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**SPIRITUALISM.**

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**THE BIBLE, SPIRITUALISM, AND CHRISTIANITY.**

ABSTRACT OF AN ADDRESS BY JAMES BURNS, DELIVERED AT CAVENDISH ROOMS, LONDON, SUNDAY EVENING, MAY 5TH, AT THE CLOSE OF THE SERIES OF SUNDAY SERVICES.

[Before perusing this report, read carefully Matthew xxiii., and Ephesians vi., verses 10 to 20. Also, in connection with this report, read the speech by Robert Dale Owen, and the leading article thereon.]

**SPIRITUALISTS AND THE BIBLE.**

To many persons it will appear an anomaly for a thorough-going independent Spiritualist to introduce his remarks by reading from the gospels and Pauline epistles. The position of the Bible in reference to the religious question is so grievously misunderstood by most people, that no person can allude to the subject without appearing more or less in a false position. We have the Orthodox vehemently asserting that every statement in the Bible is genuine fact, that its diverse books are harmonious and consistent, that its every injunction is binding upon men under pain of incurring God's displeasure eternally, and that, indeed, the whole book is literally a verbal message from the very lips of God himself. The Rationalist party, on the other hand, point out that the Bible contains the most palpable contradictions, that chronology is falsely given, that philosophy is set at nought in some places to be reinstated in others, that the laws of morality are broken and practices enjoined which are contrary to man's innate perception of virtue and truth, and therefore this party ignore the Bible altogether, or treat it with contempt. The Spiritualist does not belong necessarily to either of these sections. He finds the Bible to be a fact as to its existence, and, without any theory or dogma respecting it, he allows it to tell its own tale. He perceives it to be the remaining fragments of a very ancient literature, giving glimpses of the forms of thought existing in other lands in remote ages of the world. From its various sections he perceives a gradual development of moral and religious ideas, and a continuous testimony to the fact that mankind were capable of having their experience augmented and thoughts enlarged by communion with the spirit-world. This communion is found to partake of a higher and more spiritual character as the ages advance, and thus without elevating the Bible into an authority of any kind, it at the same time becomes a valuable testimony to the principle of progressive development, which is so important a consideration in connection with Spiritualism.

Nowhere does the Bible profess to be the "Word of God," or in any respect an authority to bind men's minds. Jesus points out in reference to this matter that the Scribes and Pharisees "bind heavy burdens, and grievous to be borne, and lay them on other men's shoulders;" and though He enjoins his hearers to observe the requirements of the law, yet He points out that there is no master or dictator, but that "Christ," a term signifying spiritual light and influence, is over and above all. Paul also enjoins his followers to take "the helmet of salvation, and the sword of the Spirit, which is the Word of God," as their guide in the conflict with error around them and the flesh within them. Internal evidence thus shows that the Bible does not assert itself to be the "Word of God," but simply records that "Word" as it was manifested to men in various ages, and that the imposition of any such authority as the Bible as held by the sects is inimical to the whole spirit and teaching of the Bible itself. The foundation-stone of all progress, then, is absolute liberty—freedom to aspire and enlarge in every direction necessary to the welfare of the human spirit.

**SHALL WE BE CALLED SPIRITUALISTS?**

Many attempts have been made to improve on the term "Spiritualism," and designate the present movement by a more appropriate and acceptable term. This attempt to twist the truth, or the term by which it is known, to suit the ignorance and prejudices of sects and social opinion, is much to be deprecated. It might easily be shown that the term "Spiritualism" is the most appropriate that could designate the present movement, take it in all its bearings. It is right theologically. It recognises "spirit" as Being—the one real existence—the source of form, the cause of all effects with which we are acquainted or may be acquainted. The universe is a manifestation of intelligence, which is, therefore, an attribute of spirit, everywhere, as a universal unity, working for a definite purpose—the manifestation of its inherent essence, intelligence.

The term "Spiritualism" is right scientifically, for it acknowledges the fact that man is essentially a derivative of this universal spirit or sum of being, and is therefore in the likeness of God—is the son of God, not created, but begotten—eternal, and therefore immortal. Man is in reality as invisible as the Deity himself; the human body is a manifestation of the human spirit, as the physical universe is a manifestation of the Divine spirit.

The term "Spiritualism" is right phenomenally as applied to the spiritual manifestations. As material forms proceed from an unseen cause, and as man physically is the representation of an unseen spirit, so are the spiritual manifestations the effect of an intelligent operator, unseen, and partaking of the same attributes common to the Divine mind and spiritual humanity. Some urge that these topics should be discussed under the term "Spiritism," or the philosophy and science of spirit. But our movement takes a much higher stand, necessitating the use of the suffix "ual," denoting the religious tendencies of our movement, which points out the means whereby the higher attributes of our nature may be educated and drawn out.

**SPIRITUALISM AND RELIGION.**

Much diversity of opinion exists as to the meaning of the term "religion," and it may be observed that all differences on religion or anything else show that the disputants are ignorant of the subject they attempt to discuss. If men understood the spiritual nature of man and its requirements, they would just be as unanimous on religion as on engineering, physiology, or mathematics. What, then, is the province of religion? To harmonise the finite spirit in man with the infinite spirit of the universe. The spirit of man in the flesh is weighed down to the earth by appetites, passions, and physical tendencies, which, when allowed unrestrained action, misrepresent his true character, and bend him too exclusively earthward; hence the necessity of a magnetic power which shall draw him upwards, and balance the influence of the terrene sphere.

This, then, is the practical advantage coming out of the science of Spiritualism, which thus becomes the science of religion, and by bringing man in sympathy with a state of existence over and above him, and ahead of him in his career, naturally attracts him onwards and upwards toward his spiritual destiny.

The term "Spiritualism" is also right morally and socially, for it demonstrates that every individual, however humble or undeveloped, is the same in essence and spirit as his well-situated and highly-cultured fellow. The conclusion therefore follows that all human beings have equal rights to what is required by them individually for their physical existence or spiritual development. It may be one set of circumstances in one case and another set of circumstances in another, but if society were influenced by the principles of Spiritualism, it would set itself to the task of discover-



ing what are the requirements of all, and present them with those conditions necessary for the unfoldment of their character in its present state of manifestation. This was the grand truth seen by Robert Owen—that the circumstances of the individual determine his characteristics, and the recognition of this truth for ever supercedes the theological occupation of saving souls.

