

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 5.]

LONDON, MAY 6, 1870.

[PRICE ONE PENNY.

HOW I BECAME A MUSICAL MEDIUM.

BY JESSE B. H. SHEPARD.

THE question is often asked, Have you been taught music? and when I answer, Not in the usual way, great interest is manifested as to how I became a "musical medium," and to gratify this universal desire I have been induced to make a few statements of fact, respecting my development as a medium. While on a visit to my friends in St. Louis during the winter of 1867, I was told that I was a very powerful medium, and after a short time the mediumistic faculty began to manifest itself in the form of spirit-seeing, and the power of healing, I also began to receive impressions and give tests to sceptics with considerable success. After these developments I returned to Chicago, where my parents resided, previous to their removal to St. Louis. I at once commenced to magnetise for disease, and exercise the faculty of clairvoyance in the important matter of diagnosis, which powers I have retained to this time, and have often used them with great good to numerous patients. I also became developed in psychometry, rapping, and a great variety of tests which were of much service to the cause of spiritualism and afforded satisfaction and enlightenment to many inquiring minds. In the spring of 1868, I passed through a frightful ordeal, the features of which I will not on this occasion portray; but I found it to be a very necessary step in my development, and afterwards I was enabled to exercise my gifts much more powerfully and freely. The powers of the medium are often envied by those devoted to spiritualism. They are indeed grand gifts, priceless above money value, but alas, often purchased by weeks and months of suffering of such a peculiar kind, that the solace of sympathy can scarcely ever approach to sooth the tortured soul. Oh, the horrors of development! And even after that crisis has been passed over, the sensitive organism of the medium is alive to many discomforts and annoyances which ordinary mortals know not of. It is not all flowers and sweets; the rose of mediumship has its own peculiar thorn of suffering and hardships, and those who can face its duties, and sustain themselves in the vortex of development, have passed through an achievement which ought to entitle them to the consideration and fraternal sustenance of all true Spiritualists.

I remained in Chicago through the summer of 1868, and returned to St. Louis in the fall, where double success attended the exercise of my mediumship. The power increased with the facility in using it. In the following January, while I was in a theatre, the spirit of Rachel came to me and asked if I would like to be developed in singing. She advised me to go next day and have the quality of my voice examined by a competent professor. I did so; called on a celebrated musician, and told him my business. He was astonished at the power of my voice and facility of execution, facts of which I was ignorant myself, and of which I was no judge. The professor gave it as his opinion that the voice would not last long; it was too wonderful to be permanent. However, I was only two weeks in being developed, but when that important result had been accomplished, I was too sceptical to believe that I really could sing, and was in great doubt as to the propriety of making the attempt in public, all of which I expressed to the musical professor, asking his opinion on the matter. He replied that he would be very proud to have me sing an *Ave Maria* in St. Xavier's Church, where he was organist. This is one of the most fashionable churches in the city, and the choir is composed of superior singers. On taking my place in the service, I was influenced to sing the piece allotted to me to the astonishment of all who heard me. On the following Sunday, I sang an ode in German to St. Felicia, by Haydn, which was even more successful than my first attempt. My sister, who was present on the second occasion, could not believe it possible that I was the singer;

and others who were acquainted with me were not less surprised at my new vocation. I remained for a few weeks in St. Louis, during which I gained more confidence in my new and extraordinary manifestation, when a sphere of wider usefulness presented itself to me, which I shall endeavour to detail when my numerous engagements will permit.

DR. NEWTON'S RECEPTION.

The question has been repeatedly put to us, What will be the nature of the reception given to Dr. Newton, and what amount of subscription is expected? As to the last point, we have heard of one donor who has given £5 5s.; while we have received sums of 10s. and 5s. But we believe that Mr. Coleman is distributing the tickets without reference to the amount subscribed. The proceedings will consist of addresses by eminent Spiritualists, music, conversation, and refreshments served in a tasteful manner. The great object is to meet Dr. Newton, give him a cordial reception, and hear him give expression to his plans for the good of the suffering. It will, no doubt, be an intellectual repast of no ordinary kind, and a time of moral and spiritual refreshing. The evening is fixed for May 12, at eight o'clock, at the Beethoven Rooms, 27, Harley Street, Cavendish Square. A report of the proceedings will appear in our next number.

MR. MORSE'S SEANCES.

From the announcement made by Mr. Morse last week, some have thought that the Friday evening seances at 15, Southampton Row, were suspended. This is not so; they continue to attract increased attention, and are often attended by strangers to the phenomena. Mr. Morse's mediumship also becomes more interesting. We have heard that the "Actor" gave a drama or play, through him on Monday night at Mr. Crooks'.

THE MUSICAL SEANCES.

The second series commenced at 15, Southampton Row, on Wednesday evening. Into the present course, the medium, Mr. Shepard will introduce some of the more marked peculiarities of his singular performance. He sings at each concert in the soprano voice.

A LETTER FROM EMMA HARDINGE.

In the course of a cordial communication from this esteemed lady the following passage occurs: "I am in Boston.—All the old gentlemen in Massachusetts, who have admired me, have gone and died about this time on purpose that I might bury them; hence I have about two funerals to attend per week, at least 150 letters on an average to answer, and lectures, callers, visitings, and sundry duties to match, each week. How I live or eat, drink, and sleep, I have not time to inquire. Suffice it to say, an extra letter to answer would be the hair that would break the camel's back. I shall positively return in the fall, by November at the latest.

A WARNING.

Mr. Ellerton, the musical composer, narrated in our hearing a very interesting case of warning derived from some invisible source. He was busy at his writing-table, absorbed in a musical composition, when his little dog, which lay opposite to him on the sofa, started for the door, and then came back to him, shewing signs of a desire to get out. Mr. Ellerton at once put on his hat, and left the room, accompanied by his dog. When he came back, he found that the ceiling had fallen in bodily, so heavily, indeed, as to break down the gaseliers, indent the table considerably, and break various articles in the room. Thus, by a warning given to him through his dog, was he saved from serious injury, or, perhaps, loss of life.

DIRECT SPIRIT WRITING.

A fac-simile of spirit writing done without the intervention of mortal hands, containing 501 words, and done in fourteen seconds, appears with the May number of *Human Nature*. It is lithographed on a sheet, and the names of those who were present when the writing was done, is given in their own handwriting. It has raised a great deal of interest, and Spiritualists could not do better than send seven stamps for that number of *Human Nature* containing this very wonderful manifestations.

MANIFESTATIONS AT CLERKENWELL.

At the usual weekly seance, at 7, Corporation Row, on Thursday, April 28, physical phenomena of a rather unusual kind occurred. J. W. Woolnough was seated on a strong wooden chair with his feet off the ground, and the chair was spun round on one of the hind legs, first towards the one side and then towards the other, in such a forcible manner that it was twisted to pieces. Mr. Woolnough was thrown on the floor repeatedly, but persevered in his riding exercises on the chair, which always came to a stand-still when Mr. Woolnough took his fingers from the table. We understand that a stronger chair is being prepared to stand the force employed in this peculiar manifestation, which is only a preparation towards attempting the feat of lifting Mr. Woolnough on to the table, chair and all, as Mr. Shepard was lifted (see MEDIUM No. 2). Mr. Towns was entranced, and gave a very radical address from Thomas Paine, the table moving about in a very vigorous manner all the time, the spirits have promised manifestations of a very superior kind, after a few weeks' development. A large number of spectators were present. The admission is free.

