



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

No. 108.—VOL. III.]

LONDON, APRIL 26, 1872.

[PRICE ONE PENNY.]

**DO SPIRITS MOVE TABLES?**

We have received a cutting from a paper published in the North of Scotland, giving a long account of a seance improvised at an hotel by the writer and "five other gentlemen;" and it would appear that three Spiritualists were present also, by whom the others had been invited. The table soon moved when sat to by the Spiritualists; and when the spirits were asked if the strangers should join the circle, four were admitted and two refused, thus making the party round the table seven in number. The narrator thus proceeds:—

"I may here state that I had made up my mind, if possible, to have the control of any manifestation that might be produced, for I had already found out a power that can be used by man above muscular power, and this was to be an extra opportunity for proof of the same to me. The conditions were very favourable, not one knowing the force I was to use but myself. After we had sat but a short time at the table, one of the Spiritualists bent down to the table and asked if there were any spirits present—three raps. 'Are there many?' I willed that the table should dance vigorously and come towards me; it did so at a furious rate, making us all look out for our corns. It was then wished that the table should be pushed back to its former place; it was moved on the carpet as if pushed or drawn by a hand taking hold of it. The spirits were next asked if they would tell us anything about Mr. C's father or mother—one rap (no). Would they tell us when his grandfather died?—three raps (yes). How many years ago? I was ready to will that the table should rap, and kept it going till I caught them counting twenty-six, when I thought it was time to stop. It then gave a faint rap, which they said meant a half. Mr. C. said he thought it was wrong. 'Can you tell how old he was when he died?'—three raps (yes). Would they give ten years for one rap?—three raps (yes). The table commenced to give vigorous raps, 1, 2, 3, 4, 5, 6, 7. I thought this was about the time to stop, for it made him seventy years of age. It was then asked if they had given too many. Out came three raps (yes). 'Will you kindly tell us how many years you want to take off?'—three raps (yes). 'How many?' The table gave one loud rap, which made the grandfather sixty-nine years of age when he died. Neither of the dates was correct. Of course they put it down to a lying spirit. I stated that I did not know, and of course could not tell. I took my hands off the table, and went to sit upon the sofa, feeling a little fatigued, with slight headaches. Mentioning this to one of the three, he said he would cure me. I said, 'I know how.' I got up and put my hand upon the table, keeping the mind from exertion to allow him to exert his will upon the electric current. I was cured in less than a minute. I went and sat down again. I heard Mr. C. complain of having a headache. I got up, saying I would cure him. I asked him to put his hand upon the table. Having done so, I willed that the pain should cease. In about a minute he said it was gone. We all sat round the table for another trial. I now proposed that we should see if the table would lift from the floor. Our hands being all on the top, there was no fear of muscular force being exerted. I willed that the table should rise. It rose up on one side until it swung as upon a pivot upon one of the legs. I had not force enough to raise it entirely from the floor. We were now pretty well tired, and had broken up. Mr. C., Mr. W., and Mr. B. had their hands still upon the table, wondering if they three could make it move. I was sitting about three feet back from the table. I willed that it should jump. It began at once. I then thought of trying to turn the table bodily over. I simply wished that it would do so. It went up from towards me, until it went right over. This finished our seance. The three Spiritualists were not long in noticing that I had a power above them, and could control them. In their phraseology, I was 'the better medium.' I do not believe in spirits coming from the dead. I believe that what you think is done is not done by the spirits of other people, but by our own mind, soul, or spirit. It is a subject well worth inquiring into, and any eight or ten persons of both sexes will bring the like results. Let them sit round a small round table, quietly, and with patience; they will soon produce greater results than I have spoken of. Let one person ask the question and will the answer, all the rest to keep their minds as easy as possible—that is, not to think strongly upon any subject."

The writer is quite as good a philosopher as Serjeant Cox, and does not cover so much paper in expressing himself. He has made a step in the right direction, and has realised the astounding fact that he possesses a power above muscular power, and that his mind, soul, or spirit can move tables without mechanical means. Such facts as are reported above are well known to all experimenters in Spiritualism, and, once admitted, the whole theory of the Spiritualists becomes a necessity. But the writer of the above account violated the rules of the spirit-circle in willing at all, or determining "to have the control of any manifestations that might be produced." It is well known to Spiritualists, and spirits also, that the controlling of manifestations by sitters is the bane of the spirit-circle. It is not a matter of much consequence, but, on the contrary, rather instructive, when this will-power is exercised on tables only; but when intellectual manifestations are being elicited, such practice may lead to serious perversions of truth. Our Scotch experimenter can appreciate the fact that the passivity of his friends was advantageous to his plans. What would have been the result if the whole party had willed discordantly, especially if some matter of opinion had been at stake? Proof of spirit-communion cannot be attempted under the circumstances recorded. And the above case, instead of being inimical to the idea of spirit-communion, is strong evidence in favour of it. It must be observed that our experimenter failed in communicating facts by his willing; whereas in other cases, when all minds are allowed to be passive, facts are brought to light of which no one present has the slightest knowledge, but which may be contrary to the views or prejudices of the whole circle. What, then, becomes of our friend's theory? He has evidently spoken too soon, or said too much. We believe his facts to be true, for we have arrived at similar results, but his facts do not cover the whole ground, and hence he commits himself when he ventures to theorise as to whether spirits come from the dead or not. A few weeks ago, we published an interesting account of how a very sensitive lady, with no will-power, could, when entranced by spirits, control the operations of a powerful Mesmerist. We have seen a gentleman sit as far from a small card-table as he possibly could in order to touch it with the tips of his fingers, and then two powerful men could not move it. No will was exercised by the medium, and even such a result might take place without the medium being conscious of what was being attempted. We recommend our northern philosopher to persevere in his psychological studies, but advise him to give spirits a fair stage, and see if they cannot alter his opinions.

**SPIRIT CARTES DE VISITE.**

*To the Editor of the Medium and Daybreak.*

Sir,—I left off at No. 27 in your issue of the 12th inst.  
 Nos. 28, 29, 30.—Miss Houghton, with spirit-figures, but unfortunately sadly out of focus.  
 No. 31.—Mr. ———, with a beautiful spirit figure, exact in focus, profile well delineated. The head is enveloped in a black cloth artistically tied, and the body in a white sheet from the neck downwards.  
 No. 32.—Mr. Simkias, wife and child, the spirit kneeling, in white drapery; child has a white rabbit.  
 No. 33.—Mrs. Pearson and spirit-figure in white drapery, which overlaps Mrs. P.'s dress, and the dress is seen through the drapery of the spirit.  
 There were many sittings for spirits which were unsuccessful, and some persons requested their cartes might not be sold.  
 I have now to inform the British Lion, which includes the Houses of Lords and Commons, and more particularly the editors of newspapers (who do the roaring), and with whom I had some slight amicable passages of arms about my wife being carried by . . . . . to Lamb's Conduit Street—and which brought on the bet, celebrated by the *Telegraph*, of my wife's diamonds *versus* the Crown jewels—I say I have the honour to inform the said high and mighty persons that I have acted in conformity with the letter which I wrote to the Editor of the *British Journal of Photography*, and which he published in his journal.  
 I advised the Editor of the *British Journal of Photography* that my arrangements were complete, and I was favoured with a call by Mr. Taylor. I was about to make a trial of a silver bath which I had packed away in November. However, I at once placed at Mr. Taylor's disposal

camera, chemicals, and all my paraphernalia—as I said to him, like the captain of a ship who, arrived in the Downs, resigns the command to the pilot. Really and truly, editors are something like the Pope, in respect that great numbers of people pin their faith implicitly on them.

They must be very important, from the great fear M. Thiers has of them, and his stringent laws respecting the liberty of the Press.

At all events, one of these dreaded beings is installed in my photographic studio—and the next question is, whether the spirits will not be too frightened to allow themselves to be taken by him.

Now, ladies and gentlemen, you must not be in a hurry. First, "my" Editor has had his week entirely engaged, and the other half partially; next, in proportion to the authority "our" Editor's verdict carries with it must be his attention and care in summing up. Brown and Jones may say it is spirits, and Robinson or Professor Pepper, or even the renowned Dr. Carpenter, may say it's "popular delusion," but their opinions one way or the other would only affect public belief to a certain and limited extent. But the verdict of the Editor of the *British Journal of Photography* on a photographic subject from his own personal working must be one from which there will be no appeal. You must therefore have patience. It won't be so long as the Tichenborne trial; but even if it should be, the issues are a hundred thousand times more important to society than the question of Baronet or Butcher.