#### SPIRITUALISM AND CHRISTIANITY.

From the foregoing it appears that Spiritualism is based upon the existence of spirit, and also points out what is meant by the term "spirit" in its various relations. "Spiritualism," then, should be the name by which such a form of inquiry is known. An attempt is being made by some to introduce the term "Christian" in the place of "Spiritualist." Robert Dale Owen informs us that he was once a sceptic, but that through the influence of Spiritualism, he has come to recognise the fact that Jesus and the Apostles were engaged in the same work as the modern Spiritualists—in fact, that Judean Spiritualism and nineteenth century Spiritualism are different developments of one and the same thing. In this we heartily agree with him, but not with his conclusion that therefore Spiritualism and Christianity are synonymous. It might be asked, Whence has the Spiritualism of all ages originated? Answer, In the spiritual constitution of man and his spiritual relations. If so, then the functions of man's spiritual being belong to no age, nation, person, or sect. Nor can we for one moment be warranted in designating it by a term characteristic of any age, nation, person, or sect. As well might we argue that Spiritualism should be called Buddhism, or by some other sectic term characterising millions of Asiatic religionists who are far more spiritualistic in their endowments than Christians are. Indeed, Christianity, as it appears amongst us, is the utter negation of spiritual powers or prerogatives on the part of man. Its theories rob man of every spiritual attribute, and as a spiritual being it loads him with everlasting curses. Its schemes representing man's future and spiritual state are all flatly contradicted by the experience derived from spirit-communion.

#### SPIRITUALISM AND AUTHORITY.

All of this Mr. Owen frankly admits, and repudiates Christianity as popularly defined; and is he, therefore, warranted in confounding Spiritualism with Christianity—terms used to designate opposite forms of thought? The propriety of being judicious in this matter will further appear when we discuss the question of authority in connection with Spiritualism. There can be no authority in a matter of science, the bearings of which are demonstrable to all, and the educated reason of every man is capable of deciding for each individual respectively. Mr. Owen is very anxious that the element of authority should not be introduced into Spiritualism; but the plan which he follows is not in harmony with his solicitations. The adoption of the term Christianity to represent Spiritualism would at once introduce authority sufficient to gratify the ambition of the most rabid sectarian in Christendom. Surely it must appear to every observer that the facts of man's spiritual existence stand upon their own merits, and even though there were no past records extant of man's spiritual endowments, a science of Spiritualism, equally useful and complete, might be deduced from the experience derived from this age. In fact, the recorded phenomena of the past are an enigma, and will remain so until present phenomena shall have thrown light upon them and interpreted them.

However valuable history may be, then, it can never supersede individual experience and enlightenment, either in Spiritualism or any other department of human knowledge, and were it not that an allusion to Christian forms of thought enables an advocate of Spiritualism to introduce his truth in place of the prevailing error, it would be better to ignore Christian phraseology and history altogether. It must also be remembered that the Christian communities are composed of the most unspiritual religionists on the face of the earth, with but few exceptions, and that they form but a small proportion of the world's inhabitants. It must, therefore, be manifestly unscientific and narrowly sectarian to recognise by a local and inappropriate appellation that which belongs to all peoples and all ages. As well, indeed, might we call physiology, chemistry, hygiene, or medicine by the term "Christianity," as the science of Spirit "Christianity."

Indeed, the well-informed student knows that neither Jesus nor his disciples introduced any new phenomenon, fact, or principle into the world. As highly-endowed mediums and devoted workers for truth and humanity, they might avail themselves of the glorious institutions of the universe for the enlightenment of mankind; but that Jesus added anything to the essential nature of man or its faculties is too preposterous to receive credence, except in ignorant and superstitious minds. But in making Spiritualism appear religious, some people seem to think that a Pharisaical, pious leaning to churchal forms of thought and Christian traditions is really religious conversation. Not so. Jesus was not a religionist of that type. He taught that the will of the Father, or the requirements of the laws of man's spiritual existence, was the true religion, and we never find it even recorded that he indulged in mealy-mouthed cant for the purpose of propitiating the ruling sects. He found it in harmony with that universal "love" which he recommended as the inspiring element in every soul, to vehemently denounce the heaven of the Pharisees, those "hypocrites" whom he likened unto whitened sepulchres, full of hypocrisy and iniquity, garnishing the sepulchres of the righteous, but snubbing, impeding, and persecuting the prophets of their own day.

Let us hope, then, that our distinguished friend and co-labourer,

Robert Dale Owen, does not aspire to enrol himself in that party so righteously denounced by the Judean Spiritualist. Let us all remember that "the sword of the spirit, which is the word of God," does not teach us to look behind and garnish the tombs of the prophets, but to look above and ahead of us, to perceive the universal truths which have been the guiding star of the prophets and spiritual teachers of all ages. Our work is not to venerate the external symbols of God's spiritual providence, but to leave those retreating milestones behind, and allow our eyes to rest on the beautiful gate which leads to the paradise of truth, liberty, and fraternity, press eagerly on, removing the old stiles and enclosures which once upon a time marked the horizon of human thought and sympathy—overturning every obstacle—sacrificing all for the final triumph of spiritualising and enlightening humanity.

#### THE POSITION OF SPIRITUALISM AS AN ELEMENT OF TRUE RELIGION.

AN ADDRESS BY ROBERT DALE OWEN, AT TERRE HAUTE, IND., MARCH 31ST, 1872, CELEBRATING THE TWENTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

FRIENDS,—Some one has recommended that a man should spend each recurring birthday in a review of his past life, and of the progress he has made up to the close of its last year. Is it not well so to spend the birthdays of Spiritualism? Or if that term seem inappropriate—since Spiritualism is coeval with man himself—we may at least say the day which, in this new country of ours, may the most appropriately be so called.

In the eyes of the civilised world, where does Spiritualism stand to-day? Is she despised? Is she respected? Has she won a reputable position among the other phases of religious faith? Let us see. Twenty-four years ago this very evening, when the most modern phase of Spiritualism first showed itself in a hamlet in the small town of Hydesville, and for many years thereafter the popular notion grew to be that a superstitious epidemic, originating in Western New York, overtook millions of weak men and women, first in these United States, then in Europe or other parts of the world, creating in them a most unphilosophical belief, namely—that there had appeared among us a modern dispensation, under which there were occurring marvellous events, without example in the past, and especially vouchsafed by God in this his favoured generation. The assumed theory was, that this new faith was the mania for the time, soon to pass away like a hundred other ephemeral delusions. But after a season, and particularly during the last few years, thoughtful men have been discarding such a theory, plainly perceiving that facts disprove it. Spiritualism has, indeed, seemed from time to time to be crushed to earth, but each time it has risen again, like a strong man refreshed from sleep. Now, it is no truth that persistently resists abuse, detraction, ridicule, and that resists all the stronger for revilings and persecution.

Recently, another theory has superseded the first crude notion, not only among the thoughtful and religious, but among that careless class the fashionable. A few days since, I received the number for March 13th of the (New York) *Home Journal*, the chief organ in this country of the last-named class. Its leading editorial of two columns, headed "The Debatable Land," gives as fair a view as I have seen of what is outside world, when it is disposed to be candid, now says of us. To article, without accepting the ultramundane explanation of spiritual phenomena, assigns to Spiritualism a reputable place as one of the great religious elements of the day; regarding it, in fact, as a phase of religious faith, called forth in the nineteenth century by a reaction from the Materialism of the eighteenth. It speaks of science as the Materialistic element of the day, opposed in its sceptical tendencies to Spiritualism, which (to use the editor's own words) "has won its successes in our own country where it arose, and in the chief centres of culture in England, France, Germany, and Russia, the strongholds of the scientific movement, and the very focuses of the deepest insight and severest scrutiny." Such admissions indicate a great victory. If we follow it up with prudence and courage, no man can predict how far we may go.

