

# THE MEDIUM AND

# DAYBREAK.



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

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[PRICE ONE PENNY.]

## A LITERARY PARADOX.

It has not generally been noticed by our contemporaries that the author of "Hints for the Evidences of Spiritualism" repudiates any intention of having desired to promote a belief in Spiritualism by the publication of his little book. A few weeks ago we attacked the *Echo* for having insinuated that the work was a satire upon Spiritualism, a conclusion which, from a perusal of the book, we could not agree with. In reviewing the treatise, our contemporaries have testified to the usefulness and ability with which "M.P." has argued the claims of Modern Spiritualism, the followers of which movement will be more than astonished to hear that a contrary motive could have actuated the writer. Even the *Westminster Review* does not detect the "satire." The number for this quarter has an article entitled "Spiritualism and its Evidences," founded wholly upon arguments furnished by the book to which we refer. The *Review* observes: "Our author's purpose is to show that there exists the same kind of proof for modern miracles as for ancient ones; that there is no antecedent incredibility in them; and that there is a body of evidence in their favour so strong that no one can refuse to receive it, unless he is prepared to reject all human testimony when it certifies to the supernatural. Having dealt with these points at some length, he devotes the remainder of his little volume to combating the principal objections which have been brought against Spiritualism; and finally sums up, not absolutely in its favour, but considering it, on a review of the whole evidence *pro* and *con.*, as not undeserving the same serious attention as would be bestowed on any other narrative whatever which recorded the same marvels. It will be worth our while to follow his arguments in detail, and ascertain something of the evidences or apologies which may be offered for the new creed." After doing so, the reviewer thus concludes: "We ask, in conclusion, with what purpose is this little volume written? It is certainly the work of a man of great ability, accustomed to close reasoning, able to trace out analogies, and to weigh evidence, and able, too, to express his views in clear and consistent language. Does he intend to profess a genuine belief in Spiritualism, and to submit arguments calculated to persuade others, or, at least, to forbid them from indulging in the easy scorn with which an incredulous world is ever ready to cover the teachers of what is at once new and marvellous? Or does he purpose rather to involve all supernatural creeds in a common ruin, and to insist that men shall be consistent in their doubts rather than in their assurance; and that, if they reject the facts and tenets of the modern Spiritualist, they shall carry the same method and the same temper to the examination of all evidence which deals in any way with the miraculous?"

Such is the general view taken of the work, but having heard that the author entertained an opposite purpose, we asked the publisher if he could afford any information in respect to what was a manifest difficulty. Mr. Trübner promptly handed us a long slip of paper, two columns wide, headed "Christianity and Spiritualism," being a review of "Hints for the Evidences of Spiritualism, by M.P.," reprinted from the *Examiner* of January 27, 1872. "Here is a review of the book," Mr. Trübner explained, "which Mr. Lewis ('M.P.') left with me this morning. You will observe that certain sentences are underlined, and I take it that these set forth the author's motives." We have that slip before us now. Those who search for "Hints for the Evidences" of the authorship of reviews will take note that an advertisement of the *Examiner* paper appears on the same piece of paper. This very palpable union of the interests of the *Examiner* and the book reviewed, very strongly suggests the probability that "M.P." either reviewed his own book, or instructed his friendly editor of the occult mysteries of his performance. The sentences in the review to which we particularly refer are as follows, the underlined words being printed here in italics:—"Under the guise of a defence of Spiritualism, the author of this little volume has produced an exceedingly powerful and subtly humorous exposure of some of the principal fallacies in Bishop Butler's 'Analogy' and in the works of several living writers on the Christian Evidences. Carefully guarding himself against expressing any personal opinion on the subject of Spiritualism, the writer assumes the position of a thorough believer in the doctrine that the so-called 'spiritual manifestations' are veritable communications from the unseen world; and, in that character, he compiles a body of 'evidences' for the service of future apologists of Spiritualism. But

it must not be supposed that this is an avowed and transparent bit of acting. On the contrary, 'M.P.' sustains his part with such consummate gravity and skill, and with such complete consistency, that he might easily be mistaken for a serious advocate of Spiritualism. It is by no means so evident that he is satirising the Spiritualists, as it is that he is satirising the Christian theologians; and the Spiritualists will, in all probability, make effective use of the weapons he has here refurbished and adapted for their special requirements. In a warfare with 'sceptics in religion' and 'philosophers,' as our author frankly acknowledges, these weapons can have no efficacy; but he asserts, with a confidence which seems to us to be well founded, that they will, or ought to, prove irresistible against the 'orthodox.' . . . We need not call attention to the able manner in which the writer of this work has avoided the real difficulties of Spiritualism, as the principal object he has in view is evidently the refutation of the arguments of Butler and his followers in support of miracles. *A bolder or more trenchant satire has not been published in England since the appearance of Dean Swift's 'Tale of a Tub,'* to which, however, the 'Hints for the Evidences of Spiritualism' bears little or no resemblance."

In advertising the book these notices are advanced, including the following from the *Echo*:—"With the exception of Mr. Browning's 'Sludge, the Medium,' we are not acquainted with any more clever and bolder satire on Spiritualism than this little volume." Mr. Browning is now heartily ashamed of his once well-beloved son "Sludge," and so we hope will Mr. Lewis yet be of the fool's-cap with which he has ornamented the head of his mental offspring. That he has ample necessity to do so will at once appear to him if he will take our advice and examine carefully the tendencies of his performance in all its bearings. What has "M.P." effected in the work under discussion? He has proved, in a very logical and satisfactory way, that phenomenal Spiritualism is true. Why, then, is this task necessarily a "satire" on New Testament Spiritualism? Does it not rather tend to confirm our belief by advancing corroborative instances? This is what any sane and intelligent individual would think, and hence the difficulty in acquiescing in the opinion that the farce enjoyed by "M. P." is not "an avowed and transparent bit of acting." Perhaps our author is unfortunately in a similar position to those unhappy Bedlamites who imagine that all the world is insane except themselves! Seeing that there is probability, possibility, testimony, and argument in favour of Spiritualism, he sapiently assumes that it is, therefore, false, and its phenomena unreal, and consequently the Spiritualism of the Gospels is invalidated by having such an anomalous creature for a near relation. This is the only way in which we can see any plea possible for the view taken by Mr. Lewis of his essay. We are inclined to be lenient towards the aberrant, and hence at once grant that if Spiritualism were a movement of past ages, occurring under conditions with which men of the present time were not familiar, and chronicled by no one knows whom, then there would be some show of sanity about the "trenchant satire" theory. But Spiritualism is here amongst us, active and keen as any of the phenomena of being around us. What shall we ask Mr. Lewis to do to settle the matter? Quote more testimony? listen to more stories ancient and modern? No; adopt the well-known means under which the subject of Spiritualism may be investigated, and from personal experience see whether it be true or false. We have no doubt whatever but "M. P." (Mr. Lewis) would speedily discover that he had been "building wiser than he knew," and having established the certainty of spiritual manifestations and preternatural phenomena in our own time, he had done everything possible to discredit the occurrence of similar phenomena in past ages. We do not for a moment infer that a knowledge of modern Spiritualism, with its wonders—which are facts as truly as any experiments in scientific manipulation—would warrant any person in literally crediting every account recorded in history, sacred or profane; but we insist that the disbelief in spiritual manifestations, generally speaking, is an evidence of gross ignorance, and any person who would rush into print with a work like the one under criticism, with no practical knowledge as to the existence of the facts used, exhibits very little self-respect, and a positive contempt for truth.

Who, then, has our author satirised? Himself in the first place, and in the same holocaust he has offered up that array of short-sighted bookworms who, with no knowledge of natural phenomena, by looking at nature through books thus use other men's eyes and perpetuate ignorance.



## CHILDREN'S PROGRESSIVE LYCEUM.

SOWERBY BRIDGE.