Besides this, I have some bones to pick with our psychic force or spirit-friends. They plant themselves anywhere without regard to focus—see Nos. 28, 29, 30. Now, even a common table, as the Dialectical Society has proved in page 2 of the report of the committee, if it came to have its portrait taken, and was requested to stand parallel to a chalk line on the floor, would do it. Some of our spirit-figures are beautifully in focus—see Nos. 10, 21, and others.

There are a vast number of other things connected with spirit-photography—something about the clothes, on which I have been favoured with suggestions; and a long letter I have this morning from Norwich, on the effect, as regards popular belief, of taking spirit-photographs stereoscopically. To that I reply, of course it can be done; thousands that read this know that a spirit-hand in form and pressure exactly resembles a human hand. The field is very vast, and patience and perseverance are needed in the examination. The question whether they are spirit-photographs or not is only letter A of a whole alphabet.—Yours obediently,  
SAMUEL GUPPY.

#### To the Editor of the Medium and Daybreak.

SIR,—On Sunday last I went by appointment to take a sitting for a spirit-photograph. The artist is a private friend, who has for some months been successfully engaged in this pursuit, but who does not at present wish his name to transpire publicly, for family reasons. After I had sat for about four minutes—the morning, as you will remember, being very dull—the plate was examined, and there appeared upon it two figures, one of a young female the position of whose head quite obscured my face, and the other of an elderly man sitting with his hat between his knees. No sooner did I see this latter, than I detected a likeness to my late lamented friend, J. W. Jackson. Not being quite certain whether it was him or not, in consequence of the difficulty of tracing distinct features in the negative, to those who, like myself, have not had much experience in the matter, I requested the artist to ascertain, if possible, whether Mr. Jackson was really intended. This morning, I received a letter from the gentleman by whom the photograph was taken, in which occurs the following passage:—

"We are informed by our spirit-friends that the large figure represents Mr. J. W. Jackson, impersonating indigence as a means of signifying to his friends his pleadings on behalf of his bereaved family."

I may remark, *en passant*, that Mr. Jackson was an entire stranger to the artist.

Other pictures were taken, but an account of this one, I thought, would most likely interest your readers.

April 22, 1872.

GEORGE SEXTON.

#### To the Editor of the Medium and Daybreak.

DEAR SIR,—Since the 4th of March, the day on which Mr. Guppy succeeded in obtaining a spirit-form on a photograph at Mr. Hudson's, visitors have continually flocked to this place of attraction.

Last Monday, Mr. Jones, of Enmore Park, called on me, and showed me what I considered, on the whole, the most perfect spiritual photograph yet taken in London, described as No. 26 in your last issue of the MEDIUM AND DAYBREAK.

Having asked Mrs. Bielfeld and myself to accompany him the next day, as he intended to call on Mr. Hudson for some printed copies from the above-mentioned negative, we met there on Tuesday, 16th of April, at the appointed hour.

Having entered the studio, which I need not describe, as Mr. Jones has correctly related all that is necessary respecting it in this month's *Spiritualist*, it was agreed that I should sit first in front of the screen, and Mrs. B. in the recess behind it. This sitting was not successful, there being no indication of anything but the portrait. I then proposed that we should both sit before the screen, which was my first suggestion (as I have very little faith in the efficacy of cabinets, or dark seances, except for the production of strong physical manifestations, and even then not always necessary). Mr. Jones, who stood behind us in front of the screen, completed the group. This turned out quite successful, as there is a perfect spirit-form developed on the negative in bold relief, standing in front of the group. As this has not yet been printed, I shall not further describe it. Mr. Jones then requested Mrs. Bielfeld to go again behind the screen, and he would sit in front of it, whilst I stood with Mr. Hudson beside the camera. This proved also successful, a spirit-form being represented kneeling in front of him. Lastly, Mr. Jones proposed to sit alone with Mr. Hudson, requesting us to go into the garden. A good portrait was the result, but we could not perceive anything else on the plate.—Yours truly,  
H. BIELFELD.

208, Euston Road, 17th April, 1872.

#### To the Editor of the Medium and Daybreak.

SIR,—When referring to the "spirit-photographs" taken by Mr. Slater, you mention, as an extraordinary circumstance, that a part of his face and arm was hidden by the drapery of the accompanying figure,

showing that "spirits can interpose themselves and render material objects invisible." Now, although the experience is extraordinary, yet, on the assumption that spirits have a material covering, the fact itself is easily explicable on scientific principles. The theory of spirit-existence requires that this covering should be so ethereal as ordinarily to be invisible. But, although optically invisible, it does not follow that it is *chemically* so. We know as a fact that the most actinic part of the spectrum is the least luminous, and that photographs can be taken by the agency of the invisible rays at the blue end of the spectrum. This being the case, we have only to suppose that the material covering of the spirit is able to give those vibrations to the light-medium or other on which actinic action depends—although not the grosser ones which render it visible—to cause its image to be impressed on the photographic plate. The more intense the vibration, the stronger the impression, and hence there is no ground for wonder in the ghostly image rendering that of the "sitter" invisible. I should not be surprised to hear—assuming that the conditions under which the "spirit-photographs" have been taken are such as described in your paper, and I see no reason to do otherwise, except that which arises from the extraordinary nature of the result—that of the figures represented on the photographic plate the most tangible appears, owing to its less actinic power, to be the most ghostly.

A NON-SPIRITUALIST.

#### MR. J. BURNS'S LECTURES AT BISHOP AUCKLAND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The unanimous opinion expressed by the friends of Spiritualism in this place, after listening to the three lectures given in the Mechanics' Hall last Monday, Tuesday, and Wednesday, was that it is deeply to be regretted that Mr. Burns's manifold duties as an editor and general self-sacrificing upholder of the cause do not permit him more frequently to visit the various places which are spiritually starving for the light and knowledge he so ably and generously dispenses.

Spiritualism is elevated by Mr. Burns's advocacy to its natural plane as a science worthy the attention of all who seek the truth, solving as it does mysteries which have wearied and tracked with care the lives of many great and good ones who are now gone before.

It is earnestly to be desired that those interested in this cause, great and small, will do all they can to support the Spiritual Institution, and thereby enable Mr. Burns to direct more and more time and energy to the work of expounding the truth as it is in Spiritualism.

I enclose a report of the lectures taken from a local paper.—Yours truly,  
N. KILBURN, JUN.

April 20th, 1872.

#### SPIRITUALISM, SCIENCE, AND TEMPERANCE.

Lectures on these subjects were given on Monday, Tuesday, and Wednesday last, in the Mechanics' Hall, Bishop Auckland, by Mr. James Burns, of London. The first of the series, entitled "Temperance as an aid to Religion, illustrating the bearings of Present Conduct on Future Happiness," took place on Monday night.

The lecturer in an able and interesting manner showed that the temperance idea could not stop at mere abstinence from strong drink, but must be to its adherents a stepping-stone to broader views of man's relations to himself, his fellow-creatures, and to God. The action of intemperance in drinking intoxicating fluids, and in bad habits of diet and daily life, were shown to bring about the direst consequences, involving man in misery and unhappiness, and making an absolute hell upon earth. What was heaven but a state of perfect harmony? And how could heavenly enjoyments be participated in if we abused our bodies, "the temples of the living God," by a constant pandering to the lower and sensual portion of our being? The part taken by spiritual beings of the degraded kind in the drunken revels and debauches of this life was pointed out, and the aspect of many dreadful crimes in this connection was vividly portrayed. The lecture was altogether of a high and elevating character.