Let us now cast our eyes across the Atlantic and take note of what is going on there. Serjeant Edward Cox, author of a small English work in which he admits the phenomena, but ascribes them to an unknown power called "Psychic Force," is an eminent London lawyer. The editor of the *Journal* says of him and his theory: "His Psychic Force, which he puts forth as a new discovery, is at present quite indefinite, beginning where muscular force ceases, and covering the phenomena of the will and mind in their most individual and personal qualities. Essentially it is but a substitution of a generic term for a specific one. The password of one party is: 'Spirits, are you present?' while that of the other is: 'Psychic Force, will you communicate?' Serjeant Cox, however, is particularly careful to assure the public that he is no Spiritualist—even that he rejects their theories as absurd. Nevertheless we cannot help assigning him a place among the believers—the unconscious ones at least. His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Robert Dale Owen's volume on the 'Debatable Land.' We cannot but believe that these extremes will both be benefited by their nearer relations and better acquaintance. The one will lose something of easy credulity and indiscriminating sentimentalism, while the other will cast off something of the exuvium of Materialism, which now holds his vision too close to the opaque earth."

I should be very glad to shake hands with Mr. Cox, and to have a long talk with him, and I do not doubt that we should both be benefited. I am quite content that my book should be regarded as "setting forth the older, more sentimental and religious form of development" of the spiritual movement. Nor am I disposed to deny that I may (as the editor alleges) be too easily credulous, and too indiscriminately sentimental. We all have our idiosyncracies. I am not sensitive of mine.

I have corresponded with Mr. W. Crookes, who has taken the lead in English scientific experiments in Spiritualism. Like Mr. Cox, he ascribes spiritual phenomena to "Psychic Force," but he is now experimenting with Kate Fox, one of the best mediums in the world; and he



has written to me that he will not hesitate to give to the public whatever conclusions future experiments may justify. I believe that he will keep his word, though, in doing so, he may, for the time, imperil a high scientific reputation.

It is to be admitted, on the other hand, that the great majority of English scientific men still reject the phenomena. The editor of the *Home Journal* handles their prejudices without gloves. He says: "Where a Socrates might recognise a divine voice, or a Milton rejoice in the companionship of 'millions of spiritual creatures that walk the earth unseen,' the purblind earth-worm naturally can find nothing but delusion in others, with an addition of conceit in himself that he accepts no revelation but that of the hammer, the blow-pipe, or the scalpel." Who would have believed, ten or twelve years ago, that sentiments like these would be published to-day in a leading organ of "good society" in the city of New York? Am I not justified in saying that, if we act with foresight and courage, we must needs succeed? With foresight, I repeat, we must look over the whole field. We must seek out and make clear to ourselves our true religious position. We should bear in mind, also, how we reached it.

The chief accessions to our ranks are from what used to be called "infidel;" and it was natural, and to be expected, that these men should bring with them into their new belief, some of their old prejudices. Orthodoxy had claimed for Christ (what he never claimed for himself) that he was one of the persons of the Godhead. Rejecting this unfounded claim, Materialists have been wont to run into the opposite extreme, declaring that Jesus was "no better than other men;" scarcely equal (some of them would say) to Confucius or to Socrates.

I myself was once a sceptic, and though I always revered the character of Christ, my estimate of that character was less exalted in my younger days than it has been since I became a Spiritualist. Formerly, I did not believe he performed the wonderful works ascribed to him; but Spiritualism, showing me similar wonders, has convinced me that he did.

Again, though it be true that Spiritualism does not countenance Orthodoxy—that the doctrines of vicarious atonement, imputed righteousness, original sin, a personal devil, and an eternal hell are not to be found in its communications; yet, so far as my experience goes, there is not one of the grand teachings coming to us from Christ himself which is not endorsed in revealings from the other side; and I know of no other Teacher, ancient or modern, of whom the same can be said. Socrates, perhaps, came the nearest to it.

I regard Christ—I say it with reverence—as the great FOUNDER OF SPIRITUALISM. He gave to the world its highest phenomena. He taught the world every one of its noblest lessons. In attestation of its most sublime truth—the doctrine of immortality—he appeared, after death, to his disciples. Socrates, guided by his guardian spirit, was a forerunner. He was as the Morning Star in the heaven of Spiritualism, preceding by nearly five centuries the Sun rising upon the spiritual world. I speak of the teachings of Christ himself, simple and unalloyed, substantially as we find them in the three synoptical gospels, Matthew, Mark, and Luke, the earliest records we have; and if anyone thinks I am saying too much, let him read these three biographies, keeping his mind, the while, free from all obscuring glosses and all disfiguring adjuncts, whether coming from Paul or any other source, making allowance, also, for more or less of error and inaccuracy in the biographers. It is more difficult to do this than you may perhaps imagine. Christianity has been so perverted from its original simplicity by dogmatic commentary, so overlaid and shrouded up by misguiding irrelevancies, and we have been so long accustomed to take it supinely at second-hand, instead of free and pure from the lips of its Teacher, that it requires a vigorous effort to shake ourselves loose from the preconceptions that have led us and our neighbours grievously astray. Our opponents are wont to say of us that we seek to substitute Spiritualism for Christianity. I do not believe that, except of a small minority, daily diminishing, there is any truth in that. As a general rule, with exceptions, however, Spiritualists are not orthodox. As a general rule, also with exceptions, Spiritualists are Christians, in the primitive sense of the term; and, as a general rule, too, Spiritualists are Christians, not because of the historical proofs of Christianity, but because of its accordance with their own highest teachings from the spiritual sphere.

Historical evidence, many centuries old, sometimes suffices to establish the date of records. I think we have sufficient proof that the three gospels existed substantially as we still find them in the latter half of the first century. And that is about all that historical proof can do for us in the matter. For the rest we must trust to the spirit of the "Record" itself, when tested by our own moral sense of uprightness and justice—the highest of earthly tribunals. We shall do well, also, in this connection, to note one acknowledged fact, of grand outline, familiar to educated man. It is this: In what is usually called the civilised world, millions will say, if asked as to their religion, that they are not Catholics—millions more that they are not Protestants: but excepting the five or six million Jews, we shall not find there one man in a hundred who, if he has any religion at all, will say he is not a Christian.

If the spiritual teachings, first heard in Galilee 1800 years ago (aside from alien creeds), be not the religion of civilisation, it has no other. What we may justly call the most enlightened portion of the world clings to these teachings, despite the deadening and retractive influence of alien creeds. Spiritualists believe, also, that if we seek in a fitting spirit we may obtain, from a higher phase of being, a supplement to the teachings of Christ. Of course it is heterodox to say so. Orthodoxy believes in the Book, the whole Book, and nothing but the Book. Yet, as happens in regard to many other heterodox things, our belief in this matter is strictly Christian. If you read the "Record" dispassionately, you can hardly fail to become convinced that Christ never intended his system as a finality. He said to his disciples just before he went to death: "I have many things to say to you, but ye cannot bear them now." Then he added that after his death the Spirit of Truth would lead his followers "into all truth." Whether this specifically meant that his own teachings would, when the world could bear it, be supplemented by other truths, coming to us from the spirit-world, I do not assume positively to say, but I think that interpretation of his words is more reasonable than any other. On another occasion, Jesus declared that spiritual signs should follow those who believed in

his words—that they should do the works that he did, and greater works also. Orthodoxy restricts the application of all such sayings; Christ himself never did; and I prefer, in this case, to follow Christ rather than his commentators.