About eighteen months ago, the spirits controlling Mr. Wood suggested that the effort should be made to start a Lyceum at Sowerby Bridge. At the same time the necessary instructions appeared in the *MEDIUM*, and the children belonging to a few families met in Mr. Wood's own house. The attempt was a success from the first: several of the friends had a taste for music, which became very useful to the young institution. Mr. Wood's spirit-friends continued to take a deep interest in the undertaking, and intimated that So-and-so would become proficient in music if trained. The piano was got, and the prophecy has been realised. In several of the members' houses the piano finds a place, and not without being extensively patronised by various young ladies—some of them very young—around whom the vocalists group, and many a happy hour is spent. This has been one of the elements of success in this little company. It has laid the basis of a scientific rendering of the music sung at their meetings. In course of time they secured the services of a choir master to thoroughly train them in vocal music. When Mr. Peebles visited the district he introduced the *Spiritual Harp*. Now almost every little child possesses one—and, what is better, knows how to use it. Recently a "*Spiritual Harp* club" was formed, through which the members by weekly payments might secure copies at cost price. It shows some enthusiasm when poor working people, as they are supposed to be, can find the taste and means to provide themselves with a hymn book costing 8s. And what is the result? The Lyceum, numbering forty members, is now an efficient choir, capable of singing a great proportion of the pieces in the book in good taste and harmony. It is quite charming to see a little tot of a girl who can scarcely hold the big book singing her part—it may be seconds—from the notes, and with perfect confidence and precision. The time in marching is also correctly maintained, and the gymnastics are accurately performed; but the officers have not introduced any equipments nor adopted the system of groups. The reason is that the Lyceum has met hitherto in a pent-up cottage, now at Mr. Robinson's, which does not admit of space to carry out the Lyceum plan properly. The committee have, however, purchased a fine piece of ground, and contemplate erecting a suitable building during the summer.

On Sunday the Lyceum held its first public demonstration in the Town Hall. The morning meeting at ten o'clock was more of a private character. The groups went through their exercises, led by Mr. Gankroger, the conductor. Mr. Burns showed them some equipments which he had received from Andrew Jackson Davis, the founder of Lyceums. A number of Spiritualists from a distance were present, and were very much interested. At half-past two a public meeting was held, at which Mr. Burns gave an address and answered questions (H. Ambler, Esq., in the chair). The Lyceum members occupied the orchestra, and sang several hymns from the *Harp* and a chant in grand style. The words were printed and distributed amongst the audience. In the evening another meeting was held, at which the attendance was much larger. The choir again charmed all who heard them with their beautiful singing. The address was followed by a number of questions, which were successfully answered. Many Secularists were present, as well as sectarians, and all passed off harmoniously. Leading Spiritualists were present from Bradford, Halifax, Huddersfield, Brearley, Gawthorpe, Ossett, Cowms, and even from Lancashire. Altogether the day's proceedings were highly successful, and the proceeds of admission more than realised the expenses. The evening meeting lasted nearly three hours. The singing of the choir at the close caused the audience to linger as if unwilling to part. We warmly urge our friends everywhere to adopt the Lyceum principles as the basis of organisation; it is hard, dry work at first, but proves remunerative in the end. The singing forms the best element of successful Sunday evening services, and the attractions of the whole are a grand protection from the seductions of music-halls and bad company. The Lyceum system got a good push onwards on Sunday last, and we hope a number of new Lyceums will speedily spring up in consequence.

## MEDICAL SPIRITUALISM.

The *Australian Medical Gazette* unfolds, in its last issue, a state of medical morality in Melbourne which it may well say "will scarcely be believed in England."

"Medical 'Spiritualism,'" it says, "is decidedly looking up. At least two prominent members of the profession in this city, exclusive of a number of small fry, are known to have given in their adhesion to this, the latest and most transparent of shams—the offspring of mental imbecility and cerebral softening. One hospital physician, connected with the Melbourne University, is said to have habitual recourse to the 'spiritual' services of an ex-grocer, now carrying on the business of medical 'medium' and biblioplist. The protégé of this hospital physician and university magnate is at the present moment advertising the following nostrum—'*Spiritus Vitæ*—Terry's Ethereal Medical Restorative Medium and Health-producing Regenerator.'

"This ex-grocer, spiritual diagnostician, and therapist, claims to be able, by the aid of a lock of hair, piece of garter, or other adjunct of a sick person, without seeing the latter, to prescribe successfully for the most obscure and dangerous diseases.

"Another hospital physician, also connected with the Melbourne University, with better taste or more gallantry, prefers a feminine 'medium,' possessed of the additional advantages of youth and good looks. We believe it is nothing unusual to see the equipages of a number of medical men drawn up of a morning before the place of business of a well-known and popular medical 'medium,' while the owners are inside consulting the great 'Spiritist' respecting the treatment and fate of their unfortunate patients. Seriously, we ask, What is the profession coming to in this colony? Where is this demoralising humbug to end? Melbourne presents the strange spectacle of hospital physicians, filling the responsible positions of examiners and lecturers in the local University, who are doing their utmost to degrade medical science to the level of 'Spiritism.' The thing appears so preposterous, that it will scarcely be believed by the profession in England. Had a few obscure medical men given in their adhesion to the contemptible delusion of medical 'mediumship,' it would be sufficiently discreditable. What language is strong enough adequately to stigmatise such conduct

on the part of learned physicians holding high office in the Melbourne University and in the metropolitan hospitals?"

[With tears of gratitude in our eyes we clip the above from the *Medical Press and Circular*. It shows that the light of modern disavowals is beginning to penetrate that darkest and most sepulchral of all regions—the drugging trade. Our modern practitioners are horrified at any of their confrères having recourse to the arts practised and recommended by Hypocrites. But we have more startling and ominous things to whisper in their ears. The "hospital physicians," "examiners and lecturers," are in many parts of our own country being dispersed altogether; and the mediums—Heaven's appointed healers—are curing those whom the "profession" have drained of all their spare cash, and nearly their lives. Shortly, when men learn more of themselves they won't require curing at all. Oh dear, what a dismal prospect! Doctor, your occupation will be gone; and man, made to receive all kinds of poisons because his blood has become impure, will repent of such folly and live. We are glad to see that our friend and correspondent Mr. Terry is so charmingly employed.—Ed. M.]

## THE WORK OF MAN.

AN ADDRESS, DELIVERED IN THE TRANCE STATE, BY J. J. MORSE, AT THE CAVENDISH ROOMS, MORTIMER STREET, CAVENDISH SQUARE, ON SUNDAY, APRIL 14, 1872.

## INVOCATION.

O mighty Father! Thou who art the master of our lives! Ours more with the feeble tongue of human praise we draw nigh unto Thee, that we may bask in the sunshine of Thy smile. May we go forth Thy presence renewed in heart, invigorated in soul! Grant, O Father! that the holy aspirations that are kindled in the hearts of Thy children to-night may live and grow in strength, purity, and usefulness!

In all the actions of the intellect man is ever endeavouring to classify and arrange facts that come under his notice. It matters not whether the facts relate expressly to the physical universe, or whether they are connected with the realms of psychological existence—whether they belong to the individual as a unit, or to the community as a whole; and the object of such arrangement and classification is that they may be guided upon their way, and be enabled to traverse the road of life successfully. Various names are given to this classification: by some it is called Science, by others Philosophy, by another Religion.

The Spiritualist is perhaps in a far better position than the majority of mankind, yet only in so far as he well uses the faculties of his mind.

Spirits present, then, as a basis, one fundamental fact. That fact is that the disembodied and so-called dead hold active communion with the inhabitants of the mortal sphere of life; yet some who claim to be entitled Spiritualists state that having once accepted this, there is a necessity to carry on their investigations further—there is no requirement that they should analyse the position we occupy out of this world. It is a fatal error to suppose that the only desire of the spirit-world is to teach of its condition of life.

Dost thou think that the countless hosts of the disembodied who have laboured to surmount the obstacles and barriers that exist in ministering between the two worlds have no desire to assist in the elevation of those they have left behind? We have a deeper interest, and you will receive us should reciprocate the feelings that we experience.