The second lecture, on Tuesday evening, was an exposition of the relations between Spiritualism and Science. The beginning of modern Spiritualism was the manifestations in the house of a family named Fox Rappings were heard in and about the house, which, on being interrogated, gave intelligent replies by means of a code of signals, one rap meaning "no," and three "yes." The spirit stated that he had been killed in that very house many years ago, and pointed out that his bones would be found under a certain spot in the cellar. This fact, with numbers which have since occurred, put the matter on a scientific basis. But scientific men, so-called, say that many of the things alleged to occur are impossible, and against the laws of nature; that a table should tilt without anyone touching it is against the law of gravitation. This and many like objections were met by the fact that we do not know all the laws of nature; that the action of the magnet supercedes the law of gravitation; the blood in a man's veins does the like,—that attraction, sensation, volition, and intelligence, being higher qualities, are certain to maintain their proper place in nature against the more material law of gravitation. Scientists should study the spiritual side of man's nature. The Dialectical Society of London is a band of persons having for their object the investigation of truth in all matters of science. The society appointed a committee of thirty-six persons to investigate Spiritualism. The result of their investigation is, that tables and other pieces of furniture moved without the contact of any human being; that rappings were heard on the table, walls, and other parts of the room; that communications of varying grades of intelligence were spelled out by calling over the alphabet, the raps sounding when the desired letter was reached. That these things occurred on many occasions, in the full light of gas, in the house of a member of the committee, who is not a Spiritualist, and under tests and scrutiny which make it impossible to doubt its genuineness. In addition to the Dialectical Society, Mr. Crookes, F.R.S., the eminent chemist, has also investigated the subject. We will give only one of his experiments, which are also published: this experiment was with Mr. Home. Mr. Crookes, to prevent the possibility of deception, constructed a wicker-work cage, which was placed under the table at which they sat; and Mr. Home, who sat near the cage, held with one hand an accordion, his fingers being removed as far from the keys as possible. While so held he lowered the accordion into the cage, which would prevent his using his feet, while the other

hand rested on the table—an assistant of Mr. Crookes watching under the table. In a very few minutes the accordion began to sound, and afterwards played a simple air. Sergeant Cox's investigations were also adverted to, and the conclusions which he arrives at—namely, that the whole thing is simply done by a force which he names "psychic force," was shown to be absurd, and the result of a too limited experience, joined to an unscientific rushing to conclusions. Rather than read the books and imbibe the ideas, however good, of other men on the subject, as it was within their power, let all who are interested in the matter form circles in their own houses with those whom they esteem and trust, and from the results of such circles form their own opinions. The method is for six people, more or less—half of each sex is best—to sit round their table, place their hands lightly on the edge, and sing, or engage in pleasant and harmonious conversation, earnestly desiring to know the truth and receive some manifestation of spirit-power—if any such is possible. If the mediumistic power is present, the table will move, or raps be heard, or other action take place. Many persons are mediums without any knowledge on their part. As regards evil spirits, like will attract like throughout God's universe, and if those who enter on the investigation do so in the spirit of truth and love, they will not only not be troubled with evil communications, but rather have given them the highest and most inspiring forms of knowledge which it can be man's privilege to participate in.

The third lecture, on Wednesday night, was "Spiritualism and the Bible." A sketch of man's rise from a state of barbarism, and his condition under the patriarchs and prophets and later dispensations, was given. It was shown that throughout the Biblical periods spiritualism in various forms was exhibited; that Abraham entertained spiritual beings; that Daniel was a medium, the passages detailing the method of his communion with the spirit-world being laid before the audience; and that the whole prophetic writings abound in proofs of the truth of spiritualism, showing as they do that the very same methods were practised and results obtained then as take place now. Coming down to the time of Jesus, it was first explained that the terms "Jesus" and "Christ" are not synonymous, as is often supposed, but that "Christ" was the overshadowing spirit-world, between which and this world "Jesus" was the medium, and that many of the sayings of Jesus could not be understood excepting by those versed in psychological science. The mediumistic powers of Jesus as a healer, as a clairvoyant and discernor of the inner nature of men, and the like gifts possessed by his followers were set forth in new and interesting lights. The lecturer then alluded to the spirit-photographs which had recently been taken in London and elsewhere, whereby it is shown that spirits by some peculiar process can from the aural emanations of certain persons manufacture a substantial body representing what they were like on earth, and that sometimes this can be photographed, many departed friends having been in this manner identified.

The lecturer concluded what cannot but be considered as an able and interesting (however strange) course of lectures, by pointing out the good results which must surely come from a proper and intelligent use of this new phase of modern discovery. Several questions of a creedal and theologic nature, containing objections to some of the statements of the lecturer, were put and answered at the close; in fact, at one time quite a hot discussion took place on certain doctrinal points. The chair was occupied on the three respective nights by Messrs. S. S. Lingford, W. Anderson, L.R.C.S. & P., and N. Kilburn, jun.—*Auckland Chronicle*.

#### HINTS TO REFORMERS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Perhaps you will be so good as to sink personal feelings and publish this note for the general good.

We have just had a visit from Mr. James Burns, of the Progressive Library, who delivered two lectures on the 18th and 19th inst., the subjects being Temperance and Spiritualism. Though it was Mr. Burns's first appearance at Witton Park, the attendance was good and highly respectable, considering the nature of the village. From the interest manifested by many of the hearers, and the eagerness with which they purchased the Progressive literature offered for sale, much good may be expected to result from the lectures.

But my object is not merely to chronicle the above fact. I feel strongly impressed that we do not make sufficient use of the platform to spread our rays of spiritual light. An eloquent explanation from living lips will arrest the attention, when the most scientific and logical pamphlet would be thrown carelessly aside. Hundreds will go to a lecture who would not read a tract. To those who are anxious to help the cause of Spiritualism and don't know how to do it, I would suggest that they could not do better than arrange with Mr. Burns to have a short course of lectures on the subject. A little energy will easily make them pay themselves. Temperance, Phrenological, Hygienic, or Socialist societies could have special lectures on their favourite subjects, followed or illustrated by addresses on Spiritualism, and they would thus receive a healthy stimulus and relieve the monotony so damaging to those one-sided associations.

Mr. Burns is no ordinary essay-reading lecturer, nor literary hireling. He speaks eloquently from a fulness of knowledge and sincerity of purpose, using such simple language and apt illustration as cannot fail to interest and enlighten the most unlettered. His lecture on "Temperance in its Higher Bearings" is a wonderful example of what ability can do for a subject that is shunned as threadbare. It must refresh the hearts of those tired of temperance truisms. His handling of Spiritualism must do much to rob it of its popular horrors. He is lucid in describing its phenomena, eloquent on its teachings, and deeply interesting concerning its relations to Bible narratives and popular theology.

After reading your appeal in last week's MEDIUM, but especially after having had my heart warmed by your bodily presence, I feel constrained to do what should have been done before now, and request you to put my name down as a member of the Institution, and enclose a guinea for that purpose.

Allow me, Sir, personally, and on behalf of many others, to publicly thank you for the pleasure and profit derived from your lectures in this district.—Yours fraternally,

W. ANDERSON.

Witton Park, Darlington, April 22, 1872.

#### MR. VOYSEY VINDICATED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I do not come forward as a champion of Mr. Voysey, but of fair play and no misrepresentation, and therefore hope you will find room for a few lines of remonstrance against a paragraph which appeared in your last number. If you will read over that paragraph again, and then compare it with the subjoined extracts from "A New Order of Public Worship, arranged for the Congregation at St. George's Hall, by the Rev. Chas. Voysey, B.A." (just published), I think it will be evident that you must have misapprehended the intention of the expressions upon which you found your remarks:—

"The highest expression thereof (i.e., of the worship of God) is the faithful service of our fellow-men. \* \* \* The meaning of our assembling together is not the endeavour by our human words and songs to the glory of God. \* \* \* But the meaning of our worship is \* \* \* to gratify the strongest and most exalted instincts of our nature, and to cultivate within our souls a greater devotion to His most holy will. \* \* \* It is our privilege rather than our duty to pray to Him whenever we feel that we need a strength greater than our own, or help which no human hand can give. \* \* \* Let us, then, \* \* \* desire above all things, both in this world and the world to come, to show forth His praise by our lives here, and to worship Him in spirit and in truth, by the faithful services of our fellow-men."

Those who know Mr. Voysey must be aware how utterly absurd is the idea of accusing him of encouraging or endorsing any form of "priestcraft." And to call him a "priest" because he labours on God's behalf—not on man's, exhibits a misconception of the spirit of his efforts in the cause of true religion.—I am, yours truly,

Betchworth, April 15th, 1872.

EDWARD BRADY.

[We based our remarks upon a report of a sermon in the *Cosmopolitan*, copied from the *Eastern Post*; and if the sermons do not harmonise with the "New Order," we cannot help it. The remarks criticised by our correspondent are worthy of careful attention by all.—Ed. M.]