Do not imagine, however, that I would have Spiritualists subscribe to any set creed, heathen or Christian. As a modern Scottish divine, speaking of the religious belief of the day, has expressed it: "Men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth, as in a reservoir." I think some of our Spiritualists need a frank word of caution in regard to this matter. There are those who, with the best intentions, are too prone to set up and trouble themselves about filling a spiritual reservoir. All such attempts must result in evil.

Synods, Presbyteries, Convocations, assemble to prescribe forms of faith to their respective sects. An Œcumenical Council convenes at Rome to dictate the creed of the world. Be ye not like unto them. No general Convention of the Spiritualists of the United States, numbering, perhaps, some two or three hundred—no, nor if it numbered ten times as many thousands—can by resolving this or that for the millions who are at home, thinking for themselves, do aught but mischief. We neither question their zeal nor impugn their motives; but we do deny their authority. We want no spiritual ruler set over us, whether his or her title be High Priest or Pope, Ecclesiarch or President. I, for one, recognise none such. If every resolution adopted in such a convention were just the right and prudent thing, still to pass it, in virtue of authority assumed to be delegated by seven or eight millions of people, does harm instead of good. I have taken great pains, in a recent work which has already had a wide circulation, to set forth in fourteen paragraphs what I conscientiously believe to be the great leading principles on which intelligent Spiritualists unite. But if I were present at such a convention, and if any delegate should move to adopt these as the true principles of our belief, I should myself speak and vote against the motion.

There is another danger incident to these self-constituted conventions. It is that they are sometimes tempted to assume the right to endorse for all Spiritualists, either in terms or virtually, principles and opinion,—both just and important, perhaps—which are not essentially connected with Spiritualism. This is an unwise course. I have my own very decided opinion as to what policy of divorce is most just and merciful in itself, and the most conducive to public morality. I approve, substantially, as I have elsewhere freely said, the policy touching that matter which has governed in our State for the last half century. I have carefully observed its practical effects on our own population, and I am satisfied that these are all that could be desired. Yet if in any General Spiritual Convention a delegate should propose to endorse, as sanctioned by Spiritualists, the very laws I thus approve, I should, if present, protest against the proposal. So again, I firmly believe, as I hope many of you do, in woman's right to suffrage, and in the prospect of its speedy recognition. But what would you think of an attempt to obtain a vote pledging the farmers of Indiana to support such a measure at some meeting of your State Agricultural Society? For everything, in its order, there is fitting time and place.

I beg of you, however, to take note of my exact position in this matter. I trust no one so far misconceives my sentiments as to imagine for a moment that I object to the free discussion of any subject connected with human welfare, not in our spiritual newspapers alone, but in any public meeting where Spiritualists may chance to come together. To an enlightened Spiritualist, nothing that pertains to humanity, or its sufferings, or its improvement, can be indifferent. But that is not, in any sense, the point at issue; it is something quite different. For the Spiritualists of the United States to elect a set of persons empowered to speak and to act for them is impracticable even if it were expedient, and would be utterly inexpedient even if it were practicable. But in the absence of any such election, or any pretence of election, I recognise neither the right, nor of course the propriety, that any public body—let it assume what title it will—shall take upon itself to determine, as by the authority of the Spiritualists of this country, a single article of belief; or to commit the Spiritualists, as a body, to any side issues whatever. We condemn in the orthodox leaders their spiritual usurpation. Let us not ourselves imitate what in others we condemn.

I would have our public lecturers, also, speak on all occasions boldly indeed, but modestly, and unassumingly also. I would have them, more especially, avoid all bigotry and all uncharitable attacks on the honest opinions of others. Let us build up an edifice convenient and beautiful. Then the old, worn-out tenements will be deserted in its favour. We need not trouble ourselves to pull them down.

A few words more, in connection with the foregoing remarks, may be useful here. I by no means overlook the important results which may be obtained by concert of action. In union there is strength. There are useful and legitimate associations of Spiritualists—of which our own State Association is an example—its trustees incorporated for business purposes, and the Association never assuming to dictate beyond its proper sphere. We shall bid God-speed such a society, when it occupies itself in spreading abroad spiritual tracts, or in encouraging and aiding volunteer lecturers, going forth, as the Seventy did—without purse or scrip, too, sometimes—to preach glad tidings far and wide; or when it undertakes other similar duties.

The general view I take of the matter may be thus summed up. What may properly be called Spiritual Epiphany is spreading as fast as its wise friends desire; but it is spreading not as a sect—nor ever I trust to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Universalist and Unitarian. Its tendency is to leaven with invigorating and spiritualising effect the religious sentiment of the age, increasing its vitality and enlivening its convictions.

The time to which I wished to restrict this address is exhausted, and perhaps I have said enough towards marking the importance of this



phenomenal movement, and assigning to Spiritualism itself definite character and fitting place among the religious beliefs of the day. Though not a sect, it is doubtful whether any sect, exerting peaceful influence only, ever spread with the same rapidity, or made its mark during so brief an existence on the hearts of so considerable a portion of mankind. It has already asserted its position. Though its truths are disputed still, yet, except by the ignorant or the hopelessly bigoted, they are no longer despised. The idea is gaining ground that its occult agencies may richly repay earnest research.—*American Spiritualist*.

#### THE SPIRIT-PHOTOGRAPHS TESTED AND FOUND TRUE.

We have been so repeatedly asked to describe the process by which spirit-photographs are obtained, and testify to the reality of this new manifestation, that it is with great pleasure we give publicity to the following letter by Mr. Slater. The writer is one of the oldest and most experienced Spiritualists in London, and withal a practical man of science of good standing, being an optical and philosophical instrument maker. We mention this fact to convince our readers that Mr. Slater is not only quite at home in the matter of photography, but is deeply conversant with the laws of optics and the varied phenomena connected with light and vision. Such being the case, his testimony comes with a weight and certainty of the most valuable character. Our readers may therefore place the most implicit reliance on the following testimony, the concluding remarks of which are very suggestive to all thinking minds:—

*To the Editor of the Medium and Daybreak.*

DEAR SIR,—I have been requested to give a statement of my experiences on the subject of spirit-photography, and to offer, if I can, some explanation how or why spirits, invisible to our material eyes, are able to manifest their presence in the dense drapery they are so often seen to wear, as exemplified in the pictures or portraits taken by Mr. Hudson and others.