The tenour of the subject is related to the several divisions that constitute human society. There is one aspect called the political, and up beyond that there is the religious, and the facts and phenomena of the one are not destined to stand individualised from the other, but they should unite with one another, and the consideration of one cannot be successfully undertaken without the consideration of certain collateral interests that are related thereto. But to answer, if possible, the question as to what influence the spirit-world exerts over humanity—in fact to inquire what new light it has shed upon the work of man—that must be the basis whereon we stand to-night. The two pictures oftentimes stand side by side; nay, jostle each other in your highways; have they no lesson? We answer this by a brief analysis of the question. The following points arise for our consideration. Man has first his duty to himself, then we find he has his duty to his family—to those who are dependent upon his exertions. A further inquiry must betray the fact that if a man's family are dependent upon his exertions, in the present constitution of society their success can only be achieved at the expense of some one else for human society, at present, is founded upon antagonism, and not united in peace and harmony.

His next relationship is to his neighbours—his countrymen. These interests, instead of becoming universal, become local. Wherever these interests interfere and obtain the ascendancy, we always find that those who labour individually, are split up into factions, each of the factions desiring to usurp the position that the most powerful one occupies. Taking, then, for our first starting-point the duty of man, we will state that the first duty of man is to maintain the integrity of his bodily structure—a duty we are continually urging upon you.

"Man, know thyself," is an old proverb, and yet, old as it is, it is new to-day, and just as true as when first uttered, for the integrity of the bodily structure can only be maintained by foods and drinks appropriate to the purpose. We might ask, what is the necessary consequence of this integrity? Man improves in his intellectual vigour and positiveness, and gains a more comprehensive view of his constitution and relations; finds that happiness and long life grace him in his family circle—blessings that will cause him to labour for the glory that he before him; for those pray most who labour hardest, and the man who labours persistently is sure of accomplishing eventually.

We have been considering man's relationship solely to his social condition—improvement of his bodily structure, conducting thereby to the vigour of his intellect, and a happy condition within the family circle. The next condition we have to take into consideration is his reference to his rulers. At present he is hedged around by restrictions; he is the servant of another who claims to be his master, whose title to such a position consists in the wealth he has wrung from the labour of his servants. Let him evince a desire to improve his condition, and he is prevented by the powerful shackles of the monetary influence of the community wherein he exists; those who hold the power do all they can to retard his progress and advancement. We speak by history and by



events realised at the present. There is yet another relationship—the religious or spiritual one. Look at the hollow mockery that walks the streets of this great city—we all know its power. Love God, love your neighbour, and honour the king; there is the sum and substance of the Christian's constitution, and at the same time the warrant of its death and dissolution.

What are kings reigning by divine right, forsooth? Who gave them that divine right? If they rule by divine right, what necessity is there for elective assemblies to control them? Do they require looking after? or is the theory of reigning by divine right a myth, and the people recognise the fact that kings are like themselves—human and not divine?

On the other hand, if Government, as it at present exists, have the capability of looking after the affairs of the king—is held in check by him—what necessity is there to have one person to look after another, and that same person have the power of checking the operations of his overseers? Verily, it is a puzzle in political economy, but the solution is at hand; the growing discontent which the people manifest in this relationship is the gradual approach to the cutting of the Gordian knot. Its relationship to the community culminates apparently in the existence of a sovereign ruler, and Church and State connected one with the other. The ministers of the priesthood have flattered and cajoled the leaders of the people into a state of abject submission, and the affairs of daily life cannot be carried successfully onward without the introduction of dogmatic theology. Every individual of the community is fettered by his religious principles to-day, and not assisted by them, and so the people are now realising the necessity for a new order of things.

We have yet to consider this religious question in a more detailed and definite aspect—its influence on the community, and the precepts and maxims whereon this religious sentiment is founded. The sense of what follows is that the teachers ignore their own teachings by their actions, and the speaker inquired if their precepts were living principles among the people to-day. The answer is—Truly no, or else we should have no need to utter these words to-night. Has it not struck you that there is a great deal of what has been very aptly called theological tinkering, and this Christian religion is in its essentials very different to that which is in vogue to-day?

There is something exalted—something grand—in the injunction to love one another; but when you are commanded to pay taxes to support a standing army, I cannot see anything sublime or noble in that. Loving your neighbour may be religious, but apparently it is not the political principle of to-day.

We find happiness, concord, harmony, honour, and all the virtues absorbed in the making of money. Is this true Christianity? we would ask—is it the spirit of the Founder of Christianity, or is it something strange and foreign—something that true Christianity knows nothing of? We answer, its very spirit is removed from the principles that have animated the hearts of all reformers from Brahma down to Davis.

The speaker went on to say that improvement could only be effected by a thorough renewal and cleansing of the moral and religious sentiment, and a more sublime spiritual philosophy.

He claimed that every individual has the power to think for himself, and that to remove the baleful effects of Christianity it was necessary to give to every individual the right, not only to think, but to speak and express the thoughts that teem within the brain.

The people must awaken to the fact that in free speech lies their safety—universal liberty to the individual in matters of mind as well as in matters of labour; in matters of spiritual knowledge as well as in matters that appertain to his immortal concerns.

#### SECULARISM AND SPIRITUALISM.

Mr. James Barker, Northgate, Huddersfield, asks if Secularism and Spiritualism can consistently be united—if the tenets of Secularism and those of Spiritualism are not antagonistic—if the guidance by secular principles for the social amelioration of humanity be different to that given by those of Spiritualism; if different, what is the line of difference, and which of the two is superior?

[In our opinion Secularism has two objects in view, viz., to do the best it can for man in his individual and social condition, or, in other words, to supply in the best manner possible his temporal wants. Secondly, to leave his mind absolutely free to investigate, think, speak, and act as truth may lead him. Secularism is social philanthropy and freethought. If, then, evidences of man's spiritual existence come under the notice of a Secularist, he is bound to accept them. No one dare say he shall not do so, for he is free, and his own love of truth will not permit him to be unfaithful to his own interests. Any man who, from indifference or wilfully, opposes the knowledge of facts amongst the people is an enemy of his race. Spiritualism is another series of facts in the nature of man, showing more conclusively the eternal value of principles of justice and fraternity. The Spiritualist admits all that the Secularist admits; and, like the typical Secularist, he has no limit to his knowledge except his own ignorance, and hence he is not a Negationist, but a seeker for truth in every direction, knowing that enlightenment alone can elevate him and make him as an individual and a race free and happy. Certainly Secularism and Spiritualism may be consistently united, and it is so in thousands of minds in this country. Indeed, Spiritualism swallows up Secularism; and why? Because it admits a wider series of facts. Facts are the guideposts to truth, and all truth is in harmony; so that the truth in Secularism which tries to improve society is not antagonised by the truth in Spiritualism, but strengthened thereby. Spiritualism is doing more to attain the end sought by Secularism than Secularism itself. We shall be glad to favour the discussion of this matter either in the *MEDIUM* or in the halls of our friends the Secularists.—Ed. M.]

THERE are a greater number of Spiritualists in and around Bradford than I thought it likely when I came to reside here. Many of the mediums are noted for healing. I know one man in a good commercial position, who walked on crutches all his life, now able to do without through the mediumship of Mrs. Illingworth and her spirit-guide, and he in turn has become a healer; in fact, there are scores who do it privately, "charging them to tell no man."—J. D.

#### SPIRIT-PHOTOGRAPH.

DEAR MR. BURNS.—We have this day received a print of a spirit-photograph which I think is a curiosity, and in some respects unlike anything that I have seen of spirit-photography either here or in America.

Mrs. Powell sat and was entranced when the picture was taken. On the negative appears a tall figure entirely enveloped in a kind of transparent muslin. It hides the medium's lower extremities, her hands, which rest on her lap, showing plainly through the transparent vesture. Strange to say, instead of a face proportioned to the size of the figure, two small faces one above the other occupy its place. The garment, which has a wavy appearance, is literally studded with small figures discernible to the naked eye—a magnifying glass would of course show them to better effect. Mrs. Powell will sit again in hopes of obtaining other features.

Mr. Hudson, of Palmer Terrace, Holloway Road, was the operator. There are more mediums here already, through whose mediumship spirit-photographs have been taken, than I have heard of in my travels in America.