#### SPIRITS RENDER THEMSELVES VISIBLE.

To the Editor of the Medium and Daybreak.

SIR,—It is with much pleasure that I have to report one of the most satisfactory seances with the mediums, Messrs. Herne and Williams, that I have experienced, a still further development of the manifestation attempted during the seance reported by Mr. Harrison in this month's *Spiritualist*.

Under more favourable conditions, and in a specially arranged circle, the spirit "Katey" rendered herself visible to the bodily eyes. After a short sitting in the usual manner, and a conversation with the audible voice having been freely maintained, we were advised to break the circle, have refreshments, and then sit again. We did so. Messrs. Herne and Williams, however, were now to be seated together, separate from the rest of the sitters, as "John" said to remove them from our mixed influence. They took up their positions in the recess formed by the window in the corner of the room. We were seated, as far as possible removed from them, round the other side of the room. Presently, bright lights began to issue from the corner where sat the mediums; luminous hands were displayed (not à la Pepper), at times taking the appearance of a luminous human form. The rustling of dresses was continually heard in the vacant space between us and the mediums, and the voices often spoke a little in answer to questions, but not much, as "John" stated that it used the power requisite for "Katey's" experiment.

After a little while "Katey" came over to the side where Mr. Harrison and myself were sitting, and showed two brilliant lights, one in each hand, the fingers of which could be seen as though grasping the light. She said to Mr. H.: "Now, Willie, can you see me?" and as she spoke, she turned the light upon her countenance, which could be seen distinctly, the lips moving while she spoke. She then illuminated part of her dress, which, she said, was such as she wore in India, referring to me at the time for confirmation. She then said: "Now, can you understand? This is the way we show ourselves in the photographs." Mr. H. requested, and was permitted, to touch the figure which we saw.

After this came what to me was truly startling: a dear friend of mine in spirit-land, who continually manifests to me, now illumined her face in the same manner in front of myself. The face was distinctly seen by those on either side of me, and to me every feature was recognisable. As it first appeared I was unable to make it out, and made the remark accordingly. The spirit in an eager tone said: "Yes, Cliff, you can recognise me! you can recognise me!" So truly I did, for immediately it was brilliantly illumined, and I saw one whose face I can never forget. This experience I willingly relate, to show others who can believe my word as a stranger that our friends are still near us—the same loving ones in form and feature they were on earth.

HENRY CLIFFORD SMITH.

We are requested to intimate that Mr. Thomas Blyton, of 74, Navarino Road, Dalston, E., has arranged to act as an agent for the sale of spirit-photographs taken by Mr. F. A. Hudson, of Holloway Road, and that they are open to the inspection of inquirers on application at the rooms of the Dalston Association of Inquirers into Spiritualism, at his residence as above.

The *Cimarron News* of February 24th states that at some trial shooting at Cimarron, New Mexico, recently, "very fine shooting was made with a Sharp rifle, which weapon impressed us more than some of the others, probably from an extraordinary anecdote related on the spot. One of the gentlemen present was well acquainted with Mr. Charles Sharp, the inventor of the rifle called after him, and knew him to be an eminent Spiritualist medium, but was astonished at being told by Mr. Sharp that to him not the slightest credit was due for the production of the weapon, that it was wholly and entirely invented for him by the spirits, and that he merely obeyed their instructions. Here is something like a tangible result; and, without giving an opinion on the matter either way, we respectfully invite any of our ancestors who take sufficient interest in us to put something equally profitable in our minds and pockets without delay."

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

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#### CONTENTS OF LAST No. OF "THE MEDIUM."

A Literary Paradox—Children's Progressive Lyceum—Medical Spiritualism—The Work of Man—Secularism and Spiritualism—Spirit-Photograph—Ghost-Photographs—Mr. Munster's Spirit-Photographs—Spiritualism: Its Methods and its Agencies—Gerald Massey's Lectures at St. George's Hall—Miss Lottie Fowler's Mediumship—The Missionary Medium—The Spirit Messenger—Astral Science—Spiritualism in Liverpool.

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

FRIDAY, APRIL 23, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, APRIL 25, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will deliver an address in the trance.

TUESDAY, APRIL 30, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 2, Middle 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 26, 1872.

### THE SPIRITUAL INSTITUTION.

The article which appeared in this part of last week's impression respecting the position and prospects of the Spiritual Institution has called forth a very kindly response from numerous correspondents, which expression of friendliness we acknowledge with grateful thanks. We do not desire to overlook the fact that our course of action is not acceptable to all Spiritualists. A representative member of the opposition has sent us a letter to which we gladly give publicity, as it is written in excellent spirit, and raises, in an unmistakable manner, the question at issue.

Under present arrangements, the Spiritual Institution is not, and never can be, the recognised head-quarters for Spiritualists. Spiritualists are divided into two leading parts—Non-Christian and Christian; both equally sincere and energetic in their several lines of thought, beyond the leading truism that *man* is a spirit, having continued life after the death of the body. Both are apt to leave the leading truism, and contend more or less violently on the side issues of Secularistic theology and Christian theology. Each is annoyed when the press and the platform, instead of being neutral ground, are made the instruments for either Secularistic or Christian utterances. The result is, that, as at present conducted, the MEDIUM is not used, and never can be, by Christian Spiritualists for distribution amongst Christians. The Spiritual Institution, in like manner, being an instrument of the same kind, has not, and never can have, the support of the second division of Spiritualists—a division that has power, politically, morally, and financially, equal to the other division.

To my knowledge, very many Christian Spiritualists would have co-operated freely and energetically for the Spiritual Institution, if it had been truly and in fact an institution created and carried on sacredly for *one object*—the destruction of Deism in the British Empire—the assertion, by facts produced, that man, after physical death, continues possessed of memory, mind, and will. Such a platform would rally Jew and Gentile of all nations in one brotherhood. All would feel and act on the broad fact that God breathed into man the breath of life—that God upholds them *all* by the same sun and moon and laws in action in our solar system. Such a programme, honestly, faithfully adhered to at the Spiritual Institution, by the Press, and on the platform, would rally humanity round the movement.

As the Temperance League and other great movements band together, as neutrals, all the multitudinous sections of religious and irreligious thought, and carry on the battle on those terms, yet the strife of thought continues at the sectional halls and places for worship; so may it continue, and will continue, so long as all brains are not shaped alike—all minds not educated alike.

Men will not subscribe to buy weapons for opponents to attack them; neither will Christians subscribe to, and uphold an institution they consider wrongly called "The Spiritual Institution."

The mischief is patent in the lectures about to be given by Mr. Gerald Massey. Publicly they are understood to be "spiritualistic lectures;" but on examining the subjects, two of them are not—they are some new idea about Christ by a man who comes into life for a short time nearly two thousand years after the event; yet the spiritualistic phenomena excitement, which ought to be used to prove "man's immortality," is used for theological purposes, and a false impression conveyed to the public of the object and scope of Spiritualism.

Your direct appeal in the MEDIUM I have answered, to show why we Christians dislike to be smitten on the cheek, and pay for it.  
Essex Park, S.E.  
JOHN JONES.

We are first called upon to observe that Spiritualists comprise two classes—"Christian and non-Christian." This is a division which we do not understand, and have never recognised, either in leaning to the one side or the other. Indeed, the distinction, when duly investigated, is both ridiculous and absurd. What is Spiritualism? A series of well-ascertained facts; and how, then, can facts be either Christian or non-Christian—favouring the dogmas of one sect or another? As well might we talk of Christian physiology, Christian chemistry, or Christian geology. Facts are the only guide-posts to truth, and their occurrence supersedes all sectarian or opinionative distinctions.

We may, in the second place, notice "Secularistic theology and Christian theology." The former is a contradiction in terms, and therefore impossible of analysis, as Secularism is a negation of all theology. "Christian theology" is the personal opinions of all members of a sectarian church. It may be expressed in the well-known proverb—"Orthodoxy is my doxy; heterodoxy is your doxy." Every sectarian is right. His theology is unimpeachable, and the greatest affront you can offer him is to suggest that investigation or discussion respecting it be attempted.