After the statement made by Mr. Guppy that he had succeeded in obtaining, through the artist alluded to, several portraits accompanied by spirits in various attitudes and characters, I determined to visit this person, and judge as far as I possibly could of the truth of the statements made by many persons that this artist could obtain spirit- likenesses and pictures, and that they were convinced that Mr. Hudson is in this respect perfectly honest. I accordingly visited this artist, and told him my object in calling, and after a few preliminary remarks on both sides, he proceeded to take a negative of me, which he did, and it turned out to be a very good one, namely, a clear, sharp negative—nothing more. I requested him to try another, which he did, selecting indiscriminately from some *previously-used* and dirty plates one for this occasion; and after going through the usual routine of cleaning—done in my presence—he poured on the collodion and placed it in the bath. I remained in the dark room all the time the plate was in the bath. I saw it put into the camera frame and then into the camera, which had been previously focussed to me, and all that Mr. Hudson had to do was to draw up the slide and uncover the lens. I also wish to remark here that I saw the slide drawn up, and when sitting saw the cap or cover of the camera removed, and, after the usual exposure, replaced on the lens. I then accompanied him into the dark room and saw the developing solution poured on the plate, but not a vestige of anything appeared, neither myself nor background, but a semi-opaque film all over the plate, as if it had been somewhat over-exposed. I then asked for another attempt, which was carried out under precisely the same circumstances, namely, that I witnessed the whole process from beginning to end. I must now, in justice to the psychic-force gentlemen, tell them that I asked mentally, and *felt what I asked*, that if it was possible that the spirit of my mother could come and stand by my side, and with me portray her presence to do so. The result you may or may not have seen. It is a fine female figure, draped in white, standing before me with her hand resting on my head. The drapery nearly covers the whole of my body, leaving only the side of the head and one hand visible.

I need not say I was as pleased as I was astonished, and felt determined to further investigate the matter, as I was certain Mr. Hudson played no trick on this occasion. And having read in the *Journal of Photography* that the Editor thought it very unlikely that he would get any spirit-picture if he took his own instrument and plates, I took the hint and did as he suggested—not that I doubted the artist or the spirits in the least. I accordingly made a new combination of lenses, and took also a new camera and several glass plates; and I did in Mr. Hudson's room all the looking on, focussing the instrument to the sitter, and obtained, in the same manner as before, a fine spirit-picture.

It was again repeated with another sitter, and with like success. Collusion or trickery was altogether out of the question. After the last attempt I felt further induced to carry out the optical arrangement for the spiritual photography; and knowing, as most scientists do, that the invisible end of the spectrum is the most actinic, I resolved to exemplify to sceptics that, with such an instrument as I now had made and would use, we could take portraits of sitters although the colour of the glass was such as only in the strongest light you can see the sitter at all. And no one was more astonished than Mr. Hudson, after seeing me focus the instrument to a lady sitting in the chair, to find not only a sharp, well-defined negative with good half-tone, but also standing by the lady was a fine spirit-figure, draped in black and white. Nor was the exposure any longer than with the usual lenses of same aperture and focal length, namely, 2½ lenses with 2in. stops, the focus from the back lens 5in.

We tried another, with, if possible, better success. The sitter was a little child belonging to the lady just alluded to, and the result was a female figure standing by the child.

I think Mr. Hudson was quite satisfied that other persons' instruments and plates answer the purpose just as well as his own; and if he is not satisfied on that score, I am, for not a move nor a thing did he do to these *my own plates* unobserved by me, and there is no room for any transparency to be placed in the frame of the camera; nor was there any other device used on these occasions.

I may now ask the sceptical—and their name is Legion—if they can explain why we are able to take portraits of persons through instruments that exclude so much light that the sitter is scarcely visible; and, in fact, you can no more discern with human eyes the details of the features or the dress of the sitters than you can behold or discern the disembodied spirit.

When the scientists explain this, they will also explain why and how it is the spirit-dress—which is also material yet intangible—impresses itself so vividly upon the photographic plate.

I am now carrying out my experiments upon this part of the spectrum, and am convinced that much may and will be discovered that is useful in photography by making use of invisible light.

Ye men of learning and of science, we say and suggest that you arise from the lethargy you are under and examine for yourselves. Say not that these pictures are done by actinic or non-actinic rays, the most or the least refrangible, but by the immutable law that pervades all things, animate and inanimate, and you will find a vast field open for your research, and great will be your reward. On the contrary, if you remain careless, and looking on only with contempt and derision, you will speedily find that your vaunted knowledge of the sciences and imponderables stands nowhere in the vast field of God's truth as it is being unfolded, and as little children you will stand in the world confounded and confused by those you now look upon with pity or contempt, or something worse.

It will be my duty from time to time, as circumstances and progress will permit, to enlighten you further as best I can, and, as an avowed Spiritualist, whose knowledge exceeds belief of the truthfulness of spirit-communication, to give my experiences as information for the inducement of others to follow and examine for themselves.—I am, in the cause of truth, yours, &c.,

THOMAS SLATER.

19, Leamington Road Villas, Westbourne Park, May 7, 1872.

[Mr. Hudson continues to be very much occupied with sitters for spirit-photographs. The figures improve very much in distinctness. The earlier specimens hitherto advertised are superseded by the more recent attempts, so that in ordering specimens it would be better to leave the selection to Mr. Burns rather than quote numbers. Mrs. Berry's specimens are very good, and so are those with portraits of Mrs. Burns and Miss Lottie Fowler, Mr. and Mrs. Burns, &c. These remarkable results of spirit-power may be obtained, 1s. each, on application to J. Burns, Spiritual Institution, 15, Southampton Row. Mr. Hudson's address is 177, Palmer Terrace, Holloway Road.]

*To the Editor of the Medium and Daybreak.*

SIR,—I have in possession sham ghost pictures, produced while no one was with us in the room with the sitter, as at Mr. Hudson's studio. I have photographs produced at Holloway which I think carry on their face evidence of fleshly ideals of ghosts. I think that the demand for ghost-photographs having exceeded the power to supply, the public have been supplied with make-ups.

This is to me an intense sorrow, because the evidence before the law courts in America decided the judge that Mr. Mumbler, of Boston, was issuing *true* spirit-photographs, and because many of us Spiritualists having seen spiritual beings, whole or in part, see no reason why they should not be photographed, though not under the conditions lately and perhaps still chosen.

When I wrote the article which appeared in the April number of the *Spiritualist*, I had the assurance of professional photographers that no sham ghost could be produced under the conditions of no one being in the studio but the sitter. I now state, as I stated in a note to Mr. Hudson, Spiritualists will no longer be satisfied with less than clear portraits of deceased relatives.—I am, yours truly,

JOHN JONES.

Enmore Park, S.E.

[If Mr. Hudson's spirit-photographs are genuine, as we believe they are, any attack made upon him cannot do him the least harm. It is quite proper that such a manifestation should be subjected to the severest scrutiny, which we think has been done in the statement made above by Mr. Slater. It must also be remembered that this phase of spirit action is yet in its infancy at Mr. Hudson's, and steady progress has been made from the beginning. Like Mr. Jones, we naturally demand cognisable portraits. Some have already been obtained, and if the present ratio of progress goes on for a few weeks, no doubt these will be the rule rather than the exception. We cannot be choosers; our duty is to watch and pray.—Ed. M.]