J. H. POWELL.

179, Copenhagen Street, Caledonian Road, April 15th, 1872.

#### GHOST-PHOTOGRAPHS.

To the Editor of the *Medium and Daybreak*.

SIR,—On Saturday, the 13th, two of my daughters were photographed at Mr. Hudson's studio, and with them two spirits—one tall, say twenty years old; the other little, say fourteen years old. The spirits appear more real than my daughters. The picture, though imperfect, is very remarkable. One of the spirits has on a dark shawl, is stooping, and reading a book; the other standing and thinking.

To-day, the 16th, those of the first generation of Spiritualistic workers, Mr. and Mrs. Bielield, went with me to Mr. Hudson's; we had four pictures taken—two were successes, and two failures. One success was—a spirit seems to have come in with bonnet and lace fall on, as if a visitor, to see the group of three taken by the camera. The other is a spirit kneeling as if in prayer, with her back to the camera. I was the only sitter in flesh, Mr. Bielield standing, at my request, beside the camera at the other end of the room, so as to see the full sweep of the room—20ft. long by 9ft. wide.

Another picture of me, without a spirit, is called by an artist "an artistic study." The pose I was put into by "the influence" is singular—unique. I have put a title to it—"Alone."

Wonders and signs are printing themselves on the white leaves of history, to be read hereafter; but those soul or psychic phenomena are produced by the manipulations of intellect, of mind, of spirit; a living power, yet more ethereal than the aura round the sun—unseen by mortal eye, but felt and shown by the sensitive plate of the photographer, and with which our spirit-friends drape themselves so artistically—so ethereally.

JOHN JONES.

Enmore Park, S.E.

#### MR. MUMLER'S SPIRIT-PHOTOGRAPHS.

In his letter, which we printed in No. 104, Mr. Mumler acknowledged receipt of four cartes, to endeavour to obtain the portraits of spirits in connection with them. The copies have come to hand. Mr. Burns's carte had been taken twice. A young woman holding a book stands beside the table in the one instance, and an elderly woman holding a wreath in the other. He cannot identify the spirits, neither can his parents in Scotland. Mr. Lister had well-developed figures on his pictures, but he cannot recognise them. Mrs. Record is disappointed because her departed husband did not appear on the card. The spirits are entire strangers. She says: "We had a sitting this afternoon to try and get some information about them, and my sister, Miss Keever, in a vision, saw Mr. Mumler take the likeness along with the spirit of my husband, a friend of mine, and my mother, all appearing on the plate; but in putting it to dry Mr. Mumler accidentally brushed his sleeve against it and spoiled it; he therefore had to take another, and the two spirits who appear on it are entire strangers to me." Mrs. Arthur also had some done, but we have not heard from her as to whether she knows the spirits or not.

A FEW WEEKS ago we reported a case of imposture at Manchester. Mr. Kelsal desires us to state that the persons alluded to were really mediums in the first place, and honestly endeavoured to do their duty as Spiritualists. The unchristian persecution of their Christian friends, however, seemed to threaten these men with much inconvenience, if not ruin, and they had not strength of character to fight through such an ordeal, and hence pretended to be only investigators, and that their object was to expose Spiritualism. They thus recommended themselves to their place in the fellowship of the Christian Church, showing what a rotten thing popular sanctity is. Indeed the poor men are to be pitied, and blame does not even rest with the individuals who persecuted them, but with hostility to "the Comforter, the Spirit of truth, who shall teach you all things," manifested by the Christian Church. Surely there can be no fragment of reason for supposing that our modern churches are founded upon the pure, spiritual, freethought radicalism of Jesus.

THE CLOSE OF MR. PEEBLES'S ENGAGEMENT AT TROY.—A conference of Shakers and Spiritualists was held. Elder G. A. Lomas, editor of the *Shaker*, Elder Vance, Elder F. W. Evans, Eldersess Antoinette Doolittle, and Shakers spoke, the concluding address being from our friend Peebles. The singing was in most part conducted by the Shakers, who it appears composed special pieces for the occasion. The local press gave long accounts of these meetings. Mr. Peebles has had another discussion with a reverend gentleman on the merits of Spiritualism.

WE HAVE HAD on hand for some time a number of letters referring to Miss Lottie Fowler's aerial flight, in the hope of being able to furnish some further particulars. A letter from Miss Kisingbury appears in last number of the *Spiritualist*, post free 3d., to which we refer the Honourable A. L. Williams, Mr. Andrew Sinclair, Southport, and other inquirers. Miss Kisingbury corroborates previous statements, but nothing further is to be learned beyond that with which our readers are already familiar. An effort has been made to find the conductor of the omnibus, but as yet unsuccessfully, as far as we are aware.



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

FRIDAY, APRIL 19, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, APRIL 21, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will deliver an address in the trance.

TUESDAY, APRIL 23, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, APRIL 25, Mdlle. Hue's Seance at 8. Admission 2s.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 19, 1872.

### SPIRITUALISM: ITS METHODS AND ITS AGENCIES.

It has been said that one half of the world's inhabitants do not know how the other half live. Men are so engrossed in their own personal purposes and necessities that they have little time to act in concert, or think of the various requirements of others. This is particularly the case with Spiritualists in regard to their movement. The facts taking possession of any mind are so overwhelming and all-engrossing, that the individual's recognition of them and endeavour to understand their bearing occupy every shred of his mental resources. This is one reason why Spiritualism is said to be difficult of organisation. Its method necessarily develops individuality, for the power to arrive at absolute certainty and to progress indefinitely in the study and practice of Spiritualism, even in its higher phases, belongs to the individual within himself. True, he may seek association with mediumistic temperaments; but the higher efforts of spirit-communion and individual spiritualisation may be better attained in the close circle than in a larger association of individuals. But, notwithstanding this apparent disjointedness and atomic condition in the physical sphere, yet spiritually, our movement exhibits a unity of purpose and completeness of operation which put to the blush all efforts of mankind to imitate.

Only a few years have elapsed since open communion with the spirit-world was heralded as a positive fact, and yet its practice is now universal. This immense propaganda has not been achieved by human efforts except in a very small degree, but by those who, having graduated to the higher planes of being, work in concert with laws more fundamental and interior than the usual external means of diffusion and locomotion known amongst men. Thus it appears that Spiritualism has the most thorough organisation that the world knows of, and there is that consistency in its manifestations amongst various peoples and countries which entirely astonishes the beholder. But it is a spiritual organisation based upon universal laws and the possibilities of the human soul—an organisation in spirit and in truth, rather than in ceremony and circumstance. This, no doubt, explains the futility with which all efforts to organise the workings of Spiritualism after the pattern of other institutions have been attended.

It will accept no leader; refuses the dominance of governing bodies; and, in the language of an eminent labourer in the vineyard centuries ago, "He that is greatest amongst you shall be your servant." So there can be no masters in Spiritualism, but servants alone. As of old, the maxim yet holds good—"Neither be ye called masters, for one is your master, even Christ." And so the spirit-world (Christ) is the master, founder, and leader of Spiritualism, and the best Spiritualist is he who most intelligently perceives the drift of this leader, can interpret the wishes of this master, and act in humility and abnegation, yet with energy and self-respect in carrying out his wishes and directions.

Such indeed is the general spirit which more or less actuates every worker in our movement. No medium, inspirational speaker, lecturer, editor, secretary, or distributor of literature has entered the field without putting himself or herself to considerable sacrifice and

inconvenience one way or another. No matter how you look at it, Spiritualism imposes a cross upon everyone who would strive to wear its crown. Hence, no doubt, its distastefulness to those who have been accustomed to think in other channels. We may point to every agency at present existing or that has existed in this country for the service of Spiritualism, and we shall find that the above rule of loss, suffering, and personal disaster holds good. Even such a successful medium as Mr. Home has passed through difficulties and sufferings that would crush into oblivion hundreds of men unsustained by the spirit-world. His successful career, and the eminence which as an individual he has attained, have not resided in himself, but in that power which works in and through him. He has been the servant, not the master. So we see, all must learn the lesson and take it to heart. We cannot aid the spirit-world in any other way than by becoming its instruments, or, if we are not adapted to do so, by helping the instruments already in existence.