STRATFORD.

On Sunday, May 1, at three p.m., in the Workman's Hall, West Ham Lane, a meeting was held, according to prior arrangement, for the purpose of discussing the merits and demerits of the matter put forth in a lecture delivered by Mr. John Collier, on the "Theology of Spiritualism," on the previous Sunday afternoon; when the parties present were to have the opportunity of questioning Mr. Collier on that or his prior lecture, of the 11th inst. Mr. Crow took the chair. A hymn was sung, and prayer offered by the chairman, who next announced that he had just received an apology from Mr. Collier, who would not be able to attend, through indisposition, which placed him in a very awkward position; but if the persons present thought proper to place their questions before him, he would, although not a Spiritualist in the sense in which Mr. Collier was, endeavour to answer them to the best of his ability, unless some better mode of procedure was suggested.

After solicitation, Mr. Bassett, who had aided Mr. Collier in his investigations, consented to meet the desires of the inquirers in answering their questions, by relating some of his experience. Mr. Bassett referred to a time when he thought that the greater part of the Spiritualists ought to be in lunatic asylums, but on attending a circle for investigation, the spirits wished to commune with him, and he was urged to continue his investigations. He wanted further advice, and asked if he could become a medium? I was told no, at which I felt much damped. Then, continued Mr. Bassett, I asked if my wife would? I was told yes. I was then lifted up in hope, and felt of good cheer. We commenced, and continued to sit at home with very little results, except a few raps and scratchings, for which the cat got blamed; and after we had secured our own cat, we thought it must be some neighbours got in and concealed somewhere; we could not make it out to be spirits, so we went on for some time, not at all satisfactory; but one evening, as we were sitting at tea, the table began lifting or tilting, much to our surprise and astonishment, as we were not thinking about it. We asked questions, and received answers, and continued to receive communications from that time; we have had a heavy table, somewhere about 200lbs. weight, stand up on end, and turned over, legs uppermost. On one occasion, as we were saying grace before dinner, the table went right away, dinner and all, for a considerable distance. We have had a spirit hand and arm, as visible to our sight as any person in this Hall are to me at the present time. We have had spirit voices as audible as any voice I have heard this afternoon; these things we have seen and heard, in full light. As to the manifestations in the dark, one occasion in particular I will mention: myself and wife sat, and amongst other things that took place, I felt a hand fondling over my head, roughing my hair up, and smoothing it down, &c. &c. My scepticism was still present with me, as it was all through my investigations.

After Mr. Bassett, had concluded his address, some time was allowed for discussion; when the opponents of Spiritualism behaved rather boisterously, and the chairman wound up with a long speech against the views entertained by Spiritualists.

W. CRESSWELL.

RUSHDEN.—Spiritualism is gradually progressive in this village. Men of a scientific cast of mind are beginning to investigate the matter. The meetings are held more privately than they used to be, and we get on all the better for it. People are getting more anxious to see something of the phenomena. I am happy to state that our most powerful physical medium has been developed to a writing-medium—a consummation which we have long desired. Last night four verses of poetry were given from a lady in spirit-life, through the hand of our newly-developed medium.

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RADFORD, NOTTS.—Mr. Thomas A. Brown attends a circle which meets at the house of Mr. Perkins, new Radford, on Sunday and Wednesday evenings; he says: "A short time since we were honoured with a visit from the 'pseudo tramp,' a reporter engaged on the *Nottingham Daily Journal*, who severely criticised the sayings and doings of the Spiritualists; and this led me to search further into the matter. All who communicate news to you should write their names in full, which would have greater influence in convincing those not Spiritualists that we really can communicate with our friends in spirit-life. We have been visited by a spirit calling himself King Theodore. He once thought he was lord of all the universe, and could do as he liked; but he has discovered that the hand of God was more powerful than him. Sometimes spirits from the dark spheres visit us, and leave influenced for good." Thus Spiritualism goes on amongst the humble as well as the lofty, causing men to think, and illuminating the pathway of "spirits in prison."

COWMS, HUDDERSFIELD.—The Association of Progressive Spiritualists here will in future hold their meetings on the first Sunday of every month, at 2.30 p.m., at the house of Mr. George Holdroyd, Lane End, Cowms, Lepton. All interested in the progress of Spiritualism are respectfully invited to co-operate.

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A GUARANTEED MIRACLE.—A Mahometan correspondent of the *Bombay Gazette* writes:—"In August last in the shrine of Kerbila, in Turkish Arabia, a miracle was evinced from the tomb of Hoosain, grandson of Mahomet, under the following circumstances;—One day a Turkish soldier with his sword on wished to enter the mausoleum. The doorkeeper requested the refractory soldier to lay aside his sword, as it would be unbecomingly to enter in that manner. He, however, refused, and arrogantly gave utterance to some very ugly and indecent words, and went in. On entering the second inner room a hand appeared from the sacred tomb and slapped the soldier on the face; whereupon he was overawed and could not speak any longer. The soldier was then carried before the Turkish Governor of the place, who called in all Mussulman and European doctors of that locality, who pronounced the patient as being incurable. He was then, as requested by the patient himself, carried to a Turkish bath, as also to the mausoleum of another holy martyr, Abbas, the brave and noble brother of Hoosain, in hope of cure through his intercession; but all proved of no avail, and the wicked soldier breathed his last on the same day at sunset. The Governor of Kerbila, although of the Mahometan Soonu sect, ordered to fire guns, and lit up the town at night. I can vouchsafe the truth of the above fact."

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PLAIN SPEAKING BY SPIRITS.

Account from memory and brief notes of a seance at Mr. Franklin's, on Sunday evening, April 3rd, 1870, by Mr. Proctor.

Sitting round a small table, Mr. and Mrs. Franklin, Dr. and Mrs. —, Miss Munroe, Mr. J. N—, Mr. Russell, and myself. After a short time, occupied by singing and conversation, Mr. Russell shewed an evident desire to write, and *with his left hand*. A pencil being given to him, he almost immediately wrote with his *left hand and backwards*, "You are the unbelievers." "You are all doubters." "Assist by Faith." "Mr. Franklin must be near him." "Assist him by Faith." "Assist by Faith, I say." "Calm Faith." He then became entranced, and with much difficulty *at first*, and great exertion, spoke as nearly as possible to the following effect:—"We have chosen this instrument on account of his physical conformation, yet not wholly, but also for his obedience to the outer forces *as you call them*, *as YOU CALL THEM*. We were not outer forces once—Why now? We are the propellers of the minds of men, . . . You must assist our instrument by your faith: by your doubts you are injuring your friend—injuring *as you call it*. Yet, what matter? Why will ye not have faith? What matter even though he *die*, *as you call it*, aiding us in our efforts to do good,—will it not be better for him? for he will then continue *with us* to work out the good we purpose for him to do. Why do you cavil about his SAFETY? WE have faith that it may be a useful life to some of you, but you must have faith to help him." Mr. Franklin was here vehemently directed to take one of the medium's hands, and "THAT OTHER, we must know who that other one (meaning the writer) is" to take the other hand. After this was done, Mr. J. N— was leaving the room, when the following rebuke was given:—"Is not your interest greater than to talk of going, or of staying: do we not struggle to combat all difficulties in order to communicate with you, yet will you not pay us the deference of remaining with us? Oh, if you knew how greatly we work for your good, you would not let your interest be so little, so LITTLE, but would often form these little societies to converse with us. Our labours are not for us, but for you; yet never without exertion. We have to contend with evil influences, mortal, and alas, immortal too. Will you not exert *yourselves* to help us for your own good, good, GOOD. There are here bad influences—we have to contend with our bad influences and with *YOURS TOO*—FAITH!!! "You know what FAITH has been promised to do for you." [Probably this alludes to the promise that "By faith ye shall move mountains," so am I impressed.] "It will do *more, more, MORE*."