#### SPIRITUAL PARENTAGE.

*To the Editor of the Medium and Daybreak.*

DEAR MR. BURNS,—The peculiar tone of an article which appeared in the *MEDIUM* of February the 23rd, and which I have but this morning read, entitled "The Parentage of Jesus and Frelove," has caused me to think that a few words relating to the facts in the case of the American lady alluded to, from the pen of the lady herself, may not be without interest to the readers of your valuable little paper; besides, I have pleasure in correcting a few mistakes, which so naturally occur in the inferences of the writer, from data quite incomplete.

From early childhood my mind has been strongly impressed by the unfavourable conditions accompanying the birth of the majority of children. My feelings upon the subject were so pronounced that, although married at the age of sixteen, I could not follow in the train of others, and without either design or due deliberation usher into outer life a soul and body destined for immortality.

Conscious, besides, of great ignorance in regard to that which was needful for results the most favourable to offspring of my own, I have sought for guidance from a Wisdom higher than my own, and I can truly say that my heart to-day abounds in gratitude and love for the manner in which, independently of my own conscious will, all has been accomplished.

Not only do I rejoice inexpressibly, but my dear husband is made equally happy, and receives with open heart and arms a child conceived and begotten, as he believes, in pure intent and high aspiration; and as my own mind opens more and yet more to understand some of the unrighteous ways of the world, I become free to express the hope that the dear women who are first to discover within their own hearts and minds the principles of freedom to obey such laws as are made clear to the enlightened conscience, that these women shall also be the first to embody those principles in their own personal acts and lives, thus contributing each to a purer and more celestial plane of life and being upon this earth.

Hoping that these few words may have place in your paper, I remain very truly,

JOSEPHINE STERLING.

Kiantone, Chantanga Co., N.Y., U.S.A.



"Yes! Mr. Burns; why should not the husband of that "American lady" rejoice also because of the birth of such a child, her first-born—a child foretold too, as was the son of Joseph, by heavenly intelligences.

As to his future, let time tell its story.

No act which produces such results can be antagonistic to God or Nature—for Nature never contradicts herself; and why should I or anyone complain?

If the Jewish dispensation had its representative, and the Christian its, why should it be thought an incredible or improbable event even, that the *Spiritual* should have its?

Jesus himself declared that he was to come again—"but not in the person of a child," I hear the objector say. Now, who is to decide this matter? Certain it is, in my opinion, that none such can come, under the existing state of things, when the father decides upon such matters, and when the mother, who alone is competent, cannot freely act in harmony with her highest and holiest intuitions and aspirations.

It is indeed a pity, yes—"tis strange, passing strange," that in an age like this, when so much talent and means are expended in rearing the finest animals, science and experience and a little common sense cannot be applied unselfishly to the generating of a better class of humans.

The spirit-world pays but little deference to the false notions and the ignorant public sentiment which govern us poor humans; hence Jesus was begotten outside the legal marriage—for the simple reason, no doubt, that in no other way could humanity be so blessed.

The law which governed then rules to-day, whether we heed it or not; and until woman takes this matter into her own hands—in utter disregard if need be, and defiance of public sentiment and all laws and customs—but little hope is there of the world's redemption. J. M. STERLING.

Kiantone, N.Y.

[The publication of these letters is in the first place necessary as a vindication of our honour and that of our correspondent, "Another New Man." It now appears that the anecdote upon which his letter hinged, in the *MEDIUM*, No. 100, was not "an insulting story, likely enough a lie," but a fact stated without colour, and commented upon in legitimate relationship to the cause of Spiritualism. Perhaps we may be excused not endorsing the style of "Another New Man," which we never pretended to do. But while we allow the utmost freedom of speech and investigation, we must defend ourselves from any imputed complicity with those who would wantonly outrage modesty, blaspheme true religion, give currency to a lie, or slander an individual. That we did neither in the case referred to, the above correspondence shows. And now for a few remarks thereon. It is not our intention to fly into an excited state and abuse those who may not agree with us and whose conduct we cannot endorse. Erroneous views may be refuted by sound argument, and true principles always correct improprieties. Believing as we do in God and in truth, we hail freedom of speech as a battle-field upon which error and ignorance may ultimately be foiled.

The above letters are to our mind a curious medley of noble aspiration and unwarranted assumption. Mrs. Sterling's feelings as to the rights of offspring are grand and deeply important. The question then occurs, What are the true conditions of parentage? This is generally supposed to be a mutual affinity or fitness between a man and woman, which as far as the parental relationship is concerned renders them one. Such being the case, they can have no selfish motive towards each other. Their married life is a mutual strengthening and development of their spiritual natures, and as man and woman they are more elevated and spiritual in each other's company than with anyone else. Here we have true marriage as the basis of true parentage, and it exists in thousands of instances, as ample experience can testify. In view of this principle, our correspondents are not married at all. Their relationship is simply one of social convenience, in which the duties of parentage cannot legitimately form any part. We are only personally acquainted with the lady, but if all the facts were known, we venture to state that, as regards antecedents, age, temperament, &c., this couple are not married according to the demands of the law of parentage. To mend the matter, the personal position of a third party is involved, making the original blunder more elaborate and complex. We have no hesitation in stating that it would be impossible for any properly qualified and married woman to act as our correspondent has done.

The gentleman introduces a mass of superstition which has been the bane of the world for decades of ages. He labours to erect another miraculous dispensation, a thing which never has existed except in the unenlightened mind of superstition. The doctrine of specially-appointed representative characters is a most pernicious one, and the source and centre of all the degrading man-worship which lowers the theological conceptions of even this enlightened century into a form of fetishism paralleled in essence by the hero-worship of barbarous tribes. But the most stupid part of the business is that the thing was done at the instigation of a spirit. We chance to know that in some parts of America many more daring and unhappy occurrences have taken place under the same presumed guidance, which is at all times a most uncertain light if it leads men away from the sphere of law and the exercise of reason, which spirits never have any right to do. If great and brilliant lights are to be raised up to save mankind, it must be by the exercise of intelligence and spirituality, and not by superstition and a violation of woman's dearest instincts.

After all, it would be a significant corollary to the whole affair if the child turned out to be only a common-place individual after all. To give us an opportunity of judging, the heavenly-appointed father should also be in the foreground. By what circumstances was their meeting brought about? what were his motives, and how repeatedly had he been brought into the same relationship with others, though not perhaps finding the same sentiment pervading the mind of the victim of that crafty will-power to which certain soft, trusting natures are so susceptible? We earnestly believe that the law of parentage embraces both the physical and spiritual realm; and as the material surroundings and social conditions of the mother influence the offspring, so do we believe that the spiritual plane upon which father and mother exist as parents has much to do with the character of their children. The question of abnormal states in which bands of spirits influence the parents is one of deep interest, but which we cannot open up at present.

These subjects are the most important which humanity can discuss,

and we hope to see them frequently ventilated in these columns. If the creed of Christendom on these matters is not a decent theme for analysis, surely the institutes of God the Father must be pure to those who live in accordance with their spirit.—Ed. M.]

## The Spiritual Review.

The SPIRITUAL MAGAZINE. May, 1872. Price 6d.