Our correspondent plainly assumes this position, as he denies the Spiritualist the privilege of trespassing upon these sacred preserves. What is Christian theology thus defined? Simply Mr. John Jones's personal opinions, which may be true or false—an issue which cannot be decided without due investigation. The ground which this theology occupies is the most important possession of the human soul, and to deny man the privilege of enjoying it is to deprive him of his highest liberty. We agree with our correspondent that Spiritualism demonstrates human immortality; but where is the warrant for drawing the line at the recognition of that fact, which is simply the root of the matter, the fruition of which is a gospel of peace and salvation?—a demonstration of the relations which exist between earth-life and spiritual life, showing what religion is and is not, and how man may avail himself of spiritual redemption from the rether powers of his nature. Surely this field is a legitimate one, and we should be glad to be favoured with any reason, authority, or expediency for not occupying it. We are told that by rejecting the high calling which urges us onward in the prosecution of this knowledge, we might be favoured with the aid of a party that "has power politically, morally, and financially;" which, we suppose, is a modern phrase for what was, in olden times called "the world, the devil, and the flesh;" or, in homely modern phrase, public opinion, respectability, and money.

Such a trinity may do very well as the humble servant of Spiritualism; but woe be the day when it becomes a master! If Spiritualists, therefore, cannot have the support of Christians, they cannot be denied the footprints of Jesus, who, in his spiritual work, presented the same antagonism to the sectarian institutions of his time as we are accused of maintaining with respect to the sects of to-day. We feel as if the suggestion made by our earnest correspondent was that we should, Judas-like, accept a bribe from the popular party, and sell our master, Truth, for a paltry, ephemeral prosperity. Much rather would we recommend: Let us throw our Christian theologies, sectarian dogmas, and all other personal whims and opinions aside, and in their place earnestly endeavour to establish the truth; or, in the words of the apostle, become "the body of Christ and members in particular;" or, as expressed in the language of to-day, allow the light of the spiri-world (Christ) to be our teacher, rather than any personal conceits and hereditary traditions.

Yes, surely all true Spiritualists must acknowledge that "Christian theology" is not the light and guide of Spiritualism, whose teacher is the higher power which cometh from above; and if we are to be found fault with at all, it must be because we have faithfully adhered to that line of service.

And after all, in the MEDIUM and the advocacy supplied from the Spiritual Institution there has been more exposition of gospel Spiritualism than in all the acknowledged Christian spiritualistic agencies put together. We had expected that the existence of such a party in the ranks of Spiritualism would have thrown some light on the real issues of apostolic Spiritualism and its relations to the modern movement; but on this important point our consciences have been exceedingly poverty stricken. Not so the Spiritual Institution and its agencies. It has laboured from the first at an active and intelligible exposition of the Christ baptism, from year to year, as opportunities presented, and it is hoped will continue to do so as time passes on. Surely, then, our friend's objection is not a valid one, but rather a reason why all liberal, unprejudiced, and thorough Spiritualists, whether Secularists or Christians, should rally round the Spiritual Institution. It is not accomplishing a work which Mr. Jones says *might* be done if his policy were adopted, and the fact that an obscure party—the exception—thus complains is surely ample proof of the rule.

Would it be expedient to continue the Sunday Services at Cavendish Rooms during Mr. Massey's lectures? Would it not be better for the supporters of that movement to concentrate their efforts upon the larger operations at St. George's Hall? Mr. Morse will again speak in the trance on Sunday evening.

WILLIAM CARPENTER, Shaker, from Mount Lebanon, arrived in London on Wednesday for a few weeks' sojourn. He is residing with his relations at Kingston-on-Thames, and will be glad to make the acquaintance of the local Spiritualists. His official head-quarters are at 15, Southampton Row.

## GERALD MASSEY'S LECTURES.

The whole machinery for the administration of this important course is now in full operation, and must take effect, we hope successfully, on Sunday week. Meantime, we trust every Spiritualist within a reasonable distance of the metropolis will make it a personal matter to be present at the whole course, and invite as many friends as possible to do the same. We often hear our friends lamenting that they have not opportunities to serve the cause, and that their pent-up energies are, in consequence, ready to drive them to some unheard-of resolution. Now they have the best opportunity ever offered them, not only to help the cause, but to benefit themselves. No more auspicious event in connection with our movement has transpired than the identification of the People's Poet with its advocacy. Such choice seed must not be allowed to fall on stony ground, but every mellow souled, truth-loving Spiritualist must endeavour to secure as many of the grains of truth scattered by Mr. Massey as possible, and lead his friends to partake of the same benefit. To aid workers, there have been provided circulars on fine paper to send to distinguished persons. Our helpers should enclose these with a private note to those whom they desire to be present. Handbills are in readiness for more general purposes and to give away at meetings. The temperance societies should be well worked, and every circumstance taken advantage of which will tend to add to the influences leading to success. Then tickets of all kinds are ready, patiently awaiting eager purchasers. First, there are specially reserved seat tickets—10s. each—for the most eligible part of the hall. Our good friends who are blessed with social position and accompanying necessities would do a handsome act in making it a point of honour to secure these special places, and thus give a basis to the meetings. Then there are family course tickets—12s. 6d.—admitting four persons to the second place of honour. These we hope will be eagerly accepted by the numerous family groups who are accustomed to enjoy spirit-communion. The 5s. course tickets admit one person to the same part of the hall. That the claims of no class may be overlooked, the executive committee have judiciously provided for those who may be desirous of hearing as well as their more wealthy brethren. For such, a shilling ticket has been prepared, admitting to the whole course. We earnestly recommend the prompt acceptance of course tickets, and thus secure the most favourable places in the hall. Our friends in various parts of London, especially the officers of associations, are solicited to act as agents for the sale of tickets and otherwise make the prosperity of this effort a certainty. Admission to single lectures will be—reserved seats, 2s.; balcony, 1s.; and back seats, 6d.

Our provincial friends are contemplating a general raid upon the metropolis at Whitsuntide. They should make it a point to arrive in time, and be present at the second lecture. The subjects to be treated upon are altogether novel, and must be instructive to the most advanced Spiritualist. Our good and earnest friend, Mr. John Jones, in another column deprecates the discussion of topics which form the subject matter of theological speculation. We beg to suggest that our friend has allowed an impression to occupy his mind which does not do justice to Mr. Massey's motives. Mr. Jones will agree with us that we have the Scriptures as a guide and instructor in spiritual matters. Very well; of what use can that guide be, however excellent, unless it is properly understood, and the spirit which giveth life is intelligibly comprehended? In the olden time it was asked of one if he understood what he read, and the same question may be with increased propriety put to readers of the Scriptures in the present day. Our genial instructor, Gerald Massey, does not seek for an opportunity to ventilate his personal views, so much as to aid us in understanding that which is written. Let us all help in this important investigation, and, as a basis, attend in the first place Mr. Massey's lectures.

NOTE.—Tickets may be obtained by applying by letter to N. F. Daw, Esq., Hon. Sec., Portman Chambers, Portman Square, W.; or personally at the Spiritual Institution, 15, Southampton Row, where circulars, bills, &c., may also be had. Those who can exhibit a large poster in their windows or otherwise, will confer useful assistance by so doing.

## MISS LOTTIE FOWLER'S SEANCE.

This young lady held a seance at 15, Southampton Row, on Wednesday evening, the 23rd inst., at which were present several strangers. Amongst the company were Mrs. Berry, Dr. Sexton, Mr. and Mrs. Clarke, and Mr. Bowman of Glasgow. Everything passed off very successfully, and the answers given by the medium to many of the test questions were perfectly astounding. She described the death of the father of a lady who was present for the first time—a stranger in London—in so accurate a manner as to excite considerable astonishment, stating that he had had dropsy in the leg, for which an operation had been performed shortly before his decease. She also gave an account of the death of the wife of a gentleman present, from cholera, in 1868, stating that he himself had had an attack, but had recovered, but that two of his children had succumbed at the same time. The death of another relative of the same gentleman, by suicide, was most accurately described. In truth, all her descriptions were such as could only have been given by an eye-witness, except by the aid of the wondrous power—call it what you will—that this most lucid clairvoyante possesses. He who could shut his eyes to these facts must indeed be prejudiced.

ONE WHO WAS PRESENT FOR THE FIRST TIME.