The most conspicuous of those amongst us is the Progressive Library and Spiritual Institution. Its history is brief and significant, originating in the devotion of one small cluster of individuals to impressions which they could not resist. Like a seed-germ, its vitality centred in the breasts of those who formed its nucleus. Like true spiritual development, its progress was from within, not from without. It sought no patronage, scorned any adventitious aids, and employed no fictitious methods to win what is called success. It elevated in the horizon a dim, almost imperceptible light, to which one after another were gradually attracted, until it has made itself a useful engine, not only in our own country, but in the most distant parts of the world. So far as temporal agencies can aid a spiritual enterprise, the Progressive Library has worked fully up to the means at its disposal, which means have been of the most meagre and precarious character. The career of ever-augmenting success and usefulness has been carried on at a minimum of expense, which would simply astonish those who, by organised machinery and with the aid of large subscriptions and patronage, endeavour to carry on a similar work in other fields of action.

About twelve months ago Mr. Grant, of Maidstone, and other eminent Spiritualists, were spontaneously impressed with the necessities of the Spiritual Institution, and suggested a subscription, which was nobly seconded by Emma Hardinge. This good lady, entirely of her own accord, as if by intuition, grasped the real merits of the question, and in an appeal which met with a very favourable response she affirmed that five hundred annual subscribers of £1 1s. each were necessary to maintain the Institution and its agencies in due efficiency. This appeal met with recognition. Many donations, and not a few regular subscribers, came forward, but all put together amounted to only a small proportion of the sum suggested. Now that appeal has been almost forgotten, and the consequence is that instead of this useful agency being carried on at the expense of Spiritualists generally, it has to be maintained by private resources, which entail grinding care, suffering, and responsibilities which it would be difficult to estimate.

Mrs. Hardinge stated what is truly wanted. An annual income of 500 guineas would enable the Spiritual Institution to do its work with greater efficiency, and to keep in the van of events.

Everyone who has had anything to do with Spiritualism is aware of the ready aid this Institution can extend to all sections of the movement. It is a willing and hearty helper in every effort of a personal or general nature; but while it is thus working unselfishly and cheerfully for all and everyone, it is, as it were, every day consuming its own vitality, and entailing hardships and privations upon individuals which exceed the requirements of justice.

Our earnest solicitation, then, is that every Spiritualist, whoever he may be, should, according to the measure of his abilities, identify himself with the operations of the Progressive Library and Spiritual Institution by helping to sustain its operations. It can offer everyone ample and varied privileges and advantages in lieu of subscriptions. An unlimited supply of literature may be obtained in all parts of the country. Publications can be had in return for a part or the whole of the subscription advanced. Subscribers may be supplied with special quantities of publications at cost price, giving them all the advantages of a tract and book society. No appeal has ever been received at the Institution for the services of lecturers or mediums but has been promptly met, and the management of the Institution has carried the flag of Spiritualism into many towns and districts where there was no local agency to undertake the work. In fact, all the advantages arising from association may be achieved by sustaining this Institution and becoming identified with it. Its doors are open to inquirers daily, and, as a missionary station, its open portals are worth an incalculable sum to the cause of Spiritualism yearly. Blot out the Progressive Library, its work and its agencies, and Spiritualism would be like a spirit disengaged from its body. Its public seances, conferences, and meetings have given the phenomena a position which they could not otherwise have achieved. It forms a point of international communication, and as the truths of Spiritualism sink deeper into the public mind, this Institution fosters the literary and scientific departments by creating means for the ready exchange of thought and experience. Indeed, Spiritualism, through the workings of this Institution, is connected and inter-related in a way which promises all the efficiency at present required, and yet with absolute freedom to every individual. There are no curbing rules or regulations, no directing board, no haughty officials, nor unapproachable dignitaries. The Institution is the servant of all, and is ever ready to await the instructions of those who feel it necessary to give it employment.



In conclusion, might we not expect our friends to exert themselves for this Institution? It is hard to have to beg so persistently for means to do that which is so indispensable to others. It is really the business of Spiritualists to see that the Institution is supported. All are ready to avail themselves of its existence when it suits them to do so, and they should be just as ready to undertake the responsibility of its sustenance. If our friends in various parts of the country would make an effort to secure guinea subscribers, very soon a fair number might be obtained; but there are many who may not be able to subscribe so largely, though equally as willing to aid as their wealthier brethren. Let them, then, subscribe 1s., 2s. 6d., or 5s., as the case may be, and put themselves in correspondence with the centre. All these names being received and favours being returned, as may be required, will give strength, sympathy, harmony, and unity to our movement, and lead to the coming time when the state of affairs will permit of a more elaborate form of organisation. Meanwhile, that better time can alone be promoted by adding to the efficiency of that which already exists.

#### GERALD MASSEY'S LECTURES AT ST. GEORGE'S HALL.

We have to announce that the tickets for this course of lectures are now ready.

There are two special tickets to which we wish to draw the attention of our Spiritualist readers—

The one is a specially reserved seat ticket for the course, at 10s. We feel assured there are a sufficient number of Spiritualists interested in this matter who will take up the whole of the limited issue at once. Indeed, we had offers from something like half the number to become guarantors of £5 each, if needed. The taking up of this ticket will enable us to offer a course ticket at 1s., intended for the poorer brethren, and make us sure of success, in a pecuniary point of view, before the doors are open to the outside public. In order that we may win success, let us show that at least we deserve it.

#### MISS LOTTIE FOWLER'S MEDIUMSHIP.

*To the Editor of the Medium and Daybreak.*

SIR,—I wish to add my voice to the many which have spoken in testimony of the mediumistic powers of Miss Lottie Fowler. I had a private seance with her, which to me was highly satisfactory, and in many respects truly wonderful. I cannot enter into particulars, as they were of a private nature, but the abilities the spirit of the little German girl "Annie" displayed for reading the character and general habits of thought of persons absent—and to whom not the slightest clue was given—besides personal descriptions, was something very surprising. Almost everyone who has had the slightest connection with me in this world or the next was faithfully described; the kindest advice and consolations were given; the state of my health described, and prescriptions given. Certain prophecies were also made, which, of course, I have yet to see verified. One, however, received a speedy verification. The arrival of a friend was announced per steamer. He was not expected to start until about the 1st of April. Letters in a few days arrived, however, announcing that he would start for England on the 16th instant. The seance was held on the 15th. This tends to show the close connection existing between spirit-friends above, as well as that what little Annie is permitted to see may be relied upon. Another matter has also since turned out as Annie said it would, and a promise she was permitted to make for another spirit has been realised.

But Annie does not seem to be good for names. She failed to give me the name of a spirit communicating, after repeated trials, and she could not tell me my own Christian name. She tells me she cannot write, and I suppose she cannot spell, for I asked her to spell "Katie," and she answered with slow deliberation "C-A-T." She gave an amusing account of herself—that she is called "Ferret" in the spirit-world, from her power of finding out things—that she loves to play her medium tricks, and so on. I asked her if she liked me, and she answered, as if she were considering the matter—"Me like you pretty well." Altogether, Annie is a very interesting little being, and although I presume I can add but little to the reputation of Miss Fowler as a medium, yet I must say I consider her powers excellent.

VIOLA.

*To the Editor of the Medium and Daybreak.*

DEAR SIR,—I write to inform you, and all seekers after truth, of the satisfaction received by those who had the good fortune to attend Miss Lottie Fowler's seance on Tuesday evening, April 16, it having been quite a success. My brother-in-law and I, being present for the first time, were very much surprised at the cheerful disposition of the medium; who, having formed the circle, was almost immediately entranced. After making a few remarks, she said there was a young lady behind me; then taking my hands in hers, she sat down in front of me. "I am going to tell you something," she commenced. "This lady is your departed wife; her name, she says, is Anne or Hannah; you had a very little baby, but she has it now in spirit-land; she says you are not to be unhappy, because *she* is very happy; you must live for the little boy who is in the country." The medium then gave a description of my wife's death, and of my behaviour when alone, the whole being perfectly true. Judge of our astonishment when Miss Lottie jumped on my brother-in-law's knee, and, after the manner of his deceased daughter, began to curl his hair and play with his beard, at the same time imitating her child-like chatter, which there could be no mistaking.