This number contains the paper by a lady, entitled "Twenty Years' Experience in Spirit Intercourse and Phenomena," read at the Spiritual Institution the same evening that Mrs. Berry's paper was read. The magazine is otherwise made up of an agreeable miscellany, some portions of which our readers are already familiar with. We make the following extract respecting "Professor Robert Hare's Latest Opinion on Spiritualism." It is the noble testimony of an intellect so enlarged in its capacity as to determine between individual intelligence and "psychic force." After alluding to the Professor's noble personal appearance, the writer goes on to state—

"The Professor had won a great name as a chemist and electrician, when, in the autumn of his days, he was confronted by Spiritualism. It required him to begin anew his studies in the most fundamental principles of science, and to accept the doctrine of individual immortality, which hitherto he dissented from. Our friend was possessed of great strength of will, and the spirit of controversy had always been strong within him. But he was a gentleman, holding his allegiance to truth above and before everything; and so when he had duly tested the phenomena on which Spiritualism is based, there was no unworthy shuffling with the facts, no professional arrogance in place of argument; but only a candid, humble acknowledgment of the glorious truth which it had pleased God to show him in the latter days of his existence.

"The following letter, addressed to me by the Professor, is of importance, as it shows, in spite of newspaper allegations to the contrary, that years after the publication of his work on Spiritualism, and within a brief space of his death (which happened on 18th May, 1858), his views on that great question remained unaltered. "J. C. KEMP.

"Philadelphia, 5th February, 1858.

"Dear Sir,—Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months, had more striking evidences of that agency than those given in the work in question. I have lately had a leaden reservoir, weighing 110 pounds, removed from the north room to the south room of my laboratory, inaudibly and invisibly, while I was in the room with no other mortal than a lad of eighteen years old, who was all the time otherwise engaged under my eyes, the reservoir being too heavy for him to lift. A stand, about as heavy, was transferred in like manner. I have had gas lighted and extinguished, when there was no fire nearer than in the kitchen. I have had empty glass phials broken and exploded under circumstances in which the agency of mortals was impossible. I have had many other manifestations of a similar kind, "ROBT. HARE.

"To James Campbell Kent, Esq., Petersburg, Va."

HUMAN NATURE. May, 1872. Price 6d.

We do not see how any of our readers can possibly avoid having this number of *Human Nature*. On opening it, the Heliotype copy of the spirit-drawing by Hogarth, through the mediumship of Charles Swan, at once presents itself, as true and faithful as the drawing done by the medium. Those who have not seen the Heliotype process of reproducing works of art will meet with something new and pleasing in this novel form of pictorial illustration. It is a photographic process, worked by ink, as cheap as an ordinary lithograph, but wonderfully soft, and absolutely true to the original. Every purchaser of *Human Nature*, therefore, has as good as the spirit-drawing given him for nothing. A descriptive article occupies part of the number, which also contains Mrs. Berry's paper in full, as read at the Spiritual Institution. It contains some of the most remarkable instances of spirit-manifestations on record; but as we have already characterised this paper, we shall allow our readers to peruse it at their convenience, and judge for themselves. Another essential feature in *Human Nature* is a cordial and appreciative, yet candid memoir of our departed friend, the late J. W. Jackson, which will be devoured with a mournful satisfaction. We did not think there was so much information available respecting the career of this singularly-gifted and unselfish man. All who read of him will feel elevated and strengthened in consequence. A review of Mr. Massey's recent work on Shakespeare's Sonnets is written in good taste, and gives tone to the other articles. Signor Damiani writes from Naples, pointing out that Mazzini was a Spiritualist! We shall soon be disposed to ask, Who is not a Spiritualist? Certain it is that all the great and original men and women of whom history bears record were not orthodox, but, having the power and the will to think for themselves, caught glimpses of that glorious light of eternal spiritual growth and freedom, the elucidation of which is the sacred duty of our movement. Signor Damiani also speaks of a physical medium at Naples whose controlling spirits are somewhat after the cut of "Jack Tod," who is becoming as notorious in Liverpool as "John King" is in London. A paper by Mr. Burns on "Some of the Conditions of Physical Mediumship," read on a recent Wednesday evening at the Spiritual Institution, every Spiritualist should make it his duty to read and study attentively. If we were asked, Of what use is Spiritualism? we might point to the paper in question as an indication of a new phase in the sciences of physiology and biology which it endeavours to portray. A few minor matters conclude a number which is well worthy of the character of this magazine for originality of theme as well as spirit on the part of its conductors. The enterprise which prompts the illustrations now being given deserves to be seconded by the cordial support of all intelligent Spiritualists.

WE HAVE seen a print of a very peculiar spirit-photograph obtained by private experimenters in Camden Town. A gentleman in Birmingham has also made some progress in this novel manifestation, but delays making any report till the results attain greater proficiency.



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

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

One copy, post free, weekly,	1d.	per annum,	6s. 6d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

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

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

A Ten Days' Tour—Spiritualism of the Past and Present, with Remarks on the Rise and Progress of Modern Spiritualism; also, some Experiences of the Writer—Spirit-Photographs: Strong Testimony—Spiritualistic Photographs—A Spirit-Photograph Recognised—Mrs. Berry's Spirit-Photographs—E. V. Wilson v. Dr. Slade—Corroborative Testimony—The Astral Science—"Comparisons are Odious"—The Uses of Clairvoyance—The Career of a Medium—Thoughts on the Deity, the Christ, the Devil, &c.—Mrs. Hardinge in America—The Lectures at St. George's Hall—Testimonial to Mrs. Everitt—The Jackson Relief Fund—J. Burns to the Spiritualists—Miss Lottie Fowler's Mediumship—The Haunted House at Wellington—A Man's Word for Woman—The Spirit Messenger—A Spirit-Message Verified—The Spiritualist: his Position and Duties—Lectures at Liverpool—Spiritualism at Bradford, Bromsgrove, and Kingston—Decease of Mr. Gardiner, of Liverpool—Obituaries—Rules and Conditions for the Spirit-circle, &c.

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

FRIDAY, MAY 10, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, MAY 12, Lecture by Gerald Massey, at St. George's Hall, at 3 o'clock. See advertisement.

TUESDAY, MAY 14, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 16, Mdlle. Huet'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, MAY 10, 1872.

### THE POPULAR ADVOCACY OF SPIRITUALISM.

When Spiritualism commenced twenty-four years ago to manifest itself systematically to civilisation, it did so without apology or introduction of any kind. There was no ceremony or reservation made. The spirit-world scrupled not to outrage all human propriety by thundering the fact in the ears of the people, "We have an existence, and we mean that you shall know it." Following up this aggressive policy, the spirit-world revealed phenomenon after phenomenon, fact after fact, until the teachings from the spirit-shore have completely undermined the whole fabric of human philosophy and theology, and the occupants of the decaying ruins are well-nigh in a state of despair at the tottering condition of their institutions.