The forthcoming number of *Human Nature* will contain Mrs. Berry's admirable paper read at the Spiritual Institution; a Memoir of Mr. Jackson; Mr. Burns's Paper on Physical Mediumship; a Review of Gerald Massey's guinea work on the Sonnets of Shakspeare; further particulars of Charles Swan's Mediumship, illustrated by a facsimile spirit-drawing under the influence of Hogarth; and other matter.

ONE of the most instructive meetings ever held in connection with Spiritualism took place on Wednesday evening at the Spiritual Institution. Mr. Morse read a most admirable paper, which was followed by a discussion so all-engrossing that it was with difficulty that it could be brought to a termination. The next paper will be read by Mr. Noyes, on Wednesday week.

## THE J. W. JACKSON FUND.

The following letter from Dr. R. King, of the Anthropological Institute of Great Britain and Ireland, came to hand too late for insertion in our last issue:—

DEAR MR. BURNS.—I have to report to you the following contributions to the fund of our late friend, J. W. Jackson, for the benefit of his wife and children. I shall report to you next week further contributions, and so from week to week.—Ever faithfully,  
RICHD. KING.

12, *Bulstrode Street, Manchester Square*, April 17, 1872.  
Samuel Chinnery, £5; Sir John Lubbock, Bart., M.P., £2 2s.; G. Harris, £2 2s.; R. S. Charnock, Ph.D., £1 1s.; R. King, M.D., £1 1s.; J. Kaines, 10s. 6d.; A. L. Lewis, 10s. 6d.; R. W. Brabrook, 10s.; Col. A. Lane Fox, 10s.; Robert Dunn, 10s.; J. Butler, 10s.; David Fortes, F.R.S., 10s.; Anthropolos, 5s.; Sir G. Duncan Gibb, Bart., M.D., 1s.; C. R. Markham, C.B., 5s.

## ORGANISED EFFORT.

To the *Editor of the Medium and Daybreak*.

DEAR SIR,—We are just about completing a testimonial falling little short of £500, which is to be presented to the Inspector of Schools (who is leaving the neighbourhood) as a token of esteem for his services in aiding the education of the people. Now, the thought occurred to me, why should we not raise a similar amount for Mr. James Burns? He has been labouring to educate and enlighten the people at great expense to brain and pocket for many years, and I have to thank him for first bringing to my notice the blessings of Spiritualism. Being by nature sceptical on religious matters as taught generally in our churches and chapels, and sometimes a future existence, it has supplied a want which every Spiritualist can appreciate.

We have lately had a sad lesson in the death of the late J. W. Jackson, who no doubt died a martyr to the cause of humanity, and future generations will yet bless him for his efforts in scattering the seeds of truth around them. There is no reformer living that I know, that is more deserving of a handsome testimonial in the shape of a good, substantial purse of money (to be used at his own discretion) than our respected Mr. J. Burns. I am sure I speak the feelings of all true Spiritualists when I say that, of all our workers in the cause, he stands foremost in deserving our help and sympathy. I am a working man, and cannot afford to come out like some of our more substantial brethren, but if everyone gave according to his means, I think there is sufficient force in this small but wealthy nation to secure him an amount quite equal to that before alluded to (it must be remembered that was only a local subscription), especially as Mr. Burns is working in a cause which entails far more up-hill work, as we all know he has to fight against the prejudices of the masses. I give my guarantee for £1 to start with, and as much more as I can collect, and shall be glad to see any improvement upon my suggestion. Hoping our friends will take this matter up in real earnest, I beg to remain, yours faithfully,  
JAS. F. YOUNG.

6, *Stepney Street, Llanelly*.

To the *Editor of the Medium and Daybreak*.

DEAR SIR,—I beg to forward you the sum of £1 5s., being the first quarterly subscription of twenty-five friends, at 1s. per quarter, at a meeting of which a brief report has been or will be sent you.

In time, we hope to augment our numbers, and to do more for the promotion of those great truths we all deem so precious.—Yours faithfully,  
CHAS. I. HUNT.

16, *David Street, Baker Street*, April 23, 1872.

To the *Editor of the Medium and Daybreak*.

DEAR SIR,—We are desirous of extending the cause as much as possible, and therefore send you £1, for its worth in publications for distribution.—Yours fraternally,  
ALCWD.

*Merthyr*, April 20, 1872.

[We acknowledge this kindness with gratitude. It will complete our happiness to be allowed, at an early date, to reciprocate in some way the co-operation thus tendered.—ED. M.]

## SPIRIT-PHOTOGRAPHS.

This note was received as we were going to press:—

SIR,—Imitations of spirit-photographs will, as Mr. Samuel Guppy stated, be tried by photographic artists, more especially as several of the recent pictures by Mr. Hudson are open to fault-finding. Though knowing very little of photography, I last Monday accidentally obtained an effect on a plate that convinced me I had found out how imitation pictures could be manufactured. By the evening post came a letter stating that Mr. B. and Mr. C. could produce them on the same conditions as those of Mr. Hudson.

Having tested the pictures I sat for, as far as I, ignorant of the development-room business could do, and publicly stated the result, I am as anxious to make the above statement. More hereafter.—I am, yours truly,  
JOHN JONES.

*Enmore Park, S.E.*

“COMMUNICATIONS made with the rudimental sphere were known in an early period of the world. Prophets and sages, poets and philosophers, have enjoyed, in nearly every century, the advantage of inspiration, although in some ages in so moderate a degree as to be almost imperceptible to the subject. Inspiration is the influx of spirit-impressions. When these impressions could not be made by spirits, in consequence of the positive condition of mind, manifestations have been made. Belshazzar, being positive, could not be impressed by spirits; and the result shows that spirits made an impression of a fact on his mind by writing on a wall through the interpretation of a successful medium. Daniel could not have interpreted the writing had it not been impressed upon him. The impression was so distinctly made upon his mind, that he could not avoid its recital. This established the confidence of the people in the truthfulness of his predictions. They were truthful, not because he was more wise than other people, but because he was impressed by those of this sphere, or sixth circle.”—*Spirit-Communication*.

## 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 these 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.]

April 19th.

(The first control was by TIEN-SIEN-TIE.)

The popular theology of the present day is based on two facts, out of which grow all its superincumbent dogmas and beliefs. The first is that the destiny of mankind is either hell or heaven: the other is that man occupies the position of a fallen being. Out of these spring all the ideas that constitute modern Christianity. The latter claims that it is the very highest and most exalted system that the world has seen. Of course we shall accept as true that it is the repository of undoubted truth; that man is the fallen and sinful creature Christianity represents him to be; and that heaven or hell is his ultimate destiny. Spiritualism, then, if its manifestations, as they purport to do, really come from the inhabitants of the other life, must support the doctrines of Christianity, and we should naturally expect to receive from this supermundane source the ideas that constitute Christianity. But, as a rule, the direct contrary takes place, for communicating spirits are nearly always opposed to the theological ideas of the present day. They overturn, demolish, and annihilate these dogmas of total depravity, and heaven or hell being the destiny of man. We might ask here, Does humanity believe them? If it knows, feels, and believes that it really is the sinful creature that religion represents it to be, we might ask, Then why perpetuate the misery and damnation which clings to mankind by entering into the bonds of matrimony? For by bringing children into the world we parent heirs of damnation—at least, if the theory assumed is true. It is a sad responsibility, and yet the actions of mankind give the lie to its belief. Humanity may believe in the outward form and confession of this belief, but in the practical of life it is forgotten. Spiritualism claims a higher destiny for man. It reveals to the mind of the investigator that the life of the better land is a counterpart of this, saving that there the intellect has more scope for development, and is consequently more perfect in its manifestations than on this side of life. It reveals also the fact that the heaven and hell of the Christian theologian are mythical existences, built upon the fanatical zeal of partisan intolerance. If Spiritualism obliterates heaven and hell, what does it substitute in its place? What becomes of those who have gone on sinning wilfully through a long life, who have left darkness and misery wherever they have passed? Shall they escape the penalties they so richly merited? And what of the good? Shall they receive no reward? We answer, yes; they shall receive their reward; and those who have dealt wrongfully in this life shall receive their retribution; for the spiritual world is as infinitely graded as your natural life. As here in the midst of your daily occupations, each individual occupies the peculiar sphere which he is fitted for, so in the world of souls each person graduates to that sphere for which he is fitted by his qualifications and aspirations. The balance is rendered equal; peace and happiness are the reward of well-doing, and misery the penalty of wrong-doing. "But," it will be asked, "are those conditions final, as maintained by the theology of the present day?" We answer, no; the conditions of remorse and happiness are not eternal. They answer a purpose, and when that purpose is fulfilled, they give place to others. Those who cease from their wickedness and aspire to better things, in time pass into higher conditions; and those who go into states of happiness are continually progressing in purity and wisdom. Such are the conditions of the spiritual world; and we must claim a higher position for them than those of the Christian Church, with which we have placed them side by side this evening.