After this wonderful revelation, need I add we are both converts? What sane person could be otherwise? Trusting this letter is not too unimportant for your kind consideration and insertion,—I remain, yours very truly,

EDWARD BROWN.

13, Pilgrim Street, Upper Kennington Lane, Vauxhall, S.E., April 17.

#### THE MISSIONARY MEDIUM.

*To the Editor of the Medium and Daybreak.*

DEAR SIR,—I was much pleased to see in your last week's paper the idea of a missionary medium taken up with such spirit, and the fund contributed to so liberally by our much-esteemed friend, Mr. Bielfeld. I feel confident that the project will not fail for want of supporters, as I have no doubt a large number of friends taking an interest in the spread of Spiritualism will contribute according to their ability. Please to place my name on your list for half a guinea.

ROBT. JOHNSTONE.

A CORRESPONDENT adduces a new argument against eternal damnation, and raises a novel theological grievance. He has been reading Tien-Sien-Tie's remarks on the importance of knowledge preceding marriage, and complains that he does not find this laudable motive reciprocated by the ladies. He thus refers to his experiences:—"I have travelled many hundreds of miles by rail in search. I have found the prevailing ideas (and apparently irremovable) to be that they (the ladies) were all born in sin, shapen in iniquity, children of wrath, and (in this case) heiresses of damnation. Consequently I have retraced my steps, declining to take upon myself the responsibility of a probable paternity of sinners when I had the opportunity of avoiding it. Only quite recently I introduced myself to the father of a lady 'who had found favour in mine eyes,' and he, without knowing accurately what I was not, did know that my religious opinions were more Unitarian than anything else. He curtly informed me that he should object to a man of my religious opinions, whereupon I quietly led him into confessing that he, previous to his marriage and during his courtship, devoutly believed that he was born in sin, &c., and that his children would be born in sin, and consequently heirs of eternal damnation. I ended the interview in allowing my speech to outrun politeness, by saying that if that was the truth he was truly a rascal to bring children into the world only to cause them a lifetime of anxiety as to whether they would be condemned to hell or be allowed to attain to heaven. So it has been with about eighteen or nineteen ladies whom it has been my lot to meet with hitherto." We recommend our conscientious friend to overrule his scruples, and honour these dogmas by treating them with contempt. But however absurd and humorous the case stands as presented by our correspondent, we must not forget that theological differences have been the blighting curse which has driven happiness from millions of homes, and presents another incentive to us to work with all alacrity in order that knowledge may spread and drive all these demons of darkness into oblivion.

SINCE our last insertion we have received the following subscriptions on behalf of the widow and children of the late J. W. Jackson:—Countess of Caithness, £5; Sir William Fairfax, Bart., £2; Lady de Vere Cameron, of Lochiel, £2; Miss M. Ramsay, of Moxton, £2; Mrs. Gregory Moxton, £1; J. S. C., 10s.; J. S. Lauder, Esq., of Dublin, 5s.; Miss Graham, 2s. 6d. We have also received the following from Mr. Nisbet:—My dear Mr. Burns,—I have much pleasure in sending you the following additional subscriptions on behalf of Mr. Jackson's family:—Mrs. N. Murphy, 5s.; Mr. Pearson and Friend, 4s. 6d.; A Reader of "Sands of Thought," £2 2s.; Mr. W. Auchinachie, Aberchirder, £1; Mr. Joseph Agnew, £1; Mr. D. Lornie, Kirkaldy, £1; Mr. Jas. Fenwick, Tillicoultry, 2s. 6d.; Mr. John Lamont, Liverpool, 10s.; smaller sums, 3s.—in all, £6 7s.—Yours, &c., H. NISBET.

THE NEXT paper read at the Spiritual Institution will be by Mr. J. J. Morse, medium, on "The Several Degrees of Psychological Mediumship." This is a subject which Mr. Morse is eminently calculated to treat intelligently, both from his extensive experience of mediumship, his deep study of psychological phenomena, and the inspiring aid of his spirit-friends. We expect a paper of more than ordinary interest, and we hope visitors will be prepared to follow it up by apposite discussion and personal experiences. Tickets may be had free at the Progressive Library. Members should apply early, that the other tickets at disposal may be given to strangers. Each member may introduce a friend, for whom a ticket should be obtained. The meeting takes place on Wednesday evening, at eight o'clock.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY have made arrangements for Mr. Burns, of the Progressive Library, London, to deliver three lectures in the Wellington Hall, Camden Street, as follows:—Sunday evening, April 21, "Spiritualism and the Bible;" Monday evening, April 22, "Spiritualism and Science;" Tuesday evening, April 23, "Spiritualism and Religion." We cordially recommend our Lancashire friends within easy distance to avail themselves of this opportunity of becoming acquainted with each other, and by witnessing the practice of their Liverpool friends they may be induced to try a similar course of meetings in their own districts.

EPES SARJENT writes from Boston:—"I am glad to see that none of you seem to be annihilated by Dr. Carpenter's attack. I think you are handling him without gloves. Strange that he couldn't have made out a stronger case! I read the MEDIUM with much interest. Light seems to be breaking from all points." English Spiritualists will be glad to hear from the above that our worthy friend has not succumbed to the ill-health under which he laboured during his visit to Europe.

WE HAD the pleasure one day this week of seeing Mr. D. Home in our office. We were sorry to perceive that he did not appear to be looking so well as usual, but we understand that he has been suffering from gastric fever. He is at present residing in Paris.

WE HAVE heard a project is afoot to present a testimonial to Mrs. Everitt for her valuable and unwearied services in the cause of Spiritualism. We give our hearty sympathy to this movement; for if any person in the ranks of Spiritualism is worthy of such a mark of esteem and gratitude, that person is Mrs. Everitt.

PREVIOUS to his departure for America, Mr. G. R. Wilkinson, brother-in-law of Mrs. Hardinge, takes his annual benefit in St. George's Hall, Langham Place, on Monday evening, April 22, when a full and attractive entertainment will be presented. Our London readers who may be disposed to have an evening's recreation would do well to attend this benefit. Tickets may be obtained at the Progressive Library, price—boxes, £1 11s. 6d. and £1 1s.; stalls, 5s. and 3s.; balcony, 2s.; amphitheatre, 1s.



## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. MORSE, Trance-Medium. By our reports of those or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

(The control was by TREN-SIEN-TIE.) April 12th.