Here Mr. J. N— left.

"Good night, good night," *bitterly*. "Have you come here seeking phenomena, or knowledge? If phenomena, good night for ever; if knowledge, will help you all we can."

A conversation arising about shorthand in which Pitman's name was mentioned. An energetic reprimand against "hero worship," was *hurled* against us, and something like this, "Use public men whoever they may be, and honour them, when their purposes are for good, for good. Our purposes are all for good; when good, your purpose is ours, ours, yours."

Mr. Franklin wishing to ask *mentally* as to the effect on the health of the medium, to relieve the writer's fears—was rebuked, "Have more faith than to ask mental questions, let your friends benefit by your questions and your answers. We cannot promise that our instrument shall not be injured, *as you call it*, we cannot predict much of the future, but have perfect faith in good; much depends on you. There are certain conditions which should be observed. Have more faith, MORE FAITH. There is not one in ten thousand whose organism is so suited to our purpose as his. WE have faith in good ultimately prevailing over all."

"May you be benefitted by this. By this we hope to kindle your interest, but it is doubtful."

To Dr. —, who remarked that *his* interest was already very great, and his efforts also great—"Yes, doctor; your efforts are praiseworthy, considering the demands upon you from your other, and noble, calling."

"Oh if we could but make you feel sufficiently the need!! Why do you not give up your whole minds to do good—to *do good*. Go out into the highways and byeways and proclaim the good that we come to you to teach. What shame is there in declaring that you have communion with us?"

My question, "Whose is the spirit?" was rebuked thus:

"Oh, your miserable doubts! What matter? We could pander to this; but why will ye be subject to such petty

curiosity? All good is good—all bad, bad." [This being written by the doctor "All bad is bad," he was bitterly checked, "As a word even of two letters may affect the meaning to MORTALS, though it makes no difference to us."]

"All good is good, all bad, bad. Never mind the author. When ye forget to doubt, when your minds do not wander from the golden words (we call them golden, the better to convey to your poor minds an idea of value), the golden words which you HAVE, and which you may be benefitted by, and the messages we waft to you, you will omit then to cavil *who the author*. Truth is our author. We unite here some of us to benefit you. *Others unite to injure you*. Disperse your doubts. We need to unite, as some of your doubts are the results of bad influences here, and are not altogether inherent. Then take HEED and dispel EVERY DOUBT."

A desultory discussion, as to whether spirits of evil could gain power over a man sufficient to worry him to death, was answered:—"Where is your boasted power, if you cannot exert it to resist them? Have faith in good. Cultivate your *will-power* to do good, and you may disarm evil of its power, and assist us in helping you. Cultivate your will-power to do good. You can greatly strengthen your *will* by faith, and DOING GOOD. There are two of you now present who have will sufficient to work miracles, if only exercised. Miracles you call them, though they are but without the bounds of what you call natural law. Don't tickle your miserable vanity. You know who I mean!! Evil can only harm you through the absence of good in your own minds. Don't halt between two opinions; be either one or other. We know better then how to understand you. Don't always go by first impressions, as sometimes some one steps in and interferes with our intentions, though we trouble the waters. We can help you, but only through your own faith and assistance. We will deprive of all power, in our power, to do evil. I say, strive, strive to do good. Bad promises no reward for bad. The only reward for bad is in the petty pleasure of the present. There is no reward hoped for by a bad man for bad in the future; but good has the promise of reward for meritorious actions."

Swedenborg's name being incidentally mentioned, called forth the cry, "Don't talk of Swedenborg. He was one of those who did, and does now, aid us in doing good to mankind."

In reply to the doctor's remark, that it might be dangerous for evil spirits so to interfere with men as to hurt their bodily health, the spirit said, "Certainly it distracts the mind from its attention and power for good. If you injure the physical, you mar the mental; but you may protect yourselves by good."

We were frequently deservedly and vigorously rebuked for our cavilling, dissension, and want of unity, also for harping on words and "possibilities." This and the great emphasis laid on particular passages, and the occasional gleams of consciousness of the medium, during which he several times combatted in his natural state some of the very ideas he had expressed in his mediumistic, prevent the possibility of an adequate idea of the effect upon the mind being conveyed by writing.

April 5th, 1870.

PHYSICAL PHENOMENA.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The following is an account of a sitting that took place last evening at the house of Mr. Stokes, 29, Kingsdown Road, Upper Holloway. I may first of all mention that the company present consisted of his own family, a friend of his, Messrs. Steel and Son, of Clerkenwell, Mr. Woolnough, another medium (whose name I do not know), and myself. The greater portion of the company present were very sceptical as to the genuineness of physical manifestations. I was given to understand that they had had a sitting some ten days ago, but the manifestations were very weak and not at all convincing: but the spirits then promised through the medium that they would manifest themselves more powerfully on some future occasion, as the conditions then werenot at all favourable. Last night, however, was to be the night. No sooner had the mediums sat down at a large heavy drawing-room table than loud rappings were heard all over the room, and even on the backs of chairs and on the floor. As for the table, it was thought impossible by some that such a weighty one could be moved at all, but, instead of which, it was moved about as though it were made of cork. But what was most remarkable of all, was that Mr. Woolnough was moved in his chair (his feet being off the ground) in a most wonderful and powerful manner. I may add, in conclusion, that those who were doubtful at first, were somewhat satisfied that the phenomena were produced by some intelligent and invisible power beyond themselves.—Yours truly,

JAMES HAASE.

12, Cross Street, Islington, April 23, 1870.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

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The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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MEETINGS DURING THE WEEK.

- FRIDAY, MAY 6, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium. Admission 1s.
- SUNDAY, MAY 8, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject: "Has Spiritualism at the Present Time Power to Effect Social Distinctions," introduced by Mr. Robson. Service at 7 p.m., conducted by Mr. Peebles.
- KEIGHTLEY, 10. 30. a.m., and 5. 30. p.m. Messrs. Shackleton and Wright, Trance-Mediums.
- NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6. 30 HALIFAX, at 11 a.m. and 7 p.m.
- TUESDAY, MAY, 10, Singing Choir at 15, Southampton Row, at 7 p.m.
- KEIGHTLEY, at 7. 30. p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.
- WEDNESDAY, MAY, 11, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.
- THURSDAY, MAY, 12, Reception to Dr. Newton at 27, Harley Street, at 8 o'clock. Corporation Row, Clerkenwell, at 8 o'clock. Seance.
- FRIDAY, MAY 13, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 o'clock. Admission 1s.