SAMUEL BAKER.

I have only a few words to say, just to let my friends know that the subject of Spiritualism, or spirit-communion as they call it, is really true. I should like them to inquire into it, and not treat it in the contemptuous manner in which they now do. My name is Samuel Baker. I left this earth at the end of May, year before last. I had just completed my forty-fourth year. I left this life at Woolton, near Liverpool. That is all to-night.

### A TEST OF SPIRIT-COMMUNION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The following incident, affording another proof in favour of Spiritualism, may perhaps be interesting to some of your readers.

Last week I attended the developing circle at Mrs. Powell's, and while entranced I wrote a sentence, signed by a name. It was to the effect that a friend of mine, whose name was given, had that day gone to a certain place and arrived there safely, the signature being that of the departed mother of the person alluded to. When I came out of the trance I read the message, but did not then know whether it was true or not. The next morning, however, all doubts were ended, for I received a letter from this friend stating that they had on the day previous gone to the place indicated in the message, so that while my hand was being controlled to write, the same information was being conveyed to me through the post office. For the truth of this I can vouch, and it is a fact which I think cannot be explained by the Psychic Force, or any other theory but that of the Spiritualists.

Mrs. Powell appears to be controlled by an Indian spirit, who has great power in developing.—I am, Sir, yours truly,

Addiscombe, April 20th, 1872.

A. SULMAN.

D. K. C., writing from Egypt, sends his kind regards to Mrs. Berry and others whom he used to meet at Mr. Herne's seances at the Spiritual Institution, 15, Southampton Row. Mediums visiting the East would do well to pay a visit to Cairo. Madame Blawatsky has lately formed a society of Spiritualists, now numbering thirty-seven members. She offers board and lodging to any good mediums as long as they please to stop. Her address is Madame Blawatsky, Société Spirite, Rue d'Abdin, near the Viceroy's Palace, Cairo, Egypt.

## LISSON GROVE AND ST. JOHN'S WOOD ASSOCIATION OF SPIRITUALISTS.

### FIRST QUARTERLY MEETING.

Some four months back a letter appeared in the MEDIUM from "J. M. M." descriptive of an organisation that was proposed to be entered into by a few friends of progressive notions, for the purpose of raising a fund by small weekly subscriptions for the support of what we consider the most useful centre of Spiritualism—"The Progressive Library." A meeting was held at that time and a bond entered into by a number of friends, which culminated in a tea on Wednesday evening last, April 17, 1872, at our good brother Hunt's, 16, David Street, Baker Street, at which twenty-seven were present. After partaking of the cup that cheer but not inebriates, Mr. Cowper was unanimously called upon to take the chair. He said it was the first time he had filled so important a position, being naturally very diffident, he had hitherto always refused so prominent a place. But he had lately been told by good spirits that the next time he was solicited to do so he was to comply. He felt the time had come when he must proclaim more boldly than he had hitherto done, the great fact of Spiritualism, which were destined ultimately to revolutionise the world. Such meetings as the present were calculated to cement the bond of union which was necessary for their development.

Mr. C. Hunt said Spiritualism was a great boon to society. The intercourse with friends who had passed away in years gone by, the messages from our beloved parents and little ones, and the teachings of good spirits, gave us glad thoughts to cheer us on our way. It was through our "mediums," who were, he thought, not sufficiently appreciated, that these joyful tidings were communicated. Our thanks were due to them for devoting themselves to that labour of love, and we should not be able to fully realise their usefulness until we entered the future state, when they would meet their reward.

"Historicus" next gave a most telling address. He said Spiritualism was older than the hills. The great Spirit of the universe was its inexhaustible fount of supply. From that supply could be traced the development of the opening flowers, the birds' hymn of praise, the divine aspirations of man. All nations had reared it, but chiefly as an inviolable power, the divinity of which was either to be accepted or rejected. But it was as an intelligent and communicative principle that Spiritualism observed it; as the Psychic's ladder, with its base on this plane of being and its top on the battlements of eternity; with the angelic toilers ascending and descending on its adamantine rounds, developing physical phenomena. All peoples had at some time recognised this principle. Even when revelation had not a written page or chiselled slab to narrate its glories, the traditional had its altar and devotee; the weird yet sublime temples of Egypt and India had a rich mine of Spiritualism bequeathed and inherited; so had the gorgeous temple of the "seven hills," for behind its unfortunate labyrinthine dogmas could be traced much psychic development. But it must be said, to the eternal honour of Spiritualism, that it, almost unaided, had viewed the subject from a scientific platform of observation, and it was doubtless daily progressing in the investigation and utilisation of that principle which had formerly only been observed by many as a dread power, which to analyse was to defile. The manifestations of to-day would not bear comparison with the phenomena of the Christian Apostolic era. There the genius was almighty and the gifts superlative. Healing clairvoyance, trance, and inspiration were evoked under the most favourable conditions. The lone yet majestic Psychic on Golgotha's Cross was the embodiment of mediumistic development; His death was the ratification of the truest Spiritualism. But the bold originality which He promised was not realised by his disciples, only in lesser degree. The personal devotion of Christians was in some cases unimpeachable, but they had neglected the observance of the divine occult. The light of spiritual manifestation waned. Alas! the sacred flame flickered in its last trembling glimmer. But in the hour of its direst need a special providence arose again to bless humanity with a knowledge of divine communion. Let us adore that blessing. Once more the sheet knit at the four corners was let down from heaven to erase from the world the defiling bigotry of sect and creed, and to produce a divine homage. "Rise, Peter, kill and eat," is heard still in thundering accents speaking to men's hearts. Spiritualists have been twitted for their select worship at the seance—so unlike Christian communion. Yes—that was to avoid conflicting elements as to preserve the purity of spirit-communion. But the "church meetings" of Dissent barred the door against all save the initials. Compare this with the seances of Spiritualism, and the accusation rebounds on themselves. Spiritualism is a lyceum of psychological development. It has no damnatory creed or dogma of reprobation to disgrace its sanctuary. It recognises all humanity as the children of the Most High. The social wretch trembling at the feet of a wretched hewn God is the child of the Infinite; that Mohammedan mounting his wild steed to adore the father of luminaries hath a revelation from Deity, and is born of the Spirit. The Hebrew, who still clings with a death-like grip to the altar of his fathers, is heir to the inheritance. The Christian, recipient of the most gracious revelation which has taught humanity, dwells in the sunshine of Deity. It opens wide its elastic pinions of truth, and stretches them across the humbler universe. Beneath it nestle the souls of humanity.

At intervals during the evening, songs and recitations were given by Messrs. Griffiths and others. Mr. and Miss Clayton each gave a classical song. Mr. Griffiths sang, "Mother, Kiss me ere I Die," and "Snow-white Blossoms," in truly artistic style. Mr. Hunt recited the "Old Arm-chair," and Mr. Hocker "Abou-Ben-Hassan," by Leigh Hunt. The songs were beautifully accompanied by Mr. Griffiths with the guitar and Mr. Hocker on the English concertina. Mr. Friswell also contributed to the harmony, and "All's Well" concluded a most happy and enjoyable evening.

WE like the MEDIUM very well, and your way of dealing with seances, Christian Spiritualists, and Materialists. Your teaching and our high intelligent spirits' teachings are in harmony. We have no physical manifestations.—JOSEPH SYKES, Shelley.

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Thursday evening, April 11, 1872, a special general meeting of the members was held at the rooms, 74, Navarino Road, Dalston, E., for the purpose of considering the present position and future prospects of the society. There was a large attendance of members and visitors present. Mr. Thomas Wilks, president, occupied the chair.

The first part of the time was devoted to a revision of the prospectus and rules, in which several important changes were made.