In selecting from the features of the so-called better life, it would be well to turn our attention to individual action. Motives determine conduct; surroundings create motives. A man who lives in a hovel surrounded by noxious exhalations, instead of the pure air of heaven, cannot be expected to create within him clear, terse, and noble thoughts. He is depressed and enervated thereby. Hence his surroundings create motives within him. They tinge his thoughts and actions, and these associations, extended over a long period of time, most surely degenerate his whole nature. Admitted that a person has been born and bred under such conditions, and that, depraved, passionate, and vengeful, he has raised his hand against the life of a fellow-creature. But murder is not confined to the savage classes of the community. It may be that the dilapidated house has given place to the lordly mansion—that the noxious exhalations have given place to the hot air of the ball-room. The result is precisely the same. Offended justice is not satisfied until victim and murderer are face to face in the life after death. In both cases the fact remains the same: an individual has been sent into the world of souls before his time, and the majesty of the law has to be vindicated by a brutal strangulation. We have heard that two wrongs cannot make a right, and we fail to see that two murders can vindicate the cause of justice. Let us pass into the spiritual world. First of the murderer, who has been sent into the next life through the gates of strangulation. It is not to be expected that, when he wakes up, his thoughts and feelings will be of the most agreeable description, and we know that they are not. He feels hurt and vengeful at the suffering he has passed through; but he suddenly perceives the cause of his expulsion from earthly life. His mind having been previously so absorbed in the contemplation of the violence that he has undergone, the whole circumstance of his crime had passed away. These thoughts and figures of the mind assume visible form and shape. Remorse now takes possession of his soul. He is sorry, deeply sorry for what he has done; but sorrow never righted a wrong. It was labour that saved the world, and it is earnest, honest, truthful labour alone that can free the disembodied spirit. The phantom is before him, accompanying him everywhere. He never asks himself, "Can I remove it?" His mind is overpowered by it. The souls of those who have gone over are never left alone for an indefinite period, but there is always some one about them to help to remove that which causes their misery. Some endeavour to lay the hand upon the head and soothe the burning brain—others to lead the individual out of darkness into light. But such efforts are always met with scorn, since the darkness cannot comprehend the light. Ultimately a change comes over the mind, and thought, which is the father of action, begins to assert its influence, and in the process of time a calm and rational consideration of the whole subject supervenes. Then a desire for true labour, for the purpose of remedying the wrong done, takes hold of the awakened intellect. He feels that the first effort must be a reconciliation between himself and his victim. Such is the only method of salvation, yet he shrinks from the ordeal; the idea of going and asking forgiveness is too much for him at first. At length strength of mind comes and pardon is claimed. What do we find on the part of the victim? Thrust into a world it is ignorant of, it also is full of vengeful thoughts and feelings, concentrated upon the one who sent it out of existence. But if the power of good can supervene in the mind of the victim and exert a positive influence, the forgiveness demanded may be easily obtained, and the power of love begins to exert itself between these souls. Tranquillity having thus returned to the mind of the criminal, he is enabled to contemplate more truthfully his position in relation to his act. In conclusion, it was shown that the murderer was not altogether responsible for his crime. His circumstances—namely, parentage, friends, associations, as well as the political systems by which he was surrounded—were to a great extent chargeable with his crimes; but most of all were leaders in theological matters to blame, for they exercised the greatest influence on daily life.

### THE STROLLING PLAYER

said that man's duty was threefold, namely, to himself, his children, and society. If society is not in harmony he cannot do his duty to himself; hence, not being able to do his duty to himself, he cannot do his duty to his family. Thus the two extreme duties must be fulfilled before the mean can be done. These extremes are under the adjustment of political economy. First, he ought to feel himself fully independent. What is this? The having the necessities of existence under control. Each and all should freely share in the things that maintain life—each and every individual have liberty of conscience. Every individual should be allowed to express his opinion, however absurd it may be. Secondly, the moral code of the community should be in accordance with the law of existence—a higher, purer, and nobler religion take the place of the present effete one. Full and complete liberty never degenerates into licence, for liberty can never be enjoyed by anyone who cannot enjoy the principle; hence, the true principle can never be violated. The most rudimentary law of liberty consists in this, that the good of one shall never be held at the expense of another. This does not destroy dependence. Humanity is linked together by the indissoluble bonds of fraternity; for mankind is one family, and has one common aim and interest; but as individuals must always have different motives and work, it is necessary that they have absolute liberty to act, and that one never infringe the rights of another.

IT DOES NOT SEEM to be generally known that Mrs. Lyon, so well known as the lady with whom Mr. Home had the lawsuit, died on the 5th of January of this year, after ten weeks' illness from paralysis. In the *Times* of the 5th instant appears a notice to the effect that Mrs. Lyon left a legacy of £500 to the Royal National Lifeboat Institution.

## ASTRAL SCIENCE.

To the Editor of the Medium and Daybreak.

SIR,—I have read in your journal that astrological science is discussed in it occasionally, which I am glad to see, for I am convinced that it is connected closely with Spiritualism, and that belief in either of these phenomena tends to diminish materialistic ideas, which prevail extensively, especially with our literary writers. I have desired for some time past to obtain the verified natal figures of spiritual mediums, and I can quite understand that Mercury is not fortified in these generally, but I think in speaking mediums the case may be otherwise. It would be most desirable for us to have the time and place of Mrs. Emma Hardinge's birth. I should expect to find Mercury well placed in her figure; but generally, a particular temperament is required for a medium rather than eloquence or the pen of a ready writer. I have the estimate time of birth of a crystal seer (a blind man), born in the latitude of Cambridge, England, on 23rd of November, 1817, with 8th degree of Capricorn on the ascendant. The Moon was in the 4th house, near the Pleiades, and in opposition to the Sun and Mercury, which position causes blindness—according to Ptolemy. Venus was in the 9th house, in Scorpio. I have heard that persons born about midnight, with the Sun near Venus, are mediums. Crystal seers, amongst males, I believe, are rare. I should like to see some small work published upon crystal-seeing, and the mode to be adopted for causing the influence to appear to mortal sight. It appears from an authentic note that the late Prince Consort was born at six o'clock a.m., near Coburg, on 28th August, 1819, with Sun and Venus, rising in Leo and Virgo, his ascendant. Mars was in the 10th and Herschel in the 4th house, in opposition—a notable aspect, as the Prince's father and mother subsequently separated. With reference to all religious matters, Jupiter should be well placed, and not near the Sun. When near the Moon in a nativity, as in the cases of the late Lord Brougham and King George IV., wealth is pretty certain. I think that persons, male or female, born near sunrise generally have much magnetic power, and that the influence of Neptune is benefic. Mr. Shute, the optician in Euston Road, has made some experiments upon planetary lights, proving that there is stellar influence upon earth.—I am, Sir, yours obediently,

CHR. COOKE.

London, 28th March, 1872.

## SPIRITUALISM IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Spiritualism is now an established fact. It is only a few contentious individuals who deem themselves wiser and more infallible than their neighbours who cavil over the possibility of its being the result of a distorted imagination, and it is therefore almost a matter of supererogation to describe the events of a seance. It is with the teachings of Spiritualism that we now have principally to do; but, occasionally, when the manifestations are of an unusual and more than ordinary character, it is well to stop by the way and note down a few of the events.

The peculiar character of some of our recent seances in Liverpool must be my excuse for sending you a few particulars respecting them. A private circle was formed at my house a few weeks ago for the purpose of developing latent mediumistic power which some of our friends are believed to possess; but, although we have not made much progress in our ostensible object, we have been more than compensated by witnessing some of the strangest manifestations we ever experienced.

A fortnight ago we held our usual weekly meeting, at which were present Messrs. Meredith, Dinsdale, Mayle, Jackson, my brother, Miss Maudsley, my wife and self, and the medium—Mr. Ambrose Fegan. We had not been seated long before distinct rappings were heard upon the table, and afterwards, at our request, the rapping was transferred to the picture-frames on the wall, and we received distinct and correct answers to our questions. A tube was taken up into the air, and presently each of the sitters was tapped with it upon the head. A child's drum was afterwards carried up to the ceiling and there beaten. Then some of the circle were touched by a spirit-hand, soft and flexible, and tubes held by them were taken out of their hands and carried backwards and forwards. During the evening the medium (Mr. Fegan) was entranced by a spirit purporting to be a brother of mine, and he addressed in that state to my brother (who was one of the circle) a message couched in the most beautiful language. As the message was of a private character I am not at liberty to detail it here.

At the second sitting, held last week, the manifestations were still more powerful. The circle was composed of the foregoing, with the addition of our earnest and valued friend Mr. Chapman, who had heard of the strange manifestations, and begged to be admitted to the circle. We sat in the light, and had not been seated long before the usual rapping was heard. We were told (through the alphabet) the name of a brother of Mr. Chapman, whose spirit was present. He gave particulars which were a few days afterwards corroborated by Mr. Chapman on his referring to some papers in his possession. This was an excellent test, inasmuch as those who were present at the seance knew none of the particulars communicated, not even Mr. Chapman, who was not then able to speak as to the correctness of the dates, &c., given by the spirit. Afterwards, on lowering the gas, Mr. Jackson asked for a flower, and almost immediately he called out for a light, when, lo and behold! he was found literally covered from head to foot with flour. Mr. Chapman, who sat next to him, also received a share of the favour, but it was very evident that Mr. Jackson had got the lion's share. The laughter upon this incident was general; but, so far from being put out of temper by the flour-y surprise, the recipients heartily joined in the hilarity. We expostulated with the spirit for playing such a trick, when afterwards—as a slight recompense—the table was strewn all over with fresh flowers wet with dew. Presently a large, heavy side-table began to move about the room, and knocked up against the back of my chair, rearing on end, and striking me rather forcibly upon the shoulder. I requested it to desist, as it was becoming more forcible than pleasant, but, instead of doing so, it became more violent than ever. I therefore seized hold of two legs of the table, and succeeded in stopping for a time the violent movements and laying it down legs uppermost. I then resumed my seat, and almost immediately two of the legs were wrenched completely off, and other parts of the table were broken to pieces, no one at the time



being anywhere near it. After such an unusual manifestation, we concluded that it was time to close the seance, which we did.