*. We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 6, 1870.

A MODEL CIRCLE.

THE power and quality of spiritual manifestations depend so entirely upon the magnetic forces evolved from the organisms of the persons constituting the circle, that in the present stage of the development of Spiritualism into a science, the laws of magnetic harmony should form the chief study of Spiritualists, in order that future circles may be formed with strict reference to the laws governing the psychological forces of man. Till such is the case, failures, disappointments, and loss of valuable time at seances must prevail, to say nothing of the fact, that many a sceptic's ears are closed to reason, and his mind to further research by the failure of his first seance. Though the details, and even the whole seance, are immediately under the control of the spirits who have power to give or withhold manifestations, yet, it is a fact, that provided the proper conditions are maintained, there are always spirits at our elbows waiting and watching for the opportunity of communion, and will not fail to make every use of one when presented. True conditions, then, being observed, manifestations are almost sure to follow in accordance therewith.

Another, and even more interesting subject for inquiry—is the variation in kind, of magnetism evolved from the same individual under different mental and physical conditions, and also the effect of different surroundings and circumstances. Little or nothing is known of the causes of these apparently occult forces—only, that they exist; and their study and the reduction of their laws to order must form one of the grandest sciences of the future.

Unfortunately, harmonious circles are extremely rare, and seances are so generally arranged without reference to the persons who are to sit, the place where it is to be held, or the nature of manifestations to be obtained, that little or no new information can be gathered on the subject. If seances were arranged strictly upon the known laws governing them, there is no reason whatever why manifestations of any kind desired may not be induced with the aid of the

spirits who, are ever ready, willing, and waiting to accede to earnest and legitimate desires. But occasionally, an harmonious circle is formed without pre-arrangement on the part of the persons composing it, though doubtless other intelligences are at work in the matter, and when such is the case, a real feast is provided. Such a seance was held, and such a feast was partaken, on a recent evening at the house of Mrs. Morris, and the conditions there observed, may form a guide to others in procuring like results.

We arrived at Mrs. Morris' house, which is situated in one of the western suburbs of London, late in the afternoon. Our first harmonising influence was obtained in quietly walking and talking in a well arranged and well stocked garden, examining the flowers and plants, and inhaling the pure air laden with the fragrance of the young blossoms of spring. The garden having lent to the full, its grateful influence, rarer plants and flowers had to be examined in the conservatory. Soothed by our communion with nature through her most beautiful products, we desired communion with the minds of the great departed through their works—their books. Ten thousand books are ranged on the shelves, and books fill every available corner. Here Mr. Peebles appeared completely lost when questioned; his lips moved to speak, but his eyes wandered to the *tomes*. Tea was partaken of under the shadow of Raphael engravings, with whose masterpieces the room was surrounded, which opened into the conservatory and the garden. Conversation here turned upon certain habits of society, which drew forth the eloquence of Mr. Peebles in favour of certain reforms, which was all the more telling because spontaneous. Works of art which filled every space not already occupied by books, next lent their harmonising influence, paintings, engravings, enamels, statuettes, china and vases, and articles of *virtu* and curiosity, from the various tropical and eastern countries, in which Mrs. Morris has travelled. A half hour was spent by some of the company reading a communication laden with noble and inspiring thoughts from a genial mind in the far West, whilst the rest composed themselves to quiet conversation on spiritual subjects. And now commenced the manifestations. Loud raps were heard in various parts of the room, expressing concurrence with, or disapprobation of, the various sentiments expressed. But the work of harmonising the company who were to form the circle was completed by the music that followed. Mrs. Morris exercises wonderful power over the pianoforte, especially in the expression of sentiment. Mozart and Beethoven are her inspirers, selections from whose best music she executed with beautiful effect, more than sustaining the fame of her master in music, Henry Hertz. The harmonising influence of Mozart's Twelfth Mass was very distinct, as also was some very beautiful music of Mrs. Morris's own composing, several pieces of which have already been published. The whole of this time the raps were exceedingly loud and distinct all over the room, keeping perfect time with the music, no matter how intricate or variable the movement. It will readily be perceived that under such circumstances as these, the greatest amount of harmony was produced in the minds of those present, and the various influences it will be seen were produced in such sequence as would be the most effectual to such an end, suggesting that in their arrangement some deep intelligence must have been at work, though apparently the whole took place by mere accident and chance. The seance was then arranged; a comfortable room, full of books, having a large heavy table in the centre, was selected.

The order of sitting was arranged by the spirits, and physical manifestations not being desired, they selected a chapter and text from the Bible, which proved to be particularly applicable to the manifestations and communications which followed. The number of persons about to form the circle was stated to be seven, a number which appears to be most suitable for a seance. But only two ladies and four gentlemen were present, this defect was complemented for by the fact, that one of the gentlemen, though possessing the form, force, and energy of a man, has a deeply affectionate gentle and feminine nature.

A hymn sung by the company—"Hand in hand with Angels," and a prayer by Mr. Peebles completed the preparation for the reception of Spiritual thoughts. Before the lights were put out, loud rappings were heard in one end of the room, which greatly increased when darkness was obtained, sounding like the galloping of a horse in the distance, indeed, so loud were they, that the servants in the lower part of the house thought we had a lot of cattle in the room. Simultaneously with these rappings, the most delicious

scents were wafted through the room by gentle and cooling currents of air. Indeed, it appeared as though, in order to awaken the spiritual senses, every physical sense had previously to be appealed to, aroused, and exercised. Mrs. Everitt was then entranced, and "John Watt" announced himself, speaking through a tube improvised for the occasion. "John Watt" addressed himself to Mr. Peebles, discussing with him certain debateable points of philosophy, which was participated in by Dr. Dixon, Mr. Daw, Mrs. Morris, and Mr. Everitt, but which, though exceedingly interesting to those present, and exactly adapted to the occasion, would be of too great length to reproduce here, at the present time. The following very excellent test was then given to Mrs. Morris: "John Watt" stated, that in the corner of the room, a monk was standing listening attentively to all that was being said, and who appeared to be in some way connected with Mr. Morris, who is now in the spirit-world. "John Watt" then described him more minutely, and Mrs. Morris said the description was the same as that of a monk whom Mr. Morris, previous to his death, had declared was continually standing at the foot of his bed. Mr. Morris, it may be well to state, was educated as a Roman Catholic, and some of his relatives hold high offices in that Church. This, though a very simple fact, is a very good proof of spirit identity, shewing as it did that the same person, who for some motive, watched over Mr. Morris while on earth, performs the same office for him in the spirit-world. Many other incidents occurred during this seance; but as this narrative is more for the purpose of shewing under what conditions a truly harmonious circle was formed, and communications of a suitable nature were obtained for the guidance of those who desire to hold seances, the other facts need not be stated, at present. Persons in love with the marvellous would have been, in all probability, disappointed with the seance; but the whole proceedings took the form that was most desired by the company, that of intellectual development, rather than a mere spectacle of physical manifestations, though the latter phase was by no means wanting.

FURTHER INFORMATION.

At the weekly seance last Friday evening, Mr. Morse was controlled in the second instance by the "Actor," who gave in the course of his communications, the correct name of the clergyman who manifested on the previous Friday, but who spoke too low to be heard, hence his name was recorded as "Edmund Bingley." The Actor informed the circle that the name was "Henry Wragnal," a clergyman recently deceased at Malvern. We should feel obliged if our friends in the district will investigate this case.