Mr. W. H. Harrison proposed, and Mr. Thomas Blyton seconded—"That the governing body of this association shall be for the future called the 'Council' instead of the 'Committee,' as hitherto;" which was carried unanimously.

The rule affecting honorary membership was somewhat changed—to the effect that these members are elected upon payment of a LIFE donation of three guineas, or a quarterly subscription of five shillings, *in advance*.

It was moved by Mr. T. Blyton, seconded by Mr. G. R. Tapp—"That the last evening in each month be devoted to special seances, with professional media, reading of papers, lectures, discussions, &c." This resolution met with unanimous approval.

A resolution, proposed by Mr. Thomas Blyton, and seconded by Mr. Preston Corner, to alter the evening of meeting from Thursday to Tuesday, was opposed by Messrs. G. R. Tapp and J. Briley Orton, and after some discussion it was negatived by the majority of the members, who thought it desirable to retain Thursday evening, as it had always been before.

The prospectus was lengthened a little, as the mode of action as to holding of meetings, seances, &c., was ordered to be inserted in the body thereof. A new rule was also added relating to the lending of the books in the library.

Mr. Blyton then read an interesting report of his experience in reference to spirit-photographs. He illustrated his paper by exhibiting copies of the photographs mentioned therein, and which had been taken entirely under his own notice, at Mr. Hudson's studio, Holloway Road. Upwards of two dozen other spirit-photographs were on view, of which Mr. W. H. Harrison pointed out all the facts of interest—such as the persons represented, the conditions under which the portraits were taken, &c.

Great pleasure was evinced by all present while examining these specimens of this wonderful phenomenon. All these photographs are open to the inspection of members and visitors at the rooms of this society.

A vote of thanks was unanimously tendered to Mr. W. H. Harrison for the great interest always shown by him on behalf of the association. A similar compliment was, on the motion of Mr. Henry Cook, paid to the President, Secretary, Recorder, and all the other members of the Council, for their energy in managing the affairs of the society.

We may mention that the new prospectus and rules are now in the hands of the printers, and may be had in the course of a few days, on application being made to the Secretary.

J. BRILEY ORTON, Member of the Council.

IN A RECENT LETTER commenting on the conduct of the *Echo* towards Spiritualism, Mr. John T. Markley thus strikes home:—"It wants to make Spiritualism agree with preconceived notions; something subservient to the selfish but prosaic idea of pounds, shillings, and pence. Unless the 'spirits' will 'learn to spell, take to drawing carts and carriages, work by daylight, give their services gratis,' &c., the *Echo* will have none of them, so they need not try to communicate. What can we gain in a pecuniary sense? seems to be the motto of the Materialistic, saucy little issue of Catherine Street, forgetful of the fact that evidence, however roughly or strangely accorded, of a supernatural state of being, would yield to any reflective understanding more consolation than all the abstract, speculative teachings of the established churches. When the *Echo*, in a later number than the one just quoted in this note, says—"If people believe in manifestations, they ought to take care that something is manifested besides their own credulity," it ignores the truth that many of the most educated and eminent people in Europe and America testify to preternatural revelations witnessed under good test conditions, which science and intelligent human experience fail to explain. Our powerful evening friend should be more cautious and courteous when referring to the character and perceptive faculties of its superiors. Although only a young man, it has been my good fortune to move in all conditions of religious, professional, and cultured society, but nowhere have I found more respectability of disposition and intellectual balance of judgment than among the average Spiritualist circles in London and elsewhere. Standing, as I do, upon neutral ground, I thus speak with less bias than calm assurance, knowing whereof I affirm. But the *Echo*, like many other papers given to impersonal, dogmatic statement, is fiercely utilitarian in its demands of Spiritualism. It is a hard taskmaster. The miraculous display of frogs that proved to Pharaoh the existence of a supernatural power would, if repeated, fail to impress the oracle of halfpenny fame if they were not harnessed to chariots and worked on the railway or the Thames Embankment. No allowance is made for the necessity of psychological conditions. The Scripture remark—"There is a natural body, and there is a spiritual," seems to be disbelieved, and your contemporary may yet, perchance, say the shining of the stars results from trickery unless they condescend to twinkle during the golden hours of sunshine, irrespective of those astronomical laws and peculiarities of atmosphere by which they are controlled.

WE ARE SORRY to see that our Christian contemporary the *Rock*, is spitefully jealous of the "New Faith." It thus notices Gerald Massey's "Concerning Spiritualism":—"Mr. Massey, in his little work, tries very hard to convince its readers of the truth of Spiritualism; but so weak are his arguments, and so absurd are many of his conclusions, that after perusing them we cannot help feeling that if this is the best that can be said for the new faith, the case must be bad indeed. Certainly our scepticism is by no means lessened by the advocacy of Mr. Massey, albeit he arranges what he has to say smartly and well." Surely our contemporary's brains must be fossilised. How can he defend his consistency in characterising arguments as weak, and conclusions absurd, and yet the saying of them is done "smartly and well?" Our friend of the mineral kingdom is evidently a long way behind in the race towards the spiritual state.

Mr. J. WILDE, of Hagg's Lane, writes us hopefully as to the state of the circles in his district. Mr. J. Kitson visited Mr. Wilde's circle on Sunday, and was controlled by a variety of spirits, giving excellent moral instruction. Mrs. Wilde was also influenced. In the evening Mrs. Wilde and Mrs. Teal were controlled by Italian spirits, and conversed in that language and sang very beautifully. Mr. Wilde reports that the power of seeing spirit-forms increases with him as well as several others.

NOTICE TO CORRESPONDENTS.—We beg to inform our numerous correspondents that many communications are unavoidably delayed until next week.—Ed. M.

## SEANCES IN LONDON DURING THE WEEK.

SATURDAY, APRIL 27, 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 28, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, APRIL 29, 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 30, South London Progressive Association, 21, Lower Stamford Street, Blackfriars, Seance at 7.

Seance at Mrs. Maine's, 321, Bethnal Green Road.

WEDNESDAY, MAY 1, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, MAY 2, 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 26, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, APRIL 28, 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.

SOEWERY 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. R. 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 29, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.

TUESDAY, APRIL 30, 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.

SOEWERY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, MAY 1, 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, MAY 2, 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.

## AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

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AS Secretary to the above Committee, N. F. Daw has the pleasure of announcing that Mr. Gerald Massey has accepted an invitation to deliver four lectures on Spiritualism; and Mr. Daw respectfully begs leave hereby to call the attention of all Thinkers and persons likely to be interested in the subject when treated in some of its highest aspects and most vital bearings by a lecturer of Mr. Massey's literary ability, poetic genius, and personal experience of the phenomena. The appeal of these lectures is not limited to any caste or sect; they are meant for the outcasts of many sects.

## FIRST LECTURE,

SUNDAY AFTERNOON, MAY 12,

At Three o'clock precisely.

Subject:—"Facts of my own Personal Experience narrated and discussed, together with various Theories of the alleged Phenomena."

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SUNDAY AFTERNOON, MAY 19,

At Three o'clock precisely.

Subject:—"Concerning a Spirit-World revealed to the Natural World by means of Objective Manifestations; with a new Theory of the Tree of Knowledge of Good and Evil."

## THIRD LECTURE,

SUNDAY AFTERNOON, MAY 26,

At Three o'clock precisely.

Subject:—"The Birth, Life, Miracles, and Character of Jesus Christ Re-viewed from a fresh Standpoint."

## FOURTH LECTURE,

SUNDAY AFTERNOON, JUNE 2,

At Three o'clock precisely.

Subject:—"Christianity as hitherto Interpreted; a Second Advent in Spiritualism."

TICKETS FOR THE COURSE:—Specially Reserved Seats, 10s.; Reserved Seats for the Course, 5s.; Reserved Seats, Family Ticket, to admit four to the Course, 12s. 6d. May be had (by letter only), of the Secretary, N. F. Daw, Portman Chambers, Portman Square, W.; and of J. Burns, 15, Southampton Row, Holborn, W.C.

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APPENDIX:—Professor Allen Thomson—Isaac Taylor—The Article in the *Quarterly Review*—A Hint for Messrs. Darwin and Wallace—Marlowe a Spiritualist.—Poetical Extracts from "A Tale of Eternity"—The Dream of a Child Murderer—A True Story—Let Not the Sun Go Down Upon Your Wrath—Non-Eternity of Punishment—In Memoriam.

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