We are deeply grieved to perceive that an eminent Spiritualist seems inclined to reverse this grandly triumphant policy of the spirit-world, and to recommend a sympathy with and respect for the prejudices and superstitions of society. He thinks this is a critical time, and, inflated with the semi-approval of noted individuals, he urges that, by a mild and conciliatory policy, Spiritualism might soon become thoroughly respectable, and, we may add, merge itself into the surging billows of public opinion, and, like other reforms which have preceded it, be engulfed in the opposing element, with which, like Samson, it dallied.

This is a recommendation we cannot understand as coming from a Spiritualist. If our movement has gained its present ascendancy without any such deferential, cringing conduct, surely it is now more able than ever to hold on in its independent and manly course. We had always thought that the truths of Spiritualism appealed to man's intellect and spiritual intuitions, and not to his cautiousness, approbateness, and self-esteem. Mr. Owen, however, entirely reverses our former notions, and, in effect, advises the promoters of Spiritualism to be careful, not so much to speak the truth, but rather to speak to please their auditors. This, in our opinion, would be a great mistake. Humanity is at heart anxious to know "the truth, the whole truth, and nothing but the truth;" and if we would desire to estimate the contempt in which time-serving teachers are held, we have only to look at the moral position of the reverend gentlemen who at present minister to Christendom.

We have had considerable experience in bringing the truths of Spiritualism before the people, both by tongue and pen, and, we think, with as much success as any of our contemporaries. Our experience in this matter may therefore be considered of some value, and we gladly give it. In bringing the facts of Spiritualism before the notice of others, either in private or public, we invariably give our instructions on the plane of the mental de-

velopment of our auditors, and, carrying them along with us, we endeavour to bring before their notice such teaching as time and other circumstances may permit. We uniformly evade negative practice, which might be construed into abusing or opposing their ideas instead of advancing our own. This is frequently complained of by sectarians in our audiences, who get up and remark that we have said nothing respecting the merits of their theological dogmas. Our reply is: "We have to deal with the facts before us; every man must settle his own theological dogmas, with which we have no particular business on the present occasion." If, however, we are pressed for an answer on any particular point, we come out in the fullest, freest, and most unmistakable manner, reserving nothing that will add to the radical effect of our answer. Our questioner may be highly offended thereat; but that is his business, not ours. As long as we answer truthfully, intelligently, and respectfully, let the opposition get angry at their own peril. It will rouse up their mental faculties, and, having cooled down, they will be forced to admit what fools they made of themselves; and how cool, trenchant, yet dignified, was the conduct of their opponent compared with their own. Our experience, then, teaches us to speak the truth, though the heavens fall.

We never embraced the sceptical position; our native intuitions prevented that absurdity, and the same innate cognition of truth prevents us from going to the opposite extreme, and parleying with the Scribes and Pharisees.

The work of Spiritualism is to educate and call out this native perception of truth, which is the only way of abolishing the tyrannical power of authority. For this purpose let us teach facts rationally and clearly, labouring to deduce therefrom logical inferences and a consistent life-practice. All that is required for these purposes may be found in the nature of man, or it is beyond his reach altogether. Then, we cannot understand Mr. Owen's appeal to the gospels as a basis from which to work. He cannot attest their truthfulness any further than his reason and experience enable him. Very well, then, let us all get more reason and experience by imbibing the "Word of God" shining abroad in the world around us. The course recommended by Mr. Owen is the direct highway to authority, backed as it is by his individual opinion and unsubstantiated historical statements, rather than by the facts of the case.

### CONCLUSION OF THE SUNDAY SERVICES.

The present series at the Cavendish Rooms was brought to a close on Sunday evening by an address from Mr. Burns, which is reported elsewhere. Of the twenty-six meetings, one was addressed respectively by the following gentlemen:—Messrs. Shorter, Farquhar, Godbe (of Salt Lake City), Powell, Wallace (trance-medium), and Russell (trance-medium): J. Burns spoke five times, irrespective of last Sunday, and J. J. Morse fifteen times in the trance. A good attendance, composed in a great part of strangers and inquirers, has been present, and the interest was well sustained throughout. By these meetings an open door was maintained for the advocacy of Spiritualism, the admission being free, with a voluntary contribution at the close. Only a few of the old-established Spiritualists came forward to support the undertaking, so that these contributions were insufficient to meet the expenses, as the following statement shows:—

Receipts.				£	s.	d.
Donations—B.	...	...	...	3	0	0
Mr. Tebb	...	...	...	1	1	0
Mr. Copperthwaite	...	...	...	0	19	7
Mr. Hocking	...	...	...	1	1	0
Collections—Feb. 4th, Morse (Speaker)	...	...	...	0	17	5
11th, Burns	...	...	...	0	17	1
18th, Morse	...	...	...	1	10	1
25th, Burns	...	...	...	0	19	6
Mar. 3rd, Shorter	...	...	...	0	19	3
10th, Powell	...	...	...	0	17	9
17th, Wallace	...	...	...	1	0	0
24th, Morse	...	...	...	1	1	4
31st, Morse	...	...	...	0	18	1
April 7th, Russell	...	...	...	1	6	3
14th, Morse	...	...	...	0	17	1
21st, Morse	...	...	...	0	9	0
28th, Morse	...	...	...	0	11	4
May 5th, Burns	...	...	...	0	14	2
				£19 0 13		
Expenditure.				£	s.	d.
Balance due last quarter	...	...	...	6	7	4
Eight Discourses by Mediums	...	...	...	4	4	0
Rent (14 weeks)	...	...	...	17	10	0
Mr. Tolhurst, organist, one quarter	...	...	...	5	5	0
250 Handbills, 12 weeks at 2s. 9d.	...	...	...	1	13	0
Moving Harmonium	...	...	...	0	5	0
				£35 4 4		
Deduct Receipts as above	...	...	...	19	0	13
Due to Treasurer	...	...	...	£16 4 2		

As speakers, Messrs. Shorter, Farquhar, Godbe, Russell, and Burns gave their services gratuitously, and an appeal is hereby made that the balance due be contributed by the Spiritualists of London. Remittances should be sent to J. Burns, 15, Southampton Row, London, W.C.

A CORRESPONDENT remarks:—"According to the latest information, Harris's community at Brocton is flourishing more than ever, and they are making a profit on every article of industry."



## MR. MASSEY'S LECTURES.

If the inhabitants of London had even the slightest idea of Mr. Massey's face-to-face acquaintance with the spirit-world, St. George's Hall would be far too small to accommodate all who would throng to hear him on Sunday at three o'clock. Our warrant for making this statement is "The Tale of Eternity," one of the most remarkable poems in the English language, and, we believe, substantially a narration of real experiences. The interviews with the disturbed spirit of the child-murderer, therein recorded, are perhaps the most exciting spiritual experiences we have ever perused. Such, then, will be the basis of fact upon which the lecturer will build his series of expositions—a foundation of such a practical character as to permit Mr. Massey to claim a hearing as one who speaks from the fulness of actual knowledge, and not from less weighty considerations merely. The second portion of the lecture will appeal more particularly to the thinker, being a consideration of the various theories that have been advanced to explain the phenomena; the whole being a subject of the deepest interest to Spiritualists and thinking investigators, and