AUTHENTICATION OF A SPIRIT MESSAGE.

The Editor of the *Cheshire Observer* has been kind enough to give an extract from THE MEDIUM, No. 2, respecting the message purporting to be from Mr. Best, at Mr. Morse's seance, at the Progressive Library. After quoting the narrative from our columns, the *Observer* states "To return to facts. We notice that Mr. Best did not die in the second week of February, but in the fourth; the name of his residence is spelt Christleton, not Chriselton; and there is no resemblance whatever between the spiritual handwriting and that of the deceased gentleman when he wrote in the flesh. With these exceptions the spirit's account is quite correct."

It will be observed that this message is not authenticated in every point. The great difficulty under which the control was exercised is sufficient to account for the verbal substitution of "second" instead of fourth week, as it must be remembered that an idea, and not the literal word is impressed upon the medium's brain, so that when particulars are entered into, mistakes are inevitable in the medium's present state of development. The omission of the t in the word Christleton is quite likely, as the spirits almost universally adopt the phonetic method of spelling. The handwriting is as unlike Mr. Morse's as it possibly can be. We would be glad to have the opportunity of comparing the specimen given with that of the deceased gentleman.

SPIRITUALISM AND CREEDS.

WE crave the kind indulgence of our more enlightened readers for introducing an item of correspondence which many will see no value in. Our aim is to be impartial, and to give a view of the erroneous notions of Spiritualists in contradistinction to the positive teachings of Spiritualism. One grand error into which Spiritualists fall is, that Spiritualism is a handle to their peculiar form of sectarianism.

The Mahomedan finds the faculty of mediumship amongst those devoted to his peculiar creed, and hence he thinks spiritual communion supports it. The Roman Catholic sees in the ecstasies and saints of his Church some of the most brilliant instances of illumination, and at once concludes that all his dogmas and ceremonies are divine. The Protestant becomes a Spiritualist, and carefully suppresses much of the information he receives from the spirit-world as to the state of departed souls, that he may not in any way countenance the Catholic doctrine of Purgatory. The Methodist looks for a confirmation of his pious beliefs in every utterance of spirits, and would chain down the opinions of all Spiritualists to his narrow standard. There could not be a greater mistake, a more fatal blunder, than to adopt such a course, which nullifies all the good expected from Spiritualism at one blow. It is a fact that in all creeds, and in the convictions of all men, whoever they may be, there is much of that which is true and eternal; and Spiritualism corroborates that portion of their belief. But, on that account, the teachings of Spiritualism are not those of Catholicism, Churchism, Methodism, Calvinism, Armenianism, or any other sect; and there can be nothing more illogical or indicative of utter ignorance of the teachings of Spiritualism, than to suppose such a thing. Spiritual revelation is the fountain from which all religions have been derived, and it corrects and amends the many imperfections which men have imposed upon the original truth. With this apology, we beg leave to introduce the following letter:—

INTERVIEWING, &c.

To the Editor of the Medium and Daybreak.

SIR,—As the article in No. 4 MEDIUM, under the head "Baboo Sen," appears as editorial, I desire to enter my protest, as a Spiritualist, against any man, or couple of men, without authority, taking upon themselves the character of representatives of Spiritualists in England, interviewing "great men," and stating as creedal characteristics of Spiritualism, principles not those held by many men whose names have been, and are, towers of strength to the cause.

I protest also against the additional clause in the same article: "True religion, priests, and parsons have degraded into a mercenary trade to suit their selfish interests." Such language is clap-trap and unmanly, and, moreover, is untrue in thousands of instances, and could be as logically applied to Mr. Burns and Mr. Peebles, named in the article, who appear to many to be doing the same.

Spiritualism is suffering fearfully, from its being made a mere handle for secular subjects and ethical vagaries.—I am, Sir, yours truly,

J. JONES.

Enmore Park, May 1870.

The devotedness of no one can exceed that of our correspondent, who has spent much hard cash and many hours and weeks of labour in the cause of spiritualism, and we are glad to have his opinion, even though it should be in criticism. We are sorry, however, that he has been so curt in his remarks, scarcely venturing to make a positive statement, but limiting himself to the narrow sphere of fault-finding, which is unworthy of any one who desires to shed light on, or benefit mankind. Mr. Jones is more definite in the few words he writes in a note to the Editor. In that paragraph he says, "it is only fair that the two sides be represented. You cannot bind men together by means of bullying—they would be fools to give their support to publications which they know would twist and try to rend them on semi-political subjects, and religious convictions." Here we find that our correspondent imagines two sides to a subject, which he does not define. Our report of the interview with Mr. Sen was definite enough; the two Spiritualists who extended the right hand of brotherhood to our illustrious visitor, in the name of Spiritualism, and Spiritualists, stated that their science had its basis in monotheism, and its objects were to destroy the encumbrances which hold mankind in ignorance, misery, and degradation of all kinds, and release religion from the involvements which have been heaped upon it by the many hands through which it has been obliged to pass. Now, there is ground for discussion, and we only wish that Mr. Jones had been equally clear in defining his position. If there is to be a pope of Spiritualism why may it not be J. M. Peebles, or Jas. Burns, as well as John Jones? But spiritualism goes beyond authority, as it appeals to every one's sense of truth and fitness, and any assertion of authority is not only an impertinence, but a positive antithesis to the genius of spiritualism. Nor were any "creedal characteristics of spiritualism" mentioned. If Mr. Jones objects to the basis of spiritualism, viz., God, or Spirit, will he please to say how many gods Spiritualists ought to acknowledge—who they are, and whether their theology

will take the form of polytheism, pantheism, or some lower form of idolatry? Or is spiritualism to be godless and unprincipled, ignoring both truth and philanthropy, and disregarding alike "political subjects and religious convictions," which are other terms for personal liberty and spiritual enlightenment? If so, then spiritualism must be of no good to man in any respect whatever, but be a fanatical jangle of useless forms and experiments worthless alike to man as an intellectual, social, or religious being. Mr. Jones' animus is too plainly visible: he has evidently been hurt in some of his pet schemes to muzzle men from enlightening their fellows, because they believe that the spirits of the departed make tables dance! and the style and conclusion of his letter are in exact keeping with his advocacy of an unprincipled Spiritualism without God or secular good, regardless of neither personal freedom nor ethical speculation. Who is the "bully," and whose is the "clap-trap?" He seems to think that Spiritualism is a baby, to be nursed and "banded together" by the swaddling clothes of blind fanaticism and a fierce contempt for the claims of truth and humanity. With only one to acknowledge it, the truth is stronger than a planet full of men associated together to promote an artificial movement based upon policy and temporal expediencies. THE MEDIUM has not come into existence to be the organ of a clique or curry favour with any one party. It shall do its work with all the conscience and intellect it can command, or die in the attempt. But there is hope; Spiritualists are not bigots by any means, however much a few may labour to make them appear so.

DEATH-BED REPENTANCE.

Abstract of a discourse delivered on Sunday last, by Mr. Rogers of Norwich, at the Cavendish Rooms, Mortimer Street, London.