We have repeatedly had articles brought from other parts of the house. At one seance a large shell was brought on the table; at another, a cup containing milk was brought and emptied over one of the sitters, apparently in retaliation of an attempt at banter. We have also had glass ornaments brought from another room, the communicating doors being closed; and on several occasions we have had cause for surprise in being suddenly covered with articles of clothing—overcoats, hats, shawls, &c.

It is worthy of remark that although the tubes and drum are continually flying about the room during our seances, a little child who is generally present is not in any way struck or injured. This proves that the spirit, whoever it is, has no positive intention or desire to do harm, and only indulges in these little freaks for his own gratification and our amusement. We were amused, and I have no doubt he was gratified, and thus our seances ended in mutual satisfaction.—I am, Sir, yours truly,  
E. BANKS.

Liverpool, March 25, 1872.

MR. SHORTER'S lecture on Thursday evening week at Clerkenwell, on Spiritualism and the Dialectical Society, was characterised by the judicious good taste and solid information which usually attends all of Mr. Shorter's performances. The thought occurs to us that this gentleman's praiseworthy industry and helpfulness in the cause ought to put to the blush the indifference of many who are blessed with more health and strength, but which are seldom exerted on behalf of the movement. We hear of great anxiety on the part of some to serve Spiritualism. Let such take a leaf out of our friend's book. Some time ago we opened a list of those who were willing to address meetings on behalf of Spiritualism. This might be resumed with advantage, and published weekly in these columns. We shall be glad to receive the names and addresses of speakers, leaving them the privilege of making their own arrangements. Five years ago the idea of joining circles of lecturers, of mediums, and of correspondents was thrown out, so that the division of labour in connection with Spiritualism might be promoted. The plan has been more or less in operation, but is worthy of being extended.

CROYDON.—The adjourned discussion on Spiritualism, at the George Street Chapel, was resumed on Monday week. We introduced the matter to Mr. Bennett, of Betchworth, and he kindly prepared a paper to open the evening's debate. The reading of this essay produced a good effect, and gave tone to the whole proceedings, after some remarks from opponents which were not of much weight. Mr. John Jones, of Enmore Park, gave a somewhat lengthy address, which produced a great impression on the audience. The speaker's venerable appearance, ripe experience, and judicious handling of the subject were all calculated to win respect and produce conviction. Mr. A. Sulman replied in a suitable manner, and brought the discussion to a successful close. We cannot ascribe too much credit to this young gentleman for the intelligent and devoted way in which he has managed the very difficult task undertaken by him. By putting himself in connection with the Spiritual Institution, Mr. Sulman in the first place acquired a knowledge of Spiritualism, and latterly the aid of suitable gentlemen to help him in the discussion. We invite all to make free in a similar manner with any resources at our disposal.

WE ARE PLEASED to learn that some of the Yorkshire circles contemplate making a trip to London, about the time of Gerald Massey's lectures, with the intention of being present at one or other of the course. This is an admirable suggestion, and we would warmly recommend our provincial friends to try, if possible, to make their London visit occur during Mr. Massey's course, and give themselves the pleasure of hearing him, in addition to the other advantages contingent upon their visit to the metropolis. During these weeks, a public reception will be held at the Progressive Library on Wednesday evenings, at which our country friends may have an opportunity of becoming acquainted with each other and their London brethren. Several towns in Yorkshire have signified their intention of inviting Mr. Massey to lecture on Spiritualism. While we cordially second this, we do not desire to see it interfere with the proposed trips to London and the attendance of our visitors at the London lectures.

A CORRESPONDENT, observing at page 199 of Emma Hardinge's "History of Spiritualism" a case of the cure of a gentleman of most intemperate habits through the mediumship of Mrs. Kellogg, desires to know whether there is any medium in London with the probability of possessing the same kind of influence. Our correspondent knows a similar case, the circumstances being almost identical; the medium alone is wanting. Can any of our readers supply information? Our correspondent adds: "I am deeply interested in the 'History of Spiritualism'; it is evidently written in the true historian's spirit, and I admire Mrs. Hardinge more than ever."

In our leader of this number we use the terms "Spiritist" and "Spiritualist." The suffixes are synonyms; but some Spiritualists, and nearly all eminent lexicographers, make a marked distinction between Spirit-ists and Spirit-u-al-ists—one, Spiritists, determining merely the sensational phenomenologists, who are content with table-tipping, raps, and all the physical movements made by spirit-agency, but who do not strive to become pure and heavenly through its influence. In our leader we did not make this distinction as apparent as we might. Again, we intended to remark therein, that what is denominated modern Spiritualism was, with us, a matter of prophecy thirty or forty years ago. Many eminent Spiritualists have seen the Shaker Societies in full operation in "the better land," before they knew of their whereabouts on the earth. Spiritualists take great pride in naming Robert Owen as one of their number; but the fact that he was converted to a faith in the unseen by the mediumship of Daniel O'Farrell, of Mount Lebanon Shakers, is not commonly known, the details of which we hope to present at some future time. We give Spiritualism the largest credit for introducing Shaker theology to the attention of reformers, and we hope yet to admit that it has been the most successful medium for accomplishing the fruits that grow from real Christian self-denial.—*The Shaker.*

A MINUTE of spirit-communion occurs in a recent number of the *Kilburn Times*. In order to bolster up a lackadaisical platitude on the mysteries of Good Friday, the editor quotes a direct spirit-writing in support of the self-evident assumption that the Christian religion had an origin! The direct writing, comprising several hundred words and done in seven seconds, is a marvel of spirit-power in its being given under the circumstances, but as a matter of evidence it is no authority whatever. It appears to be an extract, taken without much judgment from some one-sided apologist for the present ecclesiastical system. Our friends should have some respect for their own good sense, even if they scruple not to make the cause ridiculous.

#### SEANCES IN LONDON DURING THE WEEK.

SATURDAY, APRIL 20. A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.  
SUNDAY, APRIL 21. Mr. Cogman's Seance, 22, New Road, E., at 7.  
MONDAY, APRIL 22. Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.  
Messrs. Herne and Williams's Seance, at their Rooms, 61, Lamb's Conduit Street, at 7 for 7.30. Admission, 2s. 6d.  
TUESDAY, APRIL 23. South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.  
Seance at Mrs. Maine's, 321, Bethnal Green Road.  
WEDNESDAY, APRIL 24. Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.  
THURSDAY, APRIL 25. Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.  
Messrs. Herne and Williams's Seance, at their Rooms, 61, Lamb's Conduit Street, at 7 for 7.30. Admission, 2s. 6d.  
St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m., and closed at 8.30, prompt. Free.

#### SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, APRIL 19. LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 5, Stafford Street.  
SUNDAY, APRIL 21. KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.  
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.  
COWMS, at George Holdroyd's, at 6 p.m.  
HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. E. Hudson.  
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.  
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.  
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.  
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.  
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.  
PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.  
MONDAY, APRIL 22, NEW PELLON, at Mr. Swain's, at 8 o'clock.  
HULL, 42, New King Street, at 7.30.  
WALSAIL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinckhorn.  
TUESDAY, APRIL 23, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, APRIL 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.  
MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.  
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.  
THURSDAY, APRIL 25, BOWLING, Hall Lane, 7.30 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.  
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

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

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