a higher plane in spite of itself. Spiritualism has been arraigned as irreligious by its opponents, but on the contrary, it is really the Religion underlying all others. No religion ever has existed or can exist without it, not even the "Religion of Humanity," which has a spiritual basis idea.

Mrs. Hallock spoke of her own sudden and complete conversion to a belief in the truth of Spiritualism twenty-eight years ago, since which time she had never wavered in her allegiance to it. It had brought her to Christianity from an interior conviction of its all-sufficiency for the needs of the race. In fact, she believed that when this planet had progressed to the degree that such a being as Jesus of Nazareth could be born and live even so short a life and do such marvellous deeds as are recorded, that it was virtually saved. In his birth, life, death and resurrection, the key-note was struck of all the harmonies possible to our common humanity. With regard to Organization among Spiritualists, the time had not yet come, if, indeed, it ever would. Closer communion among the individuals of different societies would perhaps be desirable, and an alliance of associations on the plane of brotherly love and equality. But any external arrangement likely to evolve a Pope or a Priesthood, we should guard against by every means in our power.

Our report of Mrs. Hallock's speech, as indeed of all the speeches, is considerably condensed. It was an able and comprehensive utterance, viewing the Cause as it appears to-day with respect to the past and the future. It was listened to with breathless attention, except when interrupted with hearty applause. It was a feature of the meeting that the audience was composed of earnest Spiritualists, who came there for spiritual purposes, and not simply to be entertained. Hence the speakers were as much enjoyed as the musicians, than which there could not be a higher compliment to orators and hearers alike.

Mr. Ernest A. Tietkens sang "My Little Sweet-heart," (Barri). No meeting of the kind seems complete without the aid of this kind and accomplished vocalist, through whose voice the spirit-world seems to breathe its harmonies.

Mrs. Whelan Davies now gave a song of her own composition—"The Beggar," which was perhaps one of the most marked features of the evening. The musical critic could detect in this lady's contributions an amount of solid work, to give expression to which required great skill and effort. Mrs. Davies wholly succeeded in that respect.

READING OF OFFICIAL CORRESPONDENCE.

It was impossible that all the worthy Spiritualists could take part in the meeting, who were entitled to that position. Offers of platform assistance had to be declined, yet it was proper that some distinguished

workers should be specially invited. This was eminently the case with "M.A. (Oxon)," who published the first work on spirit-photography, illustrated with spirit-photographs in "Human Nature" six or seven years ago. The following letters were read as representing the presence of the writers:—

LETTER FROM "M.A. (OXON)."

Dear Mrs. Burns,—I have just posted to the Treasurer a letter containing a small donation, and expressing my cordial sympathy with the object you have in view. I should (health permitting) be very glad to attend and express that sympathy on the 20th, but unfortunately I shall be out of town on that day, and shall be unable to be present. I leave town this week and shall not be back for three weeks. It is important, in my present state of health, that I should have as much rest as possible, and I feel that I cannot forego any part of my short holiday.

With all good wishes for the success of your endeavours, and kind remembrances to Mr. Burns and yourself,—I am, very truly yours,
M.A. (Oxon).

April 3, 1882.

LETTER FROM MR. W. P. ADSHEAD, BELPER.

Dear Mrs. Burns,—I have much pleasure in sending you my cheque for a guinea towards the Hudson Testimonial Fund. I should have done so earlier but have been too unwell for correspondence. The effort you are making is most praiseworthy and should have the countenance and support of all Spiritualists.

I have a pleasant recollection of Mr. Hudson's simple yet courteous habits in his studio, and of his power as a medium for the production of spirit photographs. I hope that power remains with him, and may yet do good work for Spiritualism. Your programme for the meeting is an excellent one. I am pleased to find my friend, Wright, is to be with you. He is a grand medium; give him Belper conditions and he will be a success.

Sincerely desiring that Mr. Hudson's heart may be made glad by lots of sympathy and a heavy purse,—I am, yours very truly,
Wm. P. ADSHEAD.

Derby House, Belper, April 12, 1882.

LETTER FROM MR. T. EVERITT, LONDON.

Dear Mrs. Burns,—I find that I shall not be able to be present with you to-morrow, at the 34th Anniversary of Spiritualism, on account (as I intimated in my former communication) of business meetings rendering my presence indispensably necessary, and which I fear will detain me too long to put in an appearance. But I trust that it will be like those healthful gatherings which graced the cause in former years, a gathering of large-hearted, earnest, loving souls, and that a fresh impetus may be given to the workers in the Cause to put forth increased efforts to enlighten the human mind in the glorious truths of man's conscious, continued, individual existence.—I am, dear Mrs. Burns, yours truly,
T. EVERITT.

Holders Hill, Hendon, N.W., April 19, 1882.

Miss Cooper now sang "Twenty-one" (Molloy) with such expression that it seemed like an inspiration. It is greatly to be regretted that the public have not more frequent opportunities of profiting by the musical abilities of this accomplished lady. The song evoked a suitable atmosphere of sympathy for the trance address of Mr. J. C. Wright, who, it must be confessed, made his debut before a London audience—and a high-class audience too—amidst circumstances of difficulty. During entrancement he was closely surrounded by strangers, and under influence had to wade through them to the place of the speaker. But Mr. Wright's mediumship triumphed over all obstacles, and only appeared to greater advantage on account of the brilliance with which it flashed forth from amidst chaotic conditions. The plaudits of the delighted audience were so fervent and oft repeated that the guide met with constant interruptions, which, however, did not in the least mar the connectedness of the discourse. We subjoin the substance spoken—but the effect cannot be committed to the insensible sheet:—

TRANCE ADDRESS BY MR. J. C. WRIGHT, OF LIVERPOOL.

I am delighted to be with you at this large and important meeting. It shows to me that the interest in this great demonstration of Natural Immortality is not evaporated. The world of mind covers human effort in every condition of life. Man cannot dissociate himself from the spiritual world. The great agencies of civilization, and the marvellous resources of the human intellect are all enclosed by the divine sphere evolved out of the conditions of Nature. Man must rely, first,

upon his sensations. The works of Nature display to the eye of the observer a harmony of proportion and an outward ideality of development calculated to inspire the highest thoughts and the broadest aims of human duty and of personal right. You are met, too, here to-night, to provide aid for a spiritual worker whose many services to the Cause of Spiritualism can hardly be over-estimated: a man in whom the invaluable power of spirit photography is possible. Rare gift, demonstrative power! What are the mysteries which lie behind? They are too deep and boundless for a ready definition. The mind is filled in contemplating them, with a profound regard for those sublime forces which lie behind consciousness. The best men the world has ever seen have been poor, and out of their poverty, their virtues and qualities have become conspicuous. We hope that from this man's labour, still better things will come, and better days will dawn for the Cause we love so well.

And, then, there is this great subject of Spiritualism which came into the world in that extraordinary year—the revolutionary year of 1848. There had existed Spiritualism before. Spiritualism began when the first man went into Paradise. But the realm of an objective existence of intelligence composed of men and women, first became realisable and knowable as a demonstration 84 years ago. If there be anything calculated to ennoble man or rub off the corners and the sorrows of this world, it is to realize that all men are naturally immortal: that the Soul's grand powers can never die; that there is an uninterrupted stream in the continuity of consciousness; that thoughts, feelings, and attachments, can be severed never; and that the divine affinity of soul-life is continued, by the law of Evolution from state to state.

If all of us could realize the grandeur of life, party spirit, with its bickerings, would die. The utility of human action would stifle and crush these voices of darkness. The main aim should be kept steadily in view: that beyond the hills of Time, the sorrows and the woes of life, rises the scenery of the Grand Life, the Living Life, the Life without sorrows, without partings and tears! A Life that belongs to all: to the poor man; to the rich man; and to all life belongs an imperishable conscious existence. One man is as good as another here in Spirit. The dominant intellect melts down its superior energy into the one less dominant, so that the equilibrium of happiness is secured to all. I would not care for a heaven that did not give unto all, with a free and a spontaneous equality, those blessings which a noble and grand nature alone can know. It is not for me to underrate the agencies which have been commenced to propagate this great truth. It is not for me to speculate or to dream dreams. The world with its crudeness of intellect, its credulity, superstition, and injustice, lies open to the scrutiny of spiritual observation. The political, the social, and the religious conditions of society, need a more lively inspiration, a stronger spiritual presence, and freedom to enable humanity to burst its fetters and realize the true possibility of happiness. Life with you here is important. Your intelligence is conditioned by forces external to yourselves. Those forces are capable of modification. The brain is capable of culture, and the conditions of organic life, of improvement. You are what you are according to law and conditions. Strive from objective sensation and study to realize your true place and true work in the reorganization and consolidation of the universally just, wise and good. You want more benevolence in your justice, to be able to recognise the individuality and the divine right of every thinker to do his own thinking. Charity and toleration fit in when there is a dominant power, but acts of uniformity can have no place here. Men cannot be made to think alike. You might as well try to legislate to make every man's nose two and a half inches long, as to try to make every man think the same thing, work the same way, and utter the same shibboleths. This is only possible in the realm of perfect knowledge. When you can see, feel, and know that certain results follow always from certain conditions, then the realization of truth can be the same to all; but on the broad gauge of immortality there is room enough; therefore, combine, let the cohesiveness of sympathy arise in the spirit to protect the weak, to support the needy. By combined action establish firmly in the minds of mankind, the broad truth that heaven, the afterlife, is partly to be achieved here, by the method of one life at a time, and by the achievement of all possible good in each state; inspired by the state which is immediately beyond, and inspiring the state which is below; circulating the principle of all good that all may participate in the felicities of knowledge. I want every man to walk on his own feet, to fully realize his position in nature, that his moral triumphs, like his intellectual powers, have to be enlarged by personal effort, and that no man, whatever his social circumstances, can rely upon the services of another, but each must do his own walking, and make his "calling and his election sure."

This work is to go on. Draw together in the heart of this great country, these spiritual forces. Let them be like the social and political forces of your time, shining and circulating from this great heart of the empire. You have the appliances, you have the mediums, you only need more united enthusiasm. The spirits are in earnest and are with you. The beautiful thoughts from the higher world are coming down. In every

department changes are beginning to be seen. The spirit of change is eating away the ivy crusted walls of feudalism. The venerable institutions of religion are undergoing a change. Philosophical ideals are being advanced, and the spirit of classic harmony—grander than Roman or Grecian ideals—is coming on. The despotisms of the past are being threatened, and everywhere signs of recognition are apparent, that feelings and things are not just as they used to be, and that serious and important changes are imminent.—I may say in almost every department of life. What means it all? It means the breaking up of darkness; it means that the day is coming. We hear the creaking and the jarring of the gates that usher in a happier day;—gates that are opening to let in sweet voices, intermingling intelligences,—fathers and mothers that we love so well: bringing invisibility into the realm of sensation. What a breaking up of old things will be the result of this new light! Science coming on with its eyes bandaged as yet, groping on in the cellars of materiality, seeking for the Divine Potency in the material atoms: soon his eyes will see the light; he will get on to the green sward of nature; he will see an inner life rolling out into objective forms; he will see the Divine Imminency living and breathing in all things. Nature putting on the clothes of the Divine, the beautiful and the rich; Teufelsdröck clothing and adorning himself in the richest habiliments of Nature! The pulpit and the steeple will become radiant too. Faith will perish in the darkness of the cloister, and superstition will go like the setting sun. This is the transformation: this is the outcome of discontent in the pulpit, alarm in the senate, demagogic fulmination in the street. This is the bubbling up of the true life of the spirit-spheres, the opening of the windows of heaven, a Noah's flood drowning the chaos and the mediocrity of the world. The tapestries and the false art; the false glow of religious feeling; the hypocrisies of men; the selfishness, the injustice, and the idiocies of humanity go down before this. This great work of change is in its *ouch*-beginning. You are dimly entering into the seance room now. You are fighting with pictures and unrealizable realities; yet, by perseverance you will penetrate into this deeper and grander life. You will get into the sweeter, harmonious influences of the soul. You will see and feel those fathers and mothers you have thought had left you to walk a hard, unfeeling world. You will realize that you are not alone, uplifted by a spirit's touch. Your wisdom will be mellowed by the sympathy of a spirit's love; and that unfeeling selfishness, as grinding as the millstone, will melt into the benevolence of one universal sympathy, which will make life below Life Above.

A lady, whose name was on the programme, was prevented from appearing, but Mrs. Weldon's song, "The sparrow," was transferred to its place; after which A. T. T. P., the Recorder of Historical Controls made his speech. This gentleman's name, or rather initials have become so widely recognised in Spiritualism that there was the greatest curiosity to see and hear him. His infirm condition evoked much sympathy. He walked to the platform aided by two sticks, and mounted it by the assistance of two friends. His cheerful and somewhat topical speech was most heartily received:—

ADDRESS BY A. T. T. P., RECORDER OF HISTORICAL CONTROLS.

Ladies and Gentlemen,—I am asked to address a few words to you on the subject of our meeting to-night. My address will be short, and I am afraid after what has gone before, it will fall flat and tame on your ears. I am sadly handicapped after that soul-stirring speech from the lips of Mr. Wright, and the sweet warbling of Mrs. Weldon, ever ready to oblige and take the place of the lady who is unavoidably absent. We are met here to lend a helping hand to one who has played an important part in one of the numerous modes by which our unseen friends who have passed away can make themselves seen, heard or felt. I need not say I am referring to Mr. Hudson, the Spirit-photographer; personally I have had no experiences with Mr. Hudson, but after reading what has been written by "M.A. (Oxon)," (whose absence I regret, and a truer and more single-hearted Spiritualist never existed) Mr. Slater and others who have given their personal experiences; did I not accept Mr. Hudson as a true spirit-photographer, I should be treating the evidence on this subject in a different way to other evidence in ordinary life on which I or a Jury would act. Therefore trusting that this day will commence a brighter era for Mr. Hudson, I will pass on. I shall say but little about either Spiritualists or Spiritualism. As for myself, I am a Spiritualist, and not ten years ago I looked on it all as a vain chimera, but I had learnt one thing in life, and that is never to throw the lie at any one, who can have no motive to tell it; a person may be deluded. I therefore tried whether I should underlike circumstances be in like-manner deluded, and the result has been my firm belief that those who have passed away can and do return and manifest in some way when conditions are suitable, and I would, without attempting to enforce my ideas down any man's throat, suggest to my

brother Spiritualists to attend to the present, and not trouble themselves about reconciling the past with the present, or try to make Modern Spiritualism conform with ancient creed. The facts of the present are the true guide for us. But if comparison between past and present is to be made, let them see what Plato, Cicero, Plotinus, Porphyrius, Iamblichus and others say. The spirit's return is no new delusion, it is no new wonder of the last forty years. It is as old as creation. Since man was created it has existed, and spiritual manifestations have been whenever there were suitable conditions. Conditions are now better than ever. I say that Spiritualism is the only true Catholic Religion, for it is universal. It draws no line between favoured Jew or benighted Gentile, black or white, rich or poor. And what does it teach? The Unity of God, the Great I am, and the conscious immortality of the Soul. Let us try to make ourselves fitting recipients of knowledge from the mightypast and we shall not go far wrong.

As Mrs. Weldon had to leave early, she now sang her other song, "Pussies' Christmas," for which she received an ovation, and in response sang "Babyland." Granny's nursery songs seem to charm "children of a larger growth."

THE EXHIBITION OF SPIRIT-PHOTOGRAPHS.

It was nearly half past nine, when the lantern was being placed in position for the central part of the programme. The audience had not long to wait. Mr. Davieson's piano solo, "Nocturne," (Chopin) fitly introduced the shades of evening, suitable for the lime light. The floor was so densely packed with sitters that Mr. Middleton had difficulty in obtaining space to manage his apparatus. The slides being of different sizes, some of them would not enter the aperture, and could not be shown. Mr. Burns's descriptive remarks had reference to the following subjects:—

DESCRIPTIVE LECTURE BY J. BURNS, O.S.T.

The lecturer stated that only a very small selection of the slides illustrating the history and general phenomena of Spiritualism could be presented on account of the shortness of time at disposal. He would exhibit those that bore most directly on the work of Mr. Hudson. He desired to impress upon his hearers that it was not as a mere "show" that he called attention to these pictures. They were, indeed, incontestable facts, pictorial descriptions of what takes place in the spirit-circle, accompanied by portraits of the chief instruments employed in the work. The object of the lecture and its pictorial illustrations was to prove by the testimony of facts that spiritual manifestations are true, and that thereby those who have left earth-life again communicate with those still remaining in the flesh. By this process the mighty issues involved in what is called Spiritualism were incontrovertibly established.

I.—SPIRITUALISM, ITS FORERUNNERS AND PHENOMENA.

(1) Andrew Jackson Davis.—Though spiritual manifestations have always existed, yet the modern phenomena, through which universal and systematic intercourse with the spirit-world has been established, date from thirty-four years ago. The prosecution of other branches of Human Nature Science paved the way and prepared the public mind for the recognition of the spiritual phenomena. The immediate predecessor of Mediumship was Mesmerism, and it is most fittingly represented in the person of the wonderful seer, who when a lad was mesmerised and became clairvoyant, in which state he dictated an extraordinary volume which has gone through some thirty editions. He has also written about that number of volumes from information obtained in the "superior condition," containing all the suggestions needful to study Spiritualism in all its phases, and, indeed, the substance of all that has been taught since. Mr. Davis is a lovely man in his person, his pure character and remarkable powers, and altogether a credit to the mighty spiritual work of which he is the acknowledged Forerunner.

(2) Photograph of a beautiful engraving by the late John Johns, representing the house of Mr. and Mrs. Fox and family, near Rochester, in the state of New York, in which on the evening of March 31, 1848, intelligent responses were obtained from the spirit-world, through raps heard near to the little girls. The cottage is seen full of spiritual light, "Benjamin Franklin" ushering spirits in, and detachments are coming from the distant heavens.

(3) Mrs. Kate Fox-Jencken, the youngest daughter of Mr. Fox's family was present in the hall, and acknowledged her portrait and the picture representing the home of her youth and the memorable occurrences that took place therein, and which have now become historical.

(4) Coming somewhat rapidly to London, we have in Mrs. Emma Hardinge-Britten, the pioneer inspirational speaker

and apostle of the Divine Humanity, who on repeated occasions opened up public platform work in London long before the present order of things was inaugurated. She is now in Manchester, more successfully at work than ever, and bridging over by her labours the doings of the past with the work of the present.

(5) As a representative of the early publicist and co-operator with Mrs. Britten may be selected Mr. Benjamin Coleman, who fearlessly testified to the facts at a time when the ordeal was much more dreadful than now. With him memory associates the staff of the "Spiritual Magazine" and its Yorkshire predecessor, and many earnest workers, who, though no longer in the flesh, are with us in spirit.

(6) Mrs. Guppy-Volckman is a good representative of physical mediumship, and it was through her and Mr. Guppy, that Mr. Hudson first became a spirit-photographer; the whole story is well told in Miss Houghton's "Chronicles of spirit-photography."

(7) As an illustration of Mrs. Guppy-Volckman's remarkable powers, this picture is that of a gigantic lily, bearing twenty-two blooms, which was presented to the lecturer at one of her sittings. A table with a circular hole in the top had been well examined before we sat down. A good light was burning, spirit hands came up through this hole, while all our hands were in view. These hands presented all present with flowers. Towards the close of the sitting, what appeared to be a walking stick came up for your lecturer. He grasped it and gently raised it upwards, when this great lily was pulled out head downwards. It was covered with healthy moisture, and immediately filled the whole apartment with its powerful odour. It was impossible that it and other articles could be secreted anywhere. The spirit hands pulled by a handkerchief almost as much as to take it from the hold of a living person.

(8) A drawing by Mr. Rippon, from natural objects, yet the faculty was developed in the first instance by sitting with Mrs. Watts, daughter of William and Mary Howitt, if we remember right, who is a drawing medium.

(9) The portrait of "Minnie," a spirit, drawn in complete darkness in two or three minutes by Mrs. Esperance. This like the previous example is a drawing from an object, but a spiritual object in the latter case; while in both cases the ability to execute the drawing was inspired.

(10) Photograph of both sides of a slate written on by a materialised spirit. The cabinet was quite empty. The spirit having materialised, put forth a delicate white hand and received the clean slate. The sound of writing was heard for several minutes, and again the hand passed the slate out to the sitters covered with writing on both sides. The matter given (addressed to your lecturer) is of an extraordinary character, and the spirit is identified.

(11) A beautiful group, by Mr. Bowman, of Glasgow, representing Mr. Nisbet, Mr. Bowman, and Mr. David Duguid, "Hafed's" medium. These gentlemen are all essential elements in the "Hafed" circle. Mr. Duguid is a quiet, unobtrusive, non-professional medium, whose manifestations are of the most extraordinary kind, and whose work and character are altogether creditable and beautiful.

(12) Photograph of a large oil painting, executed in the trance by Mr. D. Duguid. He has painted a whole gallery of such pictures, and cannot do so unless he be asleep. A companion picture to the one shown is at the Spiritual Institution, and the engraving of another was given in last Christmas No. of the MEDIUM.

(13) Portrait of "Hafed Prince of Persia," drawn direct by spirits without the intervention of mortal hand. A great number of these direct pictures have been received, and with which the book "Hafed" is illustrated.

(14) Portrait of the wife of "Hafed," a direct drawing.

(15) A direct drawing used as an illustration in "Hafed,"—a warrior weeping over the slain.

(16) Another direct drawing from "Hafed,"—the warriors round the altar.

(17) Portrait of Jesus of Nazareth, from a direct drawing. This portrait is of great interest, as the conception of the likeness of Jesus entertained in the spirit-world. It differs from all others, and on phrenological grounds is very suggestive. Below it is an inscription in Greek. Mr. Duguid has received many direct writings in ancient languages of which he knows nothing.

II.—THE SUBSTANCE, OF WHICH SPIRIT-PHOTOGRAPHS ARE MADE.

(18) Portrait of Mr. J. Ashman, psychopathic healer, with a halo of light over his hands. This remarkable result attracted great interest at the time it was obtained. It is to modern science inexplicable that such an effect should be produced on the plate when no visible cause for it existed.

(19) Mr. Regan, also, has a similar cloud over his hands, but not so dense.

(20) Dr. Mack with a small patch of white on one side of his body.

(21) Dr. Mack with a large patch of white over his chest. The whole of the picture is cloudy and disturbed.

(22) Dr. Mack completely enveloped in haze. He is sitting

rather out of focus, and some of the effects appear to proceed from physical causes.

(23) Mr. Hudson is the sitter, accompanied by Miss Greenhalgh, a medium of Bolton, Lancashire. Mr. Hudson is enveloped in a bright cloud, which almost obliterates him, and the centre of which is his head.

Of the same series of effects may be noted the portrait of Mr. Gladwyn Jebb, given in "Chronicles of Spirit-photography," with four bars of light on his legs. The experiments made at Bristol, by Mr. Beattie, Mr. Tommy and others consisted almost wholly of forms composed of this cloudy substance. It is supposed that this is an emanation from the nervous system, out of which the spirits so far materialise themselves as to be photographed, and seen by many clairvoyants. Healers seem to be well supplied with it. In Mr. Hudson it appears in superlative degree, and of an unusually bright quality.

III.—SPIRIT-PHOTOGRAPHS BY MR. HUDSON.

(24) The first spirit-photograph taken by Mr. Hudson at Holloway, near to Mr. Guppy's, on March 4, 1872. Mr. Guppy is the sitter, and on his head is the floral wreath placed there at the moment by the spirits. The figure behind him covered with white drapery is "Katie King," the spirit who so frequently manifested at that time.

(25) At the time the spirit-photography began, "John King" was in the habit of talking freely in the direct voice, but he had not then shown himself in material form. At a sitting he told Mrs. Burns that he would appear on the plate beside her if she went to Mr. Hudson for her photograph. This picture is the result. "John King" soon after materialized, and it was seen that the form and the photograph corresponded exactly.

(26) Mr. C. E. Williams (also Mr. Herne) was very prominent at that time as a medium for the materialization of spirits. Here we have him with "John King." He obtained another figure of the same spirit through Buguet in Paris, which was engraved in the MEDIUM.

(27) Mrs. General Ramsay is the lady who sits for her photograph, and the tall figure opposite to her is her daughter. The sitting was held by appointment with the spirit. Mrs. Ramsay thus testifies in the "Spiritual Magazine": "On the next negative I beheld my M^otée, more beautiful than ever in this life, with no veil to shade her radiant features, but looking sweetly down upon me."

(27) Mr. J. N. T. Martheze, a beneficent friend of the Cause, and a beautiful female spirit kneeling beside him with her hand clasped round his arm.

(28) The lady who sits is a friend of Mr. Hensleigh Wedgwood, but the female spirit bending over her, Mr. Wedgwood stated to the meeting, had not been fully identified.

(29) The lady sitting by the table is the much respected medium, Mrs. Everitt; standing by the table is Mr. W. P. Adshead, of Belper, and hovering over the lady is a finely developed spirit, not recognised, but very like Mr. Hudson's guide, "Thurston."

(30) Col. Greck sits on a chair; beside him on a low chair sits "Sunshine," Mrs. Olive's spirit-guide, with her hands resting on his.

(31) The highly-gifted spiritual worker, "M.A. (Oxon)"; over him bends an ancient spirit, partly covering the sitter with his mantle or toga.

(32) George, Prince of Solms, cousin to the late Prince Consort; opposite to him stands a tall commanding form, wearing a crown. Prince George says in his letter to Miss Houghton: "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."

(33) Mrs. Stones, Pleasington, Blackburn, and Miss Young. Over them stands a female spirit with finely developed features.

(34) Mr. Davidson has bending in front of him, a young female spirit with beautiful features. She so much resembles the sitter that they appear to be nearly related.

(35) Mr. Sutherland, sitter; the lady behind him is the spirit of his sister, a portrait as distinct as his own, and recognised by himself and family. Many of the other spirits are recognised, but there is not space for details in every case.

(36) Sitter, Mr. Beedman, of Stamford. The female figure in front of him is as distinct as his own likeness. Mr. Wright, who had just come from Stamford, had seen one of the cartes de visite, and heard Mr. Reedman testify to the identity of the spirit.

(37) The gentleman sitting at the table recognised the figure bending over him as that of his father.

(38) Dr. Mack and his mother: fully identified.

(39) Dr. Mack and his spirit-guide for healing. This powerful spirit has been seen by many clairvoyants and has thus been completely identified. Some of these pictures present curious features. The spirit of his mother is seen much more distinctly than the sitter himself, who is enveloped in haze. In the second picture the sitter and spirit are both alike clear. It would appear that the opaque nature of Mr. Hudson's photographs arises from the influence of the peculiar aura he possesses and which enables him to photograph spirits.

(40) Mr. and Mrs. Lowe, the American mediums, had a sitting with Mr. Hudson, when Mrs. Lowe's spirit-guide, "Snowdrop," a smart Indian, came on the plate adorned with head-dress, beads and fancy hose, as is the delight of that race. By clairvoyant acquaintance the spirit is fully identified.

(41) Mr. Madden, Miss Greenhalgh entranced, and a well developed spirit-form.

(42) Mr. John Beattie, a retired Photographer of Bristol, had, on seeing one of Mr. Hudson's photographs, hastily pronounced it a fraud, as so many have done. He came to London, visited Mr. Hudson and reported the result in the "British Journal of Photography." He examined the studio and apparatus most thoroughly. He secretly marked the glass used and saw it coated or prepared. The picture produced was not the result of any form of photographic trickery with which he was familiar; besides, he writes: "The figure is both like a brother and a nephew of mine. This last point I do not press, because the face is like the face of a dead person, and is under-lighted."

(43) Mr. A. R. Wallace gives a full account in his excellent work—"Miracles and Modern Spiritualism," of his visit to Mr. Hudson and obtaining the likeness of his mother on the plate. He sent a print of the photograph to his brother in British Columbia without any explanation, and the brother recognised his mother's likeness.

(44) Lieut. Col. Stuart and the spirit of his brother. This gentleman, who well understands photography, expressed himself fully on his successful experiments with Mr. Hudson in a long letter to the MEDIUM some years ago. In forwarding his subscription to Mr. Wootton on behalf of Mr. Hudson, he expressed "every good wish for his success. Tell him to let me have his address when he starts business."

(45) Signor Bettini and a recognised spirit.

(46) Mr. Linton and a recognised spirit.

(47) Miss Lottie Fowler, the well-known clairvoyant medium, and her spirit-guide "Annie."

(48) Miss Lottie Fowler is again the sitter, and her lap is full of hands. About that time, Miss Fowler, Mrs. Burns, Mr. T. M. Brown and Mr. Burns, obtained paraffin moulds of materialized spirit-hands for the first time in this country, at a sitting at the Spiritual Institution. They were afterwards obtained with Miss Fowler and Miss Fairlamb and Miss Wood, who afterwards obtained the same manifestation at Newcastle. Prince George, of Solms, alludes to Miss Fowler having called on Mr. Hudson opportunely one day when he was unwell, and at first refused to sit, but the prince was successful in three sittings. Miss Fowler was spiritually sent.

(49) This is the first of a series of pictures of great interest. Miss Fairlamb (now Mrs. Mellon)—sitting—and Miss Wood—standing—came to London, and strangers to Mr. Hudson went to him to obtain spirit-photographs. The one now shown is that of "Minnie, the beautiful spirit who was in the habit of materializing, and whose portrait was drawn by Mrs. Esperance, as shown on another slide.

(50) Miss Fairlamb in the chair; Miss Wood on the floor leaning against her; "Cissy," a dark skinned spirit behind Miss Fairlamb. These spirits, "Cissy" and "Pocka," afforded many corroborative evidences of identity. Firstly, they declared through their mediums that they were of a dark skinned race; secondly, clairvoyance testified to that fact; thirdly, Mr. Barkas, in the MEDIUM, spoke of having seen them in a photographic experiment; fourthly, they afterwards very frequently materialized and "were seen of many,"—by Mr. Armstrong, many times and intimately; fifthly, when the mediums went to Mr. Hudson, without his having any knowledge of these matters, the spirits appeared on the plates. Here is given proof of spirit-communion and proof of spirit-photography at the same time. This "Cissy" picture is the very fac-simile of a drawing made by Mr. F. Wilson, when the same spirit was in the habit of materializing through Mr. Herne at the Spiritual Institution.

(51) Another view of one of these spirits near to Miss Wood.

(52) Fine view of "Pocka" sitting at Miss Wood's feet.

(53) "Pocka" standing behind Miss Wood, evidently it is the same spirit.

(54) "Cissy" sitting on the knees of Mr. Hunter, of Gateshead. Mr. Hunter was present at a crowded benefit seance for the mediums, by Miss Fairlamb and Miss Wood, at the Spiritual Institution. He sat in front and had much talk to "Cissy," who came forward materialized. He made a compact with her to accompany him to Mr. Hudson's next day and have her photograph taken sitting on his knees. He adjusted himself accordingly while sitting in front of the camera, and "Cissy" is seen in the position arranged with her face close to his.

(55) When Mrs. Kimball was in London, a spirit controlled

her, purporting to be "Mary Queen of Scots." She visited Mr. Hudson, accompanied by Mrs. Burke, and obtained a spirit image of the Mary Stewart character. This Mrs. Burke reported in the *MEDIUM*. To see whether the same result could be obtained at another sitting, your lecturer accompanied Mrs. Kimball and another lady. Before starting, we bought a packet of plates at Mr. Meagher's, in Southampton Row. On arriving at Mr. Hudson's, your lecturer opened the packet and overlooked all the processes performed by Mr. Hudson. After several plates were taken without success, and we were all getting very serious, some remarks caused a general laugh after the plate was in the camera. It was exposed immediately afterwards, and the picture now shown was the result. Mrs. Kimball sits. The hand on the back of her chair is that of your lecturer, and the spirit standing sidewise, wears the Mary Stewart cap, and has round her neck the ruff of the period. It may be noted that the spontaneous emotion caused by laughter, overcame the severe brain tension, and enabled the spirit to manifest.

(56) Another Mary Stewart picture covered with a veil, evidently the same spirit. Mrs. Kimball and the spirit stand facing each other, a wreath of flowers on the floor between them.

(57) The same spirit almost full face, very distinct, while Mrs. Kimball is hazy and out of focus. The same characteristic style of cap is worn, but the ruff round the neck is very small.

(58) Mrs. Kimball and the same spirit stand close together, facing. A beautiful profile of the spirit, the brow and nose well defined, the lower part of the face hidden in the ruff which is very full. The cap is the same throughout, and altogether the features are identical, with variation of expression and aspect. The spirit is presenting Mrs. Kimball with the wreath which in the previous picture is seen on the floor.

This series of pictures is very interesting: firstly, on account of the identity of spirit manifested on different days, at repeated sittings, and in a variety of positions. It is, also, a proof of Mr. Hudson's absolute honesty, as the plates were never out of view of the sitters.

(59) Mrs. Kimball's chaty and entertaining control, "Silver-light." The features, expression and head-dress not the same as previous spirit.

(60) Mr. Thomas Slater was the operator who took this picture, Mr. Hudson sits for his portrait with a concertina in his hands. Over him appears his spirit-guide for this form of photography—"Thurston," to whom the world is greatly indebted for the pictorial manifestations that have been received through his medium.

Mr. Hudson requires neither praise nor puffing. These works speak for themselves. After such evidence the person, who expresses doubts about spirit-photography, must have a very disordered intellect, and, possibly, an evil disposition.

SPIRIT PHOTOGRAPHS BY MR. PARKES.

(61) Mr. Otterrell appears with a spirit beside him. It will be observed that the substance of the spirit figure is of a different character from those taken by Mr. Hudson, which present an almost natural roundness and solidity.

(62) This picture represents a group of flowers in which is placed a photograph bearing the portraits of Baroness Adelpa Von Vay, of Austria, and her husband, the Baron. This photograph was sent to Mr. Parkes that he might obtain the likeness of some spirits in connection with it. Over the group in graceful attitudes appear three spirits which gave great satisfaction to the lady who sent the photographs.

AMERICAN SPIRIT PHOTOGRAPHS.—BY MUMLER.

(63) Mr. Mumler was the first spirit photographer. His spirit figures resemble in substance those of Mr. Parkes. The sitter is Mrs. Conant, a remarkable medium, of Boston. Over her are spirit hands and flowers.

(64) Mrs. Conant and a recognised spirit.

(65) A young man, a medium, and three of his spirit controls—an European, a negro, and an Indian.

(66) An entire stranger who on passing through America between Europe and India, had a sitting with Mr. Mumler, and obtained this portrait of his mother.

(67) Your lecturer sent his carte de visite to Mr. Mumler. It appears standing against the vase on the table. The spirit standing by is characteristic of an ancestor, but there is no one in earth-life to recognise it satisfactorily.

(68) Mr. Gerald Massey when in America had a sitting with another spirit photographer—Hazeldine, or some such name. The spirit placing a wreath on his head is altogether different in material appearance from the spirit figures of the other photographers.

PHOTOGRAPHS OF MATERIALIZED SPIRITS.

(69) "John King" materialized through the mediumship of Mr. Williams some years ago, at the residence of Col. Greck. Mr. Hudson was present and photographed the spirit by the magnesium light, the apparatus for which being defective, an imperfect picture was the result. It was unquestionably a genuine materialization.

(70) "Katie King" photographed by the electric light

Numerous reports of the experiments were published at the time.

(71) Photograph of a drawing by an artist representing a private circle at Liverpool. In the centre the medium is seen entranced, the light carried in the girdle of a venerable spirit illuminating his face. The sitters are grouped around. This is a truthful reproduction of the circle as it has repeatedly been arranged, and similar manifestations took place.

(72) Instantaneous photograph by artificial light. The same medium is seen entranced, Dr. Hitchman sits to the front, and behind him a materialized spirit.

(73) Another instantaneous photograph showing the medium, various of the sitters, and an old lady, a spirit, and recognised relative.

(74) The same circle again: the medium and sitters shown, and in addition a tall female spirit, a recognised relative as distinct as any of them.

(75) Your lecturer has had the privilege of being at this circle more than once. On the occasion now represented, the circle sat in a full light of a lamp, while some half dozen spirits came forth one after another, and moved about like ordinary mortals, they removed the curtain and showed the medium as he appears in these photographs. The spirit here represented—"Robert Bruce"—went to the opposite side of the room, took the lamp from the wall behind the sitters, carried it into curtained corner in which the medium sat, turned the light full up on the medium's face, the curtain being held up in such a manner that all could see. These facts are indisputable. The spirits were as certainly present as the mortals. In this photograph every sitter including medium was represented, but it has been somewhat cut down. The plate was developed in view of your lecturer, but as the operator was an amateur, a drop of the bath was allowed to traverse the half dry plate, which has somewhat marred the appearance of the picture.

Thirty-three years of Modern Spiritualism! and these stupendous facts have been established! But this is only a small specimen from the vast accumulation. Greater things are before us. Let us then take courage, and forget not to thank the Great Father of Spirits for past kindnesses.

These particulars were listened to with breathless attention and closed amidst a burst of applause.

It was now past 10 o'clock, the exhibition having occupied some 40 minutes, and the third part of the programme was just commencing. Miss Cooper opened with the song, "My dearest heart," (Sullivan), which was rendered with fine effects. Then the feature of the evening took place, viz. :—

THE PRESENTATION TO MR. HUDSON.

Miss Houghton accompanied Mr. Hudson to the platform amidst great applause. He took a seat while she delivered a very appropriate speech. It was evidently unpremeditated for the most part, and we regret that it is impossible to present it in full.

MISS HOUGHTON'S SPEECH.

In considering the subject of spiritual influence, Miss Houghton thought the hand of God should be recognised as over-ruling all, and that to be the instrument of His will should be accounted the highest form of mediumship. The unity which pervaded the higher forms of spiritual work was evidence that a greater power than that of individual spirits held control of affairs. As a proof of this unity, she adduced three striking dates in connection with that evening's entertainment. In the first instance, that the "Chronicles" (which she expected would appear early in December) only reached her in the afternoon of January 23, at the exact moment for her by using utmost speed, to post a volume in time for Mr. Hudson to receive it on that very evening—HIS BIRTHDAY. From that work sprang the idea of the effort to be made for his benefit, and the formation of the committee, at one of whose meetings, place and date for the exhibition were fixed; and that was on the evening of March 7th, the ten years anniversary of her introduction to Mr. Hudson, when her first spirit-photograph was taken, in 1872. The final date was that evening itself, her own birthday. No spirit-bands could have brought all the circumstances to bear in that wonderful way, all dependent upon so many different contingencies.

Miss Houghton thought it an absolute impossibility that the small amount then contributed could do anything towards the re-establishment of Mr. Hudson as a Spirit-photographer, for which at the very least, a couple of hundred pounds would be needed, but she hoped, somehow, that would be eventually forthcoming, aided by loving prayers and liberal hands. The contents of the purse she had the pleasure of presenting, and for which she thanked the contributors, would help the poor man through the difficulties that had lately come upon him in his domestic bereavement.

Miss Houghton then turned to Mr. Hudson, and in appropriate terms handed him a beautiful purse,

containing forty sovereigns, the amount then realized.

Mr. Hudson expressed his heartfelt thanks in very few words. He is an extremely modest, timid man, and in very delicate health, caused by years of trouble, advancing age, and above all, the loss of his partner in life, which occurred a few weeks ago.

Mrs. Whelan Davies sang "The Workers," (Gounod) in her impressive manner. After which the Rev. C. Ware, of Plymouth, was called on to deliver his address. It was now close upon 11 o'clock, and the hall was gradually thinning. It was an occasion to severely try the influence of a speaker. Mr. Ware was received with a long-sustained burst of applause, and after he took his position, no one moved till he had concluded.

ADDRESS BY THE REV. C. WARE, OF PLYMOUTH.

Mr. Ware said he was grateful for the extremely kind reception he had met with from the London friends, and for the very cordial greeting of that meeting. He regarded it as a great honour and privilege to be invited to come and take part in the proceedings of that evening. They had both a general and a special object in view, but it would be more appropriate for him to direct his remarks to the general question; at the same time the special matter had excited his sympathy, though Mr. Hudson was a stranger to him, and he was almost totally unacquainted with the particular phase of spiritual manifestation known as Spirit-Photography. With regard to the great event celebrated that evening—the stupendous movement which was inaugurated thirty-four years ago, he felt that such an event could only be worthily celebrated by that "multitude which no man could number" on the other side; that vast spirit-band by whom the Movement was being promoted—themselves being merely used as instruments herein. Anything like speechifying on their part seemed an impertinence; speaking for himself, his impulse was to go down on his knees and pray about it, and to praise God over and over again for the greatest blessing ever given to this world, Modern Spiritualism.

They could not do better than celebrate the Anniversary in this practical and benevolent manner, for Spiritualism was essentially practical; still the living voice was a power which could not be superseded and which could not be dispensed with. Although it seemed like magnifying his office, yet he would venture to remark that there was nothing more urgently needed in this Movement than preachers and lecturers of this Grand Truth. He would like to say to them, that he simply claimed to be a humble worker and co-worker with them in the cause of Spiritualism, which he understood to mean labouring for men's spiritual interest by giving them spiritual knowledge, promoting the advancement and happiness of the people as spiritual immortal beings. The consideration that pressed upon them with overwhelming power was that the multitudes of people around them were spiritual immortal beings; that they had interests as such that were urgent and imperative, but that these were being fearfully neglected. They looked around and saw men's physical interests and needs and cravings abundantly provided for, but the question was, What was being done for the spiritual interests, the happiness and advancement of the people?

He had laboured as an ordinary orthodox preacher for some time, but the view he had ever taken of his work was not to set forth certain theories and dogmas and creeds, but to quicken and nourish and bless the spiritual life of the people. But what was there so calculated to do that as the grand revelations and facts and blessings of Spiritualism; this inter-communion between the two worlds, this loving intercourse, fellowship and communion between them and their pure, holy, glorified spirit-friends?

When Spiritualism came to him he embraced it with his whole soul; it seemed to him that he had been all his life searching for the true religion, now he had found it; it seemed to him to be the very thing the world wanted; what both worlds wanted; aye, and what both worlds would have! To him Spiritualism was light and life and blessing from the spirit-world, promoting the growth and health, strength and happiness of the human family. He could say it had made him a new man; it had given him a new life, and whenever he tried to realize the full nature and significance of the stupendous work, his whole being was thrilled with the thought. It had cost him something; he had been cut off from associations he loved, and from the brightest life-prospects, but he had never had so many friends in his life as he had to-day; and it was to him wonderfully suggestive that in such a little time he should find himself upon a London platform in connection with this movement; to have such a status as he enjoyed, and to have such a reception as that splendid audience had given him. Above all was the satisfaction of having the love and confidence of those who had called him to this work, and who were guiding him in it—the loving, faithful spirit-friends.

They had been trying to do a little work in what was called the Western Metropolis, one of the most important of England's seaport towns. He congratulated Liverpool on having such a splendid worker as Mr. Wright, whose eloquent oration they had heard, and he would like for Plymouth and Liverpool to shake hands. [Here Mr. Ware stepped over to Mr. Wright and the two brethren shook hands amidst great applause from the audience.] If with the other hand he could take theirs, he would say, "And let London link the two." (renewed applause.)

He believed he was regarded as a notorious character at Plymouth, and that his name was with many a synonym for something very bad, but he rejoiced in that notoriety, if only Spiritualism could thereby be kept before the minds of the people. He accepted their kind greetings in behalf of friends in the West; he begged to convey to them the reciprocal feelings of Plymouth Spiritualists, and might that Anniversary Celebration inaugurate an era of unparalleled prosperity in their great work.

An announcement having been made, the audience began to disperse rapidly without any formal dissolution. Mr. Tietkens would have given another song, and a vote of thanks to the speakers and performers would have been moved by Signor Damiani, and seconded by Mr. Cornelius Pearson. Evidently the audience was abundantly satisfied, and many were eager to catch the last train to take them to their distant homes.

WHAT THE SEER SAW.

The darkness which prevailed during the exhibition was very favourable for the exercise of clairvoyance. There was a great multitude of spirits seen by some, but the influence was felt by many. One scene in particular was described to us privately. First, four upright shafts were seen in the meeting, which were taken to represent the commencement of a building. These quickly developed into the legs of a powerful white horse, and on him sat a man of dark complexion and fibrous temperament, clad in bright steel armour. He carried no weapons of destruction, but he was, himself, everywhere invulnerable. Over the horseman hovered six powerful spirits of different nationalities. In the middle of them was a spirit much more powerful than any of the others. They were beings of great intellectual power, but most kind in disposition and gentle in manner. They had great executive ability, so as to enable them to carry out successfully their missions amongst men.

The vision indicates that great and peaceful changes will take place in human society. Brute force will give place to mind-power, directed towards the amelioration of existing conditions. Groups of spirits were seen greeting one another and joining hands.

SPIRITUAL INTEMPERANCE.

The following cutting from an able article in the Boston "Sunday Herald" is suggestive to all engaged in the work of Spiritualism. Whenever spirit communion becomes a demeriting hobby, it is impossible to obtain truth from spiritual sources. The excitement set up by overstrained brain-organs so perverts the message in its approach to us, that it no longer partakes of the characteristics of the communicating spirit, but it becomes the product of our own minds. One sound and genuine spiritual revelation in a twelve-month is of more value than the oceans of heated assumptions that pass current with so many, for spirit teaching and manifestation. Be temperate in all things:—

"The root quality in all shapes of intemperance is the same. Some one portion of the nature is forever struggling to get the upper hand, grows domineering, selfish and ugly, maltreats and starves out all the others, and refuses pointblank to admit it has ever had enough. Meanwhile, it has had too much. The very brain itself has become overtaxed and febrile. More and more of exciting stimulus in the way of business, pleasure and study is demanded to brace one set of its faculties up, while less and less grows the power of the other faculties to yield any contribution of satisfaction or guidance. Yet, these very victims, cross and miserable if cut off from their daily tipples of stocks, gossip, flattery, politics, books, heated religious meetings, resent the idea that they belong to the intemperate class. Try them, however, on any other tack, say of holiday, nature, society, self-culture, wife and children, God, and they wear as forlorn and wretched a look as a veteran toper pacing the country at daybreak till the tavern bar-room shall be opened."

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

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, APRIL 28, 1882.

THE CELEBRATION.

This is truly an anniversary number. As far as circumstances will permit, the outcome of the last thirty-four years of Spiritualism has been presented. The phenomenal department triumphantly vindicated the Cause. The speakers spoke freely, and though opinions, on close scrutiny, may be found to differ a little, yet all seemed to be unconscious of the fact. This liberty and harmony is a greater fact still. The sentiments uttered were on the whole, noble, elevating and comprehensive.

As to the mechanical part of the meeting, we cannot do better than quote the words of Miss Houghton, expressed in a letter just received: "I am thankful that the meeting was such a real success, and it was the best gathering of representative Spiritualists that I have seen for years; have you any idea of the number that were present; for the hall was fully crowded. [The hall seats three hundred comfortably.—ED. M.] The proceedings went on so well, without a hitch, and I must compliment you upon the fluent manner in which you described the various pictures, so as to give sufficient details without wearisomeness."

THE TESTIMONIAL.

Accounts are not settled yet, and as the meeting by sale of tickets would realize £20, it is not known to what extent Mr. Hudson will benefit. We must say we feel ashamed of the paltry amount obtained after so much effort. When one sees the magnitude of Mr. Hudson's services, and then follows his years of misery, ending in this little purse, it is easy to calculate to a penny, the price at which Spiritualists value these magnificent facts brought to them, as it were, on a current of human blood and painful sweat! Mr. Hudson is no doubt relieved by the contribution, but as to the future, that has to be battled with as in the past. Those who have contributed have done well. Those who desire to follow their landable example may yet do so. The Hon. Sec., Mrs. Amy Ivy Burns, and the Treasurer, Mr. Wootton will gladly continue their good offices. Mr. Hudson has gone out of town for a much needed change.

THE VISITORS.

London has been well pleased with Mr. Wright and Mr. Ware. They have been abundantly lionised by spirits and Spiritualists alike. Mr. Wright will be in London again, and perform a work which it would be impossible for him to accomplish elsewhere. The new parliament has been opened, and the speech from the throne has indicated the course of events in the future. Of Mr. Ware we would like to say more, but the MEDIUM is full, and it is time to go to press. We will say something next week of his spiritual service on Sunday evening at the Spiritual Institution.

CIRCLE & PERSONAL MEMORANDA

The Celebration Report has monopolised the space this week, so that matter enough to fill a MEDIUM stands over. Next number will be a general one. This week we give news in brief.

Mrs. Britten will lecture for the Manchester and Salford Society during May and June.

Mr. James Dunn, Shildon, gave two trance addresses at Middlesborough on Sunday.

Mrs. Weldon, Dr. Hitchman, "Gamma," "Lysander," and others we hope to attend to next week.

EAST DULWICH.—Miss Keeses will give a seance at Mr. Dales', 287, Crystal Palace Road, S.E., on Sunday next at 6.15 p.m. No admission after 6.30.

Mr. J. A. Rowe spoke at Bolton's Yard, Tyne Street, North Shields, on Sunday evening, and Mr. Lambelle will speak next Sunday evening. Healing mediums at the Rooms on Sunday afternoon 2 till 4 to give advice. On May 7th, Messrs. Nicholson and Foster, Seghill, will speak. Books and donations must be acknowledged per post card; our space is monopolised by the spirit-world.

A BIRTH-DAY-CARD FOR DEAR PAPA.

Fair was the season past, with scarce a fall
Of chilling snow, or frost-wreath on the pane,
With but the shortened day—the leafless bough,
To tell us—It is Winter-tide again.

So may it be thy lot, when NATAL days
Remind thee how thy speeding years increase;
To know it but by name, and still rejoice,
To find Life's winter-tide thy time of peace.

CHARLOTTE EMILY HITCHMAN.

April 12th, 1882.

HOW THE "NATIONAL REFORMER" TREATS HONEST AND FREE ENQUIRERS.

To the Editor.—Sir,—In the "National Reformer" for 16th inst. there is a letter from Mr. H. G. Atkinson, replying to Mr. Foster, of Preston. He states that he has fully examined the "whole subject" of spiritual phenomena. I at once wrote asking him to be good enough to explain the well attested fact of the production of writing inside folded and sealed slates. The Editors of the "N. R." acknowledged by letter 23rd inst. but refused to insert my question addressed to Mr. Atkinson. I should like those interested in freedom of thought and fullness of enquiry, to know what they have to expect from the Editors of the "National Reformer."—Yours respectfully,

THOS. MCKINNEY.

New Fletton, Peterboro, April 25, 1882.

FUND FOR MR. HAXBY.

To the Editor.—Dear Sir,—Will you kindly insert the following complete list of subscribers to above fund up to date, viz.:

	£	s.	d.
Captain James	1 0 0
Signor Damiani	1 1 0
H. G. Hillier	0 10 6
R. Carter	0 10 0
Percy Wyndham, Esq.	5 0 0
A few friends	2 0 0
Mrs. B.	0 5 0
A friend	1 0 0
Miss S.	0 5 0
R. W. S.	1 1 0
Mrs. Makdougall Gregory	3 0 0
Mr. Swinburn	0 5 0
Sir W. Topham	2 2 0
Mr. E. Bird	1 0 0
Mr. Butterworth	0 5 0
Captain James	1 0 0
A Jersey Christian Spiritualist...	0 5 0

£20 9 6

If there are any other friends willing to contribute to the fund so as to enable Mr. Haxby, who is progressing favourably, to stay a short time in the country, I shall be glad to receive the same for him during the coming week, so as to close the list.—Yours truly,

JOSEPH FREEMAN.

74, Acre Lane, Brixton, S.W.
April 26, 1882.

MY VISIT TO LONDON.

By "OMEGA."

The Committee appointed to make arrangements for the Celebration of the thirty-fourth Anniversary of Modern Spiritualism, and the presentation of a testimonial to Mr. Hudson, did me the great favour of a kind and hearty invitation to come to the metropolis and take part in the meeting at Neumeyer Hall on the 20th inst. In order to make the most of the opportunity, I went up on Tuesday.

I was very kindly received, and hospitably entertained during the week by Mr. and Mrs. Burns. Without having seen each other, Mr. Burns and I have been cordial coworkers for about a year; and our personal intercourse seems to strengthen our mutual cordiality and sympathy.

MR. TOWNS'S CIRCLE.

I was quietly introduced to Mr. Towns's Tuesday evening circle as a perfect stranger; no one in the room knew me, nor that I was in London; this fact enables one all the better to appreciate what took place. There were some nineteen sitters. I had taken my seat intending to be a silent spectator of the proceedings, but there was evidently a power present that had other intentions. Mr. King, O.S.T., had commenced to make some introductory remarks as chairman, when a gentleman at the end of the table, whom I discovered to be Mr. Towns, was suddenly influenced to come round to where I sat, taking me by the hand, and with the other uplifted, addressed me in such an elevated, eloquent, impressive strain as one of the ancient prophets might have done, welcoming me to this centre, eulogising what he was pleased to call my "noble purpose," and prophetically unfolding what was to be the direction and results of my mission and work in the future. The entire company were taken by surprise, myself being no less so, at this unexpected incident. Mr. Towns having taken his seat, informed the company that an unlooked for combination of elements from the spiritual side, had entirely altered the usual routine of the circle, the conditions being altogether special. A lady from Walsall being present, Mr. Towns informed her that an exalted intelligence wished to control her, and requested her to yield to the power. The lady disclaimed being a speaker, but was soon controlled to utter both in poetry and prose, sublime and elevated sentiments and earnest appeals to the company to cultivate sanctity and spirituality of life. I was next invited by Mr. Towns to respond to the impulse he could perceive was given me to speak; I made a few remarks expressive of my gratitude for such a kind notice, and earnest prayers for their spiritual well-being. The usual proceedings then took place as follows:—Each member of the circle was invited to ask mental questions about themselves and their affairs, the replies being given by emphatic beats of Mr. Towns's hand upon the table. Not a word was spoken by the questioners, yet each testified that all their questions were answered. In nearly each case Mr. Towns added words of warning, counsel or advice, which he claimed were given him for the person. Some of the sitters did not ask any question, yet Mr. Towns gave them words of encouragement, advice or caution, as they were given him. All declared themselves satisfied as to the reality of spiritual communication in their cases; as from my point of view they could not but be. The whole of the proceedings were wonderful to me, having never seen anything like it. Although I asked no questions, Mr. Towns was influenced to give me particulars respecting my spiritual surroundings that surprised me; and to assure me of future things that I shall ponder and wonder over when I am far from London. I must again say that I can only speak in the highest and most unqualified terms of the gifts and powers exercised by Mr. Towns. A gentleman at the Hall on Thursday gave me a remarkable illustration of services clairvoyantly rendered him

in business affairs by Mr. Towns, and stated that he consulted him on all matters with perfect confidence.

DR. MACK AND MR. HAWKINS.

I gave myself the pleasure of calling on Dr. Mack, the celebrated healing medium, at 26, Upper Baker Street. Being indisposed, I received much benefit from him, as did also a friend who accompanied me. I was much impressed by Dr. Mack's quiet, kind, unassuming, benevolent manner: he seems to have his hands full of work, for there were several patients of various ages waiting on him at the time. One person about middle age, gave me in Dr. Mack's presence a remarkable testimony of his power in her case. Having a diseased knee she had been unable to walk, she had not received any relief in the hospital, and her medical man had pronounced her, I think, incurable; but she has been cured by Dr. Mack, and is now able to use that limb as the other. When I left the house, he was treating a little boy; and a very respectable-looking, elderly gentleman was awaiting his turn. I also saw Miss Houghton, who I am told possesses great gifts as a clairvoyant, and, under control, is very skilful, especially in cases of paralysis. Such noble workers are worthy of all recognition, sympathy, and encouragement. I may say that Dr. Mack, with psychometric and prophetic insight, told me things concerning my future movements and work which astonished me.

On Friday I met Mr. Hawkins, another healer, of 15, Red Lion Street, Clerkenwell, and witnessed his healing power in the case of a friend. These two men are as simple, disinterested, and benevolent, in spirit, as they are gigantic in physical build; and I know of no two persons I have met with, more worthy to be named with Peter and John; God bless them in their noble work; I feel it my duty to commend them to all sufferers, their very presence is soothing and comforting.

MISS LOTTIE FOWLER.

This lady gave me a friendly welcome, and under control, read my life's experiences and personal characteristics like a book. I listened to her with great fascination, and in what she said concerning my past, present, and future, I have something to ponder over for many days to come. I have had a series of surprises in what has been said to me by these various friends, chiefly concerning future movements, events, and work.

ANNIVERSARY CELEBRATION.

As this will be so fully described by others, I need not say much. I should judge that it was a remarkable gathering; the programme was varied and interesting; there was much enthusiasm; and it was grand and good to be there. The exhibition of spirit and other photographs, with lecture by Mr. Burns, was splendid. I had the pleasure of conversing with Mr. Hudson; he seemed much crushed in spirit. May a brighter day dawn for him.

SUNDAY SERVICES.

On Sunday morning I was privileged to conduct the opening portion of the service at Goswell Hall. Mr. Wright's oration was magnificent; to me it was simply marvellous; it was not only the greatest intellectual treat, but it also called into exercise every emotion of one's nature; a hallowing, elevating, gladdening influence, was felt throughout the service. I understand that the oration in the evening even surpassed that of the morning, filling strangers with amazement, and thrilling, delighting, and electrifying the audience. I have been much gratified to meet this famous trance speaker, and to have some experience of his powers. In the domestic circle on Sunday evening after the splendid efforts of the day, three distinguished personages spoke through him—"President Garfield," "Lord John Russell," and the poet "Thomson," who addressed Mr. Burns in a beautiful poetic strain. We also enjoyed

the talk of "John Shaw," in his ancient Lancashire dialect.

On Sunday evening a service was conducted at the Spiritual Institution. Although we were a little company, the meeting was remarkable; I have not seen so great a variety of spiritual gifts called into exercise at any one time. The proceeding at the close of the discourse were really similar to those described in Acts x., at the house of Cornelius, at the close of Peter's discourse: "The Holy Ghost fell upon them, and they spake with tongues and magnified God." Four trance mediums spoke in English and other tongues.

My week's stay in London has been a remarkable experience to me; friends have vied with each other in their kindness; and through a variety of mediums the spirits have conveyed to me their recognition, confidence, and love. I have been surprised at the gifts and powers manifested by the London mediums; I have been much pleased with the truly devout and spiritual tone of all the gatherings; and altogether what I have seen, heard, and felt, affords me the best assurance that a joyful spring time of true Spiritualism is dawning both in the Metropolis and the country.

MR. J. C. WRIGHT AT GOSWELL HALL, SUNDAY
APRIL 23.

MORNING MEETING.

Goswell Hall, though not full on Sunday morning, certainly contained more intellectual grit than it has ever held at one time before in connection with Spiritualism. The greater number present were men of thought, and the hall might have been crowded, and over-crowded, and yet not have contained so much representative mentality. We do not remember having seen a Sunday morning meeting in London so well attended.

Mr. J. Swindin presided, and gave out the hymns. The Rev. C. Ware, of Plymouth, uttered a most comprehensive prayer, wholly in keeping with the sentiments which came afterwards from the speaker of the occasion. Just before he retired, Mr. Ware spoke a few cordial words of greeting to the London friends.

Towards the close of the introductory service, Mr. Wright stepped upon the platform, and took the central chair assigned to him. During the singing of a hymn, he passed under control. On rising he was made to recognise the kindly allusion of the President to the magnanimity of the Liverpool friends, in so freely foregoing Mr. Wright's presence on that day. The control expressed the pleasure which the Liverpool congregation had in feeling that the interests of the Cause in London were thus being served.

The control then introduced the subject, with a general preamble on the occasion which existed for a wider diffusion of education and greater freedom of thought on religious matters. Man took his first impressions from Nature and all his conceptions were framed in the types of thought thus derived. The Man of Science as the expounder of Nature's truths was, therefore, a most conspicuous object on the scene of Modern Thought. That personage was now looking under the table, and into the convolutions of the brain, to detect if possible the Source of Force, or the Genesis of Thought. His discoveries were not yet complete, but the work of Spiritualism would aid in that direction. Through these seemingly trivial spirit-sounds, demonstration would be given that the thinker existed behind the thought, and could use the brain as an instrument for the projection of thought-entities.

The discourse was connected throughout by an historical chain which ran through the whole. The primitive impressions derived in ancient times from nature having been briefly alluded to, and the reference made that inconceivable epochs had elapsed during the evolution of the thought-system of to-day, it was affirmed that there is a Science of History, which is in itself a product of Nature, and an expression of that Divine Immanency whose mysterious career leaves no room for the popularly conceived idea of providence, and the special epochal work of spiritual heroes. All progress comes gradually, and in accordance with unalterable law residing in that grand Over-Soul, out of which all things proceed as an expression of itself.

The formation of the Alexandrian School was noted as the combination of Eastern spiritual lore, with the mind-products of Northern Africa, and Southern Europe. This School formed a vehicle, through which there could be conveyed to mankind, a much higher and more practical expression of divine life and brotherly love than existed in any part of the earth. But the earth's people were not prepared to adopt the social polity which these spiritual teachings would enforce, and hence the pure life and glorious doctrines of the man Jesus, became so commingled with the enthralling influence of the Roman

purple, and the debasing effects of the superstitions of Greece, that to-day these elements are handed down to us so inexplicably mixed, that they resemble the heterogeneous composition of a Christmas pudding. To break up this incongruous mass: to liberate the truth from the bondage of mythological contact; and to set men's minds free from priestly dogmatism and intolerance, was the work of Spiritualism. Faith should be superseded by knowledge, and by slow degrees, and from humble beginnings the human mind should be taught the truth as expressed in nature, and thus led up to a contemplation of spiritual realities, which are themselves a department of nature, and can only be truly comprehended by a mind well versed in nature's methods as delineated in those common things that lie at our feet.

The great minds that could comprehend the import of so-called little things was eulogised, and examples were cited from history. The repulse of the Saracens from Europe was introduced as an illustration of that chain of events which had built up the social structure of modern civilization. No man was responsible for the tongue, time, or nation into which he was born; so that hereditary theories were outside of human censure. This wonderful century—in which were seen culminating the principles of the Reformation, the Baconian philosophy, Cromwellian liberty, and Newtonian investigation into the principles of Nature—was a time of emancipation and enlightenment, the like of which it was impossible to parallel in the history of the Past. For many centuries the priestly power, hedged in by the interests of the aristocracy, had well battened themselves, till to-day it was only possible for the child of the working man to receive the rudiments of an education; a thing which these teaching and ruling classes should have provided fifteen centuries ago. But while the village vicar dwelt in his little heaven-upon-earth, and was intellectually developed and comfortable, he gave to the milkman that called daily at his back door the priestly admonition to be a faithful slave, and he would have his heaven in the world to come. This policy was being broken down: justice to all to develop, to know, and to enjoy, was the birthright of everyone, and that peaceful revolution, which is to bring about this reign of justice, and, therefore, brotherhood, was said to be close upon them. Mythology with its arbitrary selections of persons and classes would give place to the benign system of nature, who like a mother, treats all her children alike. And where was there to man a more complete expression of the Divinity than was to be found in the true mother? Spirit-communion restored the lost and regretted mother—no more motherless souls walking this weary earth! And there in the spirit-circle, with the love of the spirit mother around you, the kindly sympathy of the departed father, the affection of the brother, or the kiss of the sister,—What more calculated to open up the higher love of the Soul, and give man the power to realise within him that divine presence which might be sought for in vain from outside sources.

The control had many humorous hits at the clergy and their system, as the outcome of the mythology which he depicted in juxtaposition with the true and enlightening method of nature. Where the spirits were his grace, the Archbishop, could not tell: they might be resting till the final judgment; but one thing the Archbishop was certain of—they had no right to communicate with mankind. Given—the fact that the spirit-world holds communication with man, and the whole fabric of mythological dogmatism falls to the ground in a heap of ruins. This the clergy and those who had vital interests in their system would never permit, and thus the mighty antagonism which Spiritualism had to encounter. But he would not throw down that vicar's comfortable heaven-upon-earth, he would not turn him out upon the bleak world. No—he would do nothing of the kind, but he would enlighten him spiritually, make him a wise, disinterested man, and place him on a pedestal of true spiritual freedom, and self-respecting manhood, from which he would be able to speak what he believed to be true without fear or hindrance, and by a levelling-up process make all mankind equally educated and provided for.

The orator concluded with a warm appeal to all friends of truth, to stand by their colours, do their duty, fight the good fight, and so act with the governing spirit of the New Age, that their every act would help it on and hinder it not.

Mr. Wright was often interrupted by loud plaudits, and the meeting was almost wild with enthusiasm. It is impossible to reproduce on paper the effect which Mr. Wright causes. His oratory is of the most stirring and emphatic character, profusely relieved by alternate flashes of pathos and of humour.

At the conclusion, Mr. Swindin spoke of the work with great energy. He was followed by Mr. Morse, who, amongst other things, gave an appreciative account of the personal work of Mr. Ware in Plymouth.

EVENING MEETING.

The Hall was densely crowded, and the audience on its arrival was in a state of enthusiastic excitement. The effect produced was unprecedented. The following are a few notes of the lecture:—

Man commences in the simple form of a complicated organism. As you see him here to-day you know him: his

physiological contour stands before you and you designate the figure a Man. But that is not the man. The man stands somewhere. The phenomenon of his being starts in the parental conditions which modify the expression of the soul-force, and thus tones off and shapes the peculiarities of individuals. The earth-life is marked by relationships to nature and society, and in that relationship are concerned moral, political, and religious duties, which all help in shaping the state and character of the man. The great idea which Nature sets forth is unity—no special selection of any individual for any grand special work as such. The hero is the production of his necessary environment, and it is by heroes that the development is carried forward. This life, then, being the basis wherefrom the spirit of a struggling unity takes its rise, it is the duty of all spiritual teachers to recognise the principle of an absolute spiritual equality, and bring man into harmony with a higher rule of right.

The Lecturer criticised some observations made by Goldwin Smith, in an article of his on "Science, the Basis of Morals," and very wittily and strikingly pointed out that laws were made by those who had the power to make them in their own interests. In speaking of the Ten Commandments, he said: "Thou shalt not kill" was a law made by a power considerably advanced, and required self-protection from the onslaughts of those who were not so far advanced; and "Thou shalt not steal," was a law made by a party that had got something, and under it sought protection against somebody that had nothing. It was the old thing over again: the powerful dog will secure the bone. The morality of theories outside of nature would not stand; like all the religions which were created out of man's consciousness and reason, conditioned by circumstances,—change the circumstances and new forms of thought will at once appear. In speaking of religions he described all religions as a development, a progressive development, from ancient Aryan thought, and that as history had grown and developed, with the advancing social conditions of life, so religions changed with the increase of human knowledge. The priest had always been the rearguard of civilization. He had always been the drag horse, and did shift and move only when scientific knowledge impinged upon his sphere of activity.

The Lecturer humourously characterised the way in which scientific studies were treated 70 and 80 years ago. In speaking of the Atonement he wanted every man to be man enough to carry his own sins. He showed how nature in the physical realm provided no vicarious atonement. If you put your finger in the fire it will be burnt. If Mr. Spurgeon sailed in a bad ship, unseaworthy, he would drown like any other man. If a black atheist took a farm of land, and rose early and worked late, and farmed on scientific principles, nature would give him a good crop. If the most religious man took a farm, and was indolent, nature would not listen to his prayers. The Lecturer strongly maintained the independency of the laws of nature, and that man had always to yield to her absolute authoritative mandates.

The Lecturer gave a telling description of death. If a man die—if he go down to annihilation, what a stupendous abortion nature must be. Of all things in the beautiful universe, life is the one thing beautiful. The vivativeness of the spirit rolls on in the majesty of its power to elevate and to endear its associations and hopes. When a man stands on the cold grave side, and hears the "dust to dust" and the "hope of an immortality," sorrow sends her globules down his cheeks. He cannot see, he cannot feel, he has no realisation that a soul has been born into another mode of consciousness. When I came, said the controlling spirit, into the spiritual world, it was but the transformation of my perceptions from an exterior to an interior state. I looked for those great teachers of the past to meet me; there I expected to meet Jesus, but I saw the illumination and I heard the harmony of a personality that I but slowly recognised. It presently developed upon my consciousness into the angel form of my mother! Any sensible soul must feel it to be an indescribable pleasure to meet its mother. I would rather meet my mother than all the sages and philosophers of antiquity. A mother is something beyond my powers of delineation. She has to do with the making of a world. The eloquent Lamartine was right: "The hand that rocks the cradle rules the world."

In describing the relationship between the spiritual world and humanity, the Lecturer depicted a ship on the sea, surrounded with a dense black, threatening cloud. Tossed by the raging hurricane on the bosom of the deep, on the shore line stood an eager multitude, anxious to guide and control in safety the ship with its crew. The heroic old mariner with an age of experience, vigorously sets to work to render the necessary aid, and bring the ship safe to port. The great governing power is the mind of an advancing manhood. Looking down through the apertures of intuition and inspiration, all the classic power; all the originality of the human mind; all the daring projectors of innovation; all the world's benefactors—everything intelligent in nature, vibrates and is impelled by the great world of spirits.

The Lecturer wound up his remarks by a graphic delineation of the power which immortality must bring to humanity on earth. To realise an unending life creates an interest and an enthusiasm, the like of which no other truth in nature can

inspire. It made heroes of the fishermen of Galilee. It transformed the institutions of antiquity. It overthrew long-established empires and dynasties, and it is capable of modifying all the difficult and oppressive conditions of these days. The moral consolation of the Reformer, and the sense of reward and approbation to him who labours for his kind, is found in the grand idea of an immortal existence. These dark and fleeting days are but the beginning. The sunshine and the showers make a fruitful and a beautiful spring. The grinding trials and tribulations of earth, adapt men to the higher and interior felicities of a superior life. The soul with its deep scars and ravines, that the troubles and sorrows of life here do make, give power and grandeur to the spirit above. It is in working out the benevolent action; it is in the circulation of our interior good; it is in making the spiritual part of our humanity felt, that we do the highest work and enjoy the highest blessing. You have got this truth of immortality. Prove that you realise its worth by the nobility of action. Let your inspiration blind you to the war of selfishness and party ambition. Melt into the united sympathy of spiritual action, remembering that strength and honour are to be found only in the capacity you have for making others good and happy too.

At the conclusion of the address, three exquisite poems were delivered impromptu, on "Love," "Doubt," and "Beauty."

MAN'S PHYSICAL CONDITIONS.

THE VACCINATION QUESTION IN THE ENGLISH PARLIAMENT.

AN EMINENT GERMAN TESTIMONY.

To the Editor.—Sir,—The vote recently taken in the House of Commons, "That leave be given to bring in a bill to repeal the Compulsory Clauses of the Vaccination Acts," has been carried by a majority of forty-nine, the Ayes being one hundred and seven, and the Noes fifty-eight. The second reading of the bill is set down for the 25th June, and will be introduced by Mr. P. A. Taylor, the member for Leicester, who has had twenty years successful experience in conducting radical reforms. Amongst the members who voted with the majority were the Prime Minister, the Rt. Hon. W. E. Gladstone; the Home Secretary, Sir William Harcourt; the chief Secretary for Ireland, the Rt. Hon. W. E. Forster, who was Chairman of the select Committee on Vaccination in 1871; the Chancellor of the Duchy of Lancaster, the Rt. Hon. John Bright; the Post-Master General, the Rt. Hon. W. E. Fawcett; the Secretary for India, the Marquis of Hartington; the Under Secretary for Foreign Affairs, Sir Chas. W. Dilke; the Solicitor General, Sir F. Herschell; the Secretary for War, the Rt. Hon. H. O. Childers; Earl Percy, Prof. Thorold Rogers, etc. etc. The opponents to the bill consisted chiefly of conservatives and Irish Home Rulers, with only one English liberal—Mr. Coates, of Shrewsbury. This decision of the House is regarded as highly favourable to the progress of the bill, as it is admitted both by liberals and conservatives, that the existing Vaccination Acts cannot long remain unaltered. It is well known that some of the leading members of the cabinet have expressed their opinions against the Vaccination Acts in the most unequivocal language. The Government gave notice on their accession to power in 1880, of its intention to bring in a bill to repeal the cumulative penalties of the Vaccination Acts. This bill was described by Mr. John Bright, as "an eminently just measure," and was welcomed by the public as an instalment towards ultimate repeal, and as calculated to mitigate the stringency of the existing Law, which has been used as an instrument of despotic coercion over conscientious objectors, and has been characterised by one of the most eminent Cabinet Ministers, as a "monstrous" piece of legislation. The Anti-Vaccination party gave the Government measure only a qualified support, being divided in opinion, but determined in any case to continue the agitation for the entire repeal of the Compulsory Clauses, leaving Vaccination, like all other medical prescriptions, optional with each individual. This well-intended scheme of the Liberal Government was defeated by a most determined opposition, organised by the medical profession, who saw in the bill a serious loss of prestige, state patronage, endowments, and awards, threatening the ultimate overthrow of the entire vaccine system, which the President of the Local Government Board had informed a Medical Deputation only a short time previously, was worked with extreme difficulty.

This opposition to the Government measure was led by an able and adroit controversialist, and vaccine champion, Mr. Earnest Hart, the Editor of the "British Medical Journal," and chairman of the Medical Parliamentary Bill's Committee, who literally besieged the Government with petitions, medical deputations, and extravagant protests, which led to the withdrawal of the Bill by the Government.

The emoluments arising out of public and private vaccination have been estimated by Sir Thomas Chambers, the Recorder (Judge) of the City of London, and M.P. for Marylebone, at two millions sterling per annum, and it was given in evidence before the Select Committee of the House of Common

in 1871, that a small-pox panic brought in fees to the medical profession of a million sterling for vaccination. These emoluments (to use the words of the distinguished President of the International Congress at Cologne, Oct. 12th,) "are not only for the operation, but for attendance on its consequences, and whether the patient dies or not, the result is the same, gratuities, and honorary distinctions to the profession are unchecked and continuous." The medical profession, however, it is only fair to admit, is in no respect different from other professions, when their interests are assailed, for "privilege never surrenders."

The striking national and municipal statistics brought before the International Anti-Vaccination Congresses at Paris and Cologne, the publication of which led to the withdrawal last session of Dr. Liouville's Bill in the French Chamber of Deputies, will in all probability be brought before Parliament in June next, when the 2nd reading of Mr. P. A. Taylor's bill takes place. These official figures dating from the introduction of vaccinal legislation, demonstrate beyond all discussion to the unprejudiced mind the inutility of vaccination as a prophylactic on the one hand, and the serious and fatal consequences arising from its adoption on the other, and it seems incredible, notwithstanding this formidable medical opposition, that the enforcement of this medical theory can be much longer continued. The Anti-Vaccination opposition is becoming stronger every day, both in England and America. In the town of Leicester there were 1229 summonses issued for non-vaccination last year, and in Keighley, with only 25,000 inhabitants, there are over 9000 unvaccinated children. The recent deaths from small-pox in these unvaccinated centres, is not more than one fatal case in five years, thus falsifying all the theories and predictions of the vaccinators; the municipal funds being spent in sanitation in lieu of vaccination, to the great advantage of the public health.

The following letter from one of the leading statisticians in Europe, Dr. G. F. Kolb, Member Extraordinary of the Royal Statistical Commission of Bavaria, was recently published in the London "Echo," and has already attracted considerable attention, owing to the high character and position of its author: "From childhood I have been trained to look upon the cow-pox as an absolute and unqualified protective. I have, from my earliest remembrance, believed in it more strongly than in any clerical tenet or ecclesiastical dogma. Open and acknowledged failures did not shake my faith. I attributed them either to the carelessness of the operator, or the badness of the lymph. In course of time the question of vaccine compulsion came before the Reichstag, when a medical friend supplied me with a mass of pro-vaccination statistics, in his opinion conclusive and unanswerable. This awoke the statistician within me. On inspection I found the figures were delusive, and a closer examination left no shadow of doubt in my mind, that the so-called statistical array of proof was a complete failure. My investigations were continued; but with a similar result. For instance, in the Kingdom of Bavaria into which the cow-pow was introduced in 1807, and where for a long time no one except the newly-born escaped vaccination, there were in the epidemic of 1871 no less than 30,742 cases of small-pox, of whom 29,429 had been vaccinated, as is shown in the documents of the State Department. When, with these stern proofs before us of the inability of vaccination to protect, we reflect upon the undeniable and fearful mischief which the operator so often inflicts upon his victims, the conclusion forces itself upon us, that the State is not entitled either in justice or in reason to put in force an enactment so directly subversive of the great principle of personal right. In this matter, state compulsion is, in my opinion, utterly unjustifiable."

The next and third International Anti-Vaccination Congress, will be held in Berlin in August, when it is expected that all countries where vaccination is enforced, either by direct or indirect compulsion, including the United States, Canada, and Australia, will be adequately represented. The demand for statistics and information has greatly augmented, and besides numerous other recent issues, a second edition of 100,000 copies of Mr. P. A. Taylor's masterly and unanswered reply to Dr. W. B. Carpenter, the eminent physiologist, and champion of vaccination, has been printed to meet this demand. A large edition in French will be published in a few days. A catalogue of over four hundred publications against compulsory vaccination, dealing with the medical, statistical, social, political, and historical sides of the question, has just been issued by the London Society, 114, Victoria Street, Westminster, S.W.

I am, Sir, yours, faithfully,

WILLIAM TEBB.

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.

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

PROGRESS OF SPIRITUAL WORK.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

Mr. J. C. Wright, of Liverpool, occupied the platform last Sunday, both morning and evening, when we were favoured with two excellent addresses. The morning lecture was preceded by a short address from the Rev. Mr. Ware, of Plymouth, Mr. Morse also spoke, on behalf of the society. In the evening, a hearty vote of thanks was accorded to Mr. Wright, accompanied by a desire that the day might not be far distant when he would again be able to fill the Goswell Hall platform.

Next Sunday morning, Mr. Wilson will read a paper on Comprehensionism. In the evening, Mr. Morse will occupy the platform.

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address. The spirit-guides took for their subject, the first line from the 114th Hymn, "Spiritual Lyre": "Hath not thy Heart within thee Burned?" It was a very effective Discourse, and much appreciated.

Sunday, May 7th, Mr. Morse, of London, will occupy the platform, morning and evening.

56, Cranbourne Street, Leicester.

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Mr. Matthew Winn, Hull, writes a good letter, but we do not give conjurers prominence in these columns.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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