"And he said unto Jesus, Lord remember me when Thou comest into Thy kingdom."
 "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in Paradise."—LUKE, XXIII.—42, 43.

MY DEAR FRIENDS.—It is so strange a thing for a thorough and very earnest Swedenborgian to be invited to occupy any other than a Swedenborgian platform, that I must at once, and from my very heart, congratulate you on the evidence of a rare Christian charity, in having allowed me the privilege of standing in a place usually occupied, so well and so worthily, by my dear and much esteemed friend, Mr. Peebles.

It would be mere affectation on my part to feign ignorance of the fact that, for reasons which I need not specify, Swedenborgians do not stand with some of you in very high respect. Owing, as they do, their very existence to a notable instance of spiritual manifestation, you have looked to them, it may be, as the natural friends of the cause you have so much at heart; and in many of them you have found not auxiliaries but hinderers, not friends but foes. I am not here to apologise for them. They have their reasons—reasons which do, as I can testify from my acquaintance with some of the leading men in their community, most thoroughly commend themselves to their consciences as just and right. I ask only that I may take my own presence here to-night as an evidence of your desire to cultivate the spirit of good-will to them, nevertheless; and, in return, I desire to encourage you by the assurance that a devotion to so-called modern, but really very ancient, Spiritualism is permeating their ranks with greater rapidity than you can guess.

I have but little else to say by way of introduction, but that little is necessary. Your committee most cheerfully, and without hesitation, conceded the only condition on which I could have consented to occupy this position to-night, that I should be at perfect liberty to speak my own mind on the topic I have chosen, freely and unreservedly—nay, not only conceded the condition, but, as men of genuine charity always will do, gave the assurance, too, that it would have been understood even if it had not been asked.

Let me state, and though I must do so as plainly, I will do it also as fairly as I can, the orthodox creed on this important question. The Christian churches generally, I believe teach that a man may riot in sin and wickedness all his life, and at the last moment be as freely forgiven, and sure of as joyful an eternity, as if he had been all along a sincere, loving, and obedient child of his Almighty Father; that, salvation being of free grace, it depends not on the character of our lives, but on the exercise of our faith; that, however vile we may have been for our allotted term on earth, if we have but at the last moment faith in the atoning sacrifice of Christ, we wake up in the next life, at once as holy and unspotted as a saint.

I hope to put a weapon in your hands by which you may vanquish the orthodox on their own ground—a course of arguments by which you may confute them, on appeal to their own authoritative canons; and which will help you, too, to a more worthy regard for the Scriptures which have been so sadly perverted and misigned by their pretended friends.

Everybody, I presume, of whatever creed or form of faith, will cordially acknowledge the intrinsic importance of the subject. Surely if I am to live hereafter, it is needful that I should know whether the nature of my hereafter depends or not on the character and quality of my life while I am here. It is needful that I should be fully assured on the vital question, whether I may freely give way to sin and wickedness in their multitude of enticing forms, without risking my eternal welfare. For my own part, scriptural or unscriptural, the doctrine which would have me believe that I may be a devil all my life on earth, and become a saint by virtue of an act of faith, exercised but a moment before I leave this lower sphere, is too monstrous a teaching for my acceptance; and, it

seems to me too, that, left unhackled and unbound by false and leading creeds, all men everywhere have sufficient moral perceptions implanted in them by the Creator cheerfully to share my feelings on this matter.

There are men, undoubtedly, who long for a heaven of happiness, but are unwilling to accede to the terms by which it is to be attained. They would like to be saved most certainly, but then they would like to be saved in their sins and not from them; and yet the Gospel teaches the special mission of Jesus was to save His people from their sins. "Every one that saith unto me 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven: 'If thou wilt enter into life, keep the commandments.'" "What a new saviour, that shall he also reap." So emphatic, indeed, are all the declarations of the Gospel, as to the necessity of holiness, that the terms of the judgment which is to come upon all men, is ever placed on the basis that we shall have to give account of ourselves before God, who will render to every man according to his deeds.

As I read the Gospels I am filled with astonishment that any man, much less the students and professors of the Christian theology, should dare for one moment to place before a sinning world the terrible teaching that they may go on sinning to their heart's content, and yet in the end be as safe and as sure of a perfect happiness as those who had all along struggled to overcome their temptations to sin and wickedness.

And, first—The strongest argument, so far as I can gather, in support of the popular doctrine, is found in the supposed declaration that the thief, having first shown his sinfulness in the reviling of the Saviour, shortly afterwards evinced his repentance by a cry for mercy.

Matthew says generally, "The thieves also that were crucified with Him cast the same in His teeth;" while Luke speaks more specifically, and says, "And one of the malefactors which were hanged, railed on Him but the other, answering, rebuked him,"—as he could scarcely have done had he himself been but a moment before guilty of the same offence. Clearly, then, the argument is worthless, and not supported by the narratives themselves.

Secondly.—It is contended that the very crime for which the thief suffered proves him to have been up to that time a sinner, and it is presumed that he then for the first time repented; and yet there is not one word in the narrative about repentance either expressed or implied.

The difference between a good man and a bad one is this: that the bad man sins and delights therein, while the good one, should he fall, regrets his weakness, and, without losing heart, sets himself again more earnestly than ever to pursue the path of truth and righteousness. Clearly had the thief thus come under the penalty of the law, the sin was an exceptional one, or he would not have had the blessed assurance of the Saviour that he should that day be with Him in Paradise! And why? Because the promise would otherwise have been in sharp antagonism with all other New Testament teachings.

How those who accept the authority of the Scriptures can withstand this reasoning, I cannot guess. To me it is conclusive, and in harmony not only with the life and teachings of the Saviour, but with common sense and good morals, too.

But, thirdly, I may startle some when I proceed to argue that the so-called penitent thief was in reality not a thief at all.

Do I, then, deny the truth of the record which I have read? Am I at one with those who reject the perfect inspiration of the Gospels? On no account; but I hold, nevertheless, that the Gospels are to be intelligently studied, and are binding on the conscience only so far as they yield up their treasures of truth to honest and faithful investigation. The reason and the moral sense of a sincere seeker are not to be ruthlessly thrust aside by every dogma that seems to assert its claim as an authoritative expression of the voice and will of God—and we may safely, nay, rightly, challenge the title to such claim by any dogma that would de-throne the very faculties which God himself has appointed to the supreme rule in the human mind.

Such a dogma is that of the momentary pardon and perfect purification of a man who has confirmed in himself the love of evil by a life of swindling, debauchery, and lust—yes, and it may be, of murder also. It does dishonour not only to God, but to all the highest mental perceptions and instincts of His intelligent creatures; and no such dogma is or can be true.

For what offence, then, was this malefactor crucified? For sedition, and for sedition only, and the very terms of the narrative would show it, if men would but read, and examine and think without a preconceived desire to find in it a doctrine which, by their own admission, nowhere else exists.

The Greek term *ἀρσεν*, translated in the common English version "thieves," was used by ancient writers to designate those who abetted or joined insurrectionary movements, or rebellious attempts to overthrow usurping governments, or were accused of treasonable practices—in fact, the Garibaldi of the day! And it so happens that a sedition had just before broken out against the Roman authority over the Jews, and had been quelled; and it is further remarkable that a "notable prisoner," engaged in this very conspiracy, named Barabbas, probably a ringleader, and who was set at liberty by a custom allowed to the Jews, is called by this very word *ἀρσεν*, a robber, in John (18—44); whereas in Luke (23—25) the same criminal is said to have been cast into prison for sedition and murder.

Do you ask my authority for this assertion? Well, I have examined all the best commentaries to which I have been able to gain access, and there is not a single authority, so far as I can learn, upon the other side. All allow, without exception, that the term *ἀρσεν*, applied to these men in the Gospel narratives, simply means men who were guilty of sedition.

Students of history know full well, too, that it was not the custom with the Romans to crucify several persons at the same time, unless they had been found guilty of the same crimes. Two seditionaries were crucified with Jesus because he, too, as you are aware, had been (unjustly) charged by the Jews with sedition, with not being "Cæsar's friend," and with laying an exclusive claim to the title of "King of the Jews," and this accusation was affirmed by Pilate to the crowd.

Indeed, the words of the dying malefactor himself fully corroborate the views of the learned authorities I have quoted, for he rebuked the other for his revilings of Jesus, saying, "Dost not thou fear God, seeing thou art in the same condemnation?" The same condemnation! What was the condemnation under which Jesus was suffering? Clearly con-

denunciation for sedition—"This is the King of the Jews." Then that was the condemnation under which the malefactors were suffering, too.

Let us now gather up our conclusions, and, in a word, re-state the position at which we have arrived. First: the so-called penitent thief had not joined in the reviling of Jesus and then repented. Secondly: he had not committed any sinful act which could be taken as an exponent of the whole course and tenor of his life, and, consequently, there is no ground for the assumption that he was an immoral and unrighteous man. Thirdly: his offence was simply an act of sedition against the conquerors and oppressors of his countrymen, and no more sinful in the sight of God than the heroic attempts of Garibaldi and Kossuth to redeem their countrymen from the slavery of a foreign rule. And now, fourthly and lastly, I venture to make, what may appear to you, the bold assertion that, not only was the reputed malefactor no thief at all, not even a bad man, but that there is substantial reason for believing that he was in very deed a good one—exactly such an one, in fact, as we might reasonably expect would receive the blessed assurance that was given him—"Verily I say unto thee, to-day shalt thou be with Me in Paradise."

Assuredly it is not an unfair conjecture that, at a time when Judea was being torn and troubled by revolts against the Roman rule, some of the leaders of these rebellions should, at least, have anxiously watched the words and movements of One to whom the ardent hopes of the people turned, as the Messiah who had come to restore Israel and to lead them, as they thought, to the speedy accomplishment of their most cherished aspirations. And, as they watched and listened, can we doubt the possibility—yea, the probability, that there would be some at least amongst them who, moved and inspired by His tenderness and love, would learn to render love and tenderness in return; would catch the spiritual significance of His words, while He spake as never man spake; and to whose hearts would gradually come with welcome the realisation of the fact (which the Jews generally were so slow to believe), that the object of His life and death was to establish not an earthly kingdom but a heavenly!

In the hour of the Saviour's dire extremity the Lord's recognised disciples forsook Him, and fled; but this more worthy one trusted Him even at the point of death.

Two days afterwards, when Jesus joined two of His recognised disciples on the way to Emmaus, He found them lamenting the extinction of all their hopes that He would have restored to them their temporal kingdom—"We trusted that it had been He who should have redeemed Israel!" Even they, close as had been their communion with Him, had not learned the purport of His work—but this Man, as Christ, hung upon the cross, and the tide of His natural life was fast out-flowing, knowing that His kingdom was not of this world, prayed, "Lord remember me when Thou comest into Thy kingdom," and he received the promise of his prayer's most speedy and sure accomplishment!

So disappears, then, the last rag of this terrible delusion—the last rag from a sorry garment which has been used to cloak all manner of defilements. Heaven grant that every shred of it may speedily be scattered to the winds, and that men henceforth may love to learn the genuine Christian teaching, that all true religion has relation to life, and that the life of religion is to do good and be good. I say it with no impiety, but with sincerity and reverence—"Heaven save us from a heaven which shall be the home of cheats, liars, adulterers, and murderers, who had no other credentials for admission than a single despairing act of so-called faith into which they had been frightened by a fear of hell. No! heaven is for those who strive, by God's aid, to be heavenly; albeit the churches unhappily have, in effect, taught men otherwise.

"Be not deceived—God is not mocked—as we sow, so shall we also reap." If we sow sin, we shall reap sorrow. If in humble prayer and dependence on the all-loving Father and Sovereign Ruler of the Universe, we seek to do His will from the heart and to live in this glorious world His, as dutiful and obedient children and subjects, we need have no fear for the life that is to follow, no gloomy forebodings of what men call Death—

Death is another life. We bow our heads
At going out we think, and enter straight
Another golden chamber of the King,
Larger than this and lovelier!

To this end work on in trustfulness and patience, and God will give you the rich reward of a heaven of more extended use and happiness for ever!

THE SUNDAY CONFERENCES

At the Cavendish Rooms, on the last occasion, was opened by Mr. Bertram, who said that the subject "Spiritualism in relation to social distinctions" was more intricate and difficult of realisation than Spiritualism in reference to religion. The object of Spiritualism was to elevate mankind to a higher standard, and many errors and abuses would be removed out of society in consequence. Mr. Bertram specially referred to the unequal distribution of property which existed,—the laws favouring its accumulation rather than distribution. He objected to the law of primogeniture, and a state of things under which many had to toil to keep a few in idle affluence. But he more deeply deplored the fact that thousands were idle and starving, and yet there was land untilled and work to be done. Class distinctions, based upon wealth, were artificial, and the humble, good man would attain a higher position in the spirit world than the proud, rich man. Caste and exclusiveness he deprecated, and that disregard of natural instincts which disapproves of a marriage between a rich man and a poor woman, though they may be spiritually fitted for each other.

Dr. Washington Evans said, Spiritualism is universal, and adapts itself to all forms of mind. Different parties should grant each other free expression of thought; and that the time would come when men would be governed from the spirit world.

J. Burns said, social distinctions are a fact. They have been hitherto based upon the activity and success of man's selfish nature. The guiding principle has been competition, not co-operation. On a spiritual basis, social distinction would be conferred on him who sought it not, but who laboured most for the common

good. From numerous spiritual communications the speaker had learned these facts, and the same idea was also exhibited in this life. The disinterested benefactor of society was ultimately most esteemed.

Professor Blackie, of Edinburgh, who had accompanied Mrs. Makdougall Gregory to the Conference, kindly gave the meeting the benefit of his opinion. He said he was not a Spiritualist, but he confessed that the sentiments he had just heard were in strict accordance with the soundest philosophy and the highest religion in all ages. The division of property had been a contested point with thinkers. The learned Professor referred to the labours of Plato and Aristotle on this point. He was not prepared to follow Mr. Bertram, but he thought some modification of existing laws would be useful. He would repeal the law of primogeniture, but accumulation was a natural tendency, and he would be careful of interfering with the interests of individuals, yet some limit might be fixed to the emoluments of individuals. The subdivision of property had produced much beggary in the highlands and other countries.

Mr. Chant had hopes in an education based on science to equalise men and get them into some uniformity of thought.

Mr. Bertram gave some information as to the mode in which property was dealt with in Germany.

J. Burns said that the plan of Spiritualism was not to follow along in the old ruts, and apply repressive measures to keep men right, but Spiritualism looked to the enlightenment of the inner man as a guide to the conduct of the external man. Society required to make radical changes, commencing in the interior of individuals. Education was necessary, and that would induce a better parental state; and thus a higher spiritual plane would be developed, from which mankind would be not only ashamed but incapable of following in the old course of self-aggrandisement and cut-throat competition.

The subject "Has Spiritualism at the present time power to affect social distinctions?" was proposed by Mr J. G. Robson, who will introduce it to the Conference next Sunday.

MR. PEEBLES IN BRADFORD.

MR. MEDIUM, What do you think of Christianity in our good town of Bradford? Your brother, J. M. Peebles came here to lecture on the fact, that man is immortal—lives after death, and can communicate to those left behind in the flesh. No one would suppose that such information was objectionable to religionists of any class; but our Christian brethren cheered with the Secularists, who formed half of the audience, and sustained Mrs. Law in her modest and enlightened declamations against the facts and teachings of spiritualism. When religion and irreligion thus go hand-in-hand, it is time for a new dispensation to come upon society, demolish the fashionable hypocrisy that makes a pretence to religion, and yet cheers atheism and materialism. But all this opposition and cross questioning adds spice to the dainty dishes served up by Mr. Peebles who is more than a match for all comers, from whatever district of ignorance and sectarian darkness they may emanate. The fact is, our Bradford Spiritualists are not too bright in the intellect themselves, and are rather old-fashioned in their views, and slow in action. There are some intelligent men amongst us, but they wear the "white feather,"—are great Spiritualists, and quite progressive in private, but their mouths are hermetically sealed, when the truth has to be defended. Under these circumstances, you may imagine what a stiff time of it our friend Mr. Peebles had; but it was a lively time, and great excitement has resulted from his able advocacy of truth. His three lectures in the Mechanics' Hall were not crowded by any means. Our good friends the Spiritualists are mostly of the hard-working class, and have neither time nor money for anything of an extra nature. The subjects were:

Thursday, April 28.—The facts. The startling Phenomena of Spiritualism. What I have seen; what I have personally experienced. The uses and abuses of Spiritualism. The moral condition of good and evil Spirits—their final destiny.

Friday, April 29.—The Bible proofs of Spiritualism. The visions, trances, and healing gifts of the present compared with the past. How do spirits control mortals? What is mediumship? How can individuals become mediums?

Saturday, April 30.—The Judgment Day: when is it, where is it, who is the recording angel? Do memory and affection accompany us to the spirit-world? Do spirits retrograde in the future life?

Mr. Peebles also gave two lectures in Pullan's Music Hall on Sunday, and a short address at the afternoon gathering. The programme was,

Sunday, May 1 (Morning: Chair to be taken at 10.30).—Subject: Salvation and punishment: what are their true meanings? Is their salvation from just punishment through the atonement? What is the meaning of Christ's words, "He that believeth not shall be damned." The signs promised to believers in MARK xvi., 15 16.

Afternoon: Two o'clock.—The Trance Mediums, Messrs. Blackburn, Wood, Sagar, Tate, &c. Upwards of 1000 persons were present.

Evening: Six o'clock.—Heaven and Hell: what and where are they? The views of A. J. Davis and T. L. Harris compared? The truth aggressive. Martyrs in all ages. Prayer: does it change God? Is it beneficial? Do ministering spirits answer prayer?

These meetings were well attended. On Saturday evening, the lecture and questions occupied two and a half hours. The questioning was a curious entertainment: some were silly, others witty, and others shrewd and sensible. I have taken down a few samples as well as I could. Here they are:

"Mr. Peebles: If spirits are around us, why can't we see them?"

Answer: Those gifted with clairvoyance can; if you cannot, it is your misfortune. I might as well ask you if there are atmospheres, gasses, monads, thoughts, ideas present—why can you not see them?

"You say, sir, that you sometimes feel the spirit hands on your head, why can't I feel them?"

Answer: Really, I do not know; perhaps for the same reason that the

ox in the fable could not feel the fly upon his horn. It was an old, dry, rigid, and wrinkled horn—not very sensitive.

"What became of Jesus' body?"

Answer: I neither know nor care. In fact, care no more what became of the body of Jesus than the body of Socrates, or Proclus. As long as there are half-naked bodies in our midst to be clothed, starving bodies to be fed, and poor orphan children to be educated, it does not become us to trouble about the dead bodies of Syrians. That the spiritual Jesus lived, and was seen after the crucifixion, I have not a doubt.

Relating to the parleying with Mrs. Law on the first night, Mr. Peebles was asked upon a subsequent evening what he meant by saying he wished to know more about the lady before talking of a discussion with her?

He replied after this manner: "I meant, does she represent any society or organisation; has she any fact to sustain or philosophy to build up; or is she, like most secularists, a mere negationist, with a claw for tearing, a hammer for pounding, and a torch for burning her neighbour's house, but no implements for building?" Further, he said to the audience, frankly, he did not like the manner or movements of the woman; for when liberty was given her to ask questions, instead of rising up and putting her query, as becomes a lady in all enlightened countries, she marched forward, and, unasked, paraded herself upon the platform. Then, instead of asking one question, she asked one dozen, and delivered herself of a quarter of an hour's speech to start with before taking her seat; and again, when Mr. Peebles commenced replying to her questions, she very rudely interrupted him. "Was this the general style of waning secularism?" asked the lecturer. "An 'ism' whose central thought was that men, women, children, animals, and insects all die and rot in one common grave of forgetfulness? Is it strange that Thomas Cooper, Joseph Barker, and others renounced it. Is it at all to be wondered at that both Robert Dale Owen and his father, Robert Owen, gave it up for Spiritualism?"

A "once-was" Mormon rose in the gallery, and asked if Spiritualists had the "gift of healing," why the speaker did not heal the lame man upon the platform? The reply was, healing was not his "gift." The Apostle enumerated nine different gifts that should follow (according to New Testament promise) believers, different mediums had each his or her speciality. All the lame, all the sick cannot be healed; if so, there would be no deaths. Even Jesus could not do many mighty works in a certain place; and then, if Paul was a Christian Apostle, blessed with all spiritual gifts, why did he not cure Timothy's dyspepsia by the laying on of hands, instead of advising him to take a "little wine for his stomach's sake." Mr. Culpman made some interesting statements respecting the benefit he had received, in a case of lameness, through spiritual aid.

So we have had a grand time with Mr. Peebles. We hope to see his face again. Such a man should be kept close at work, the more so as our friends here have met all expenses from the admission money, and they feel much gratified by the results of their spirited enterprise. It must be remembered that our friends here, though of the humble ranks, are whole-souled, hearty, honest Spiritualists, and have received an impetus which they will not soon forget.

Another correspondent says: "We are really behind here. We require stirring up. Mr. Peebles will have done us good, I am sure. He speaks well. I never heard the Harmonial Philosophy better expounded, and, being the first who has ventured such extreme views, and yet not extreme on orthodox points. In this he goes between the Christian and the secularist who are at once against him; he has the two to fight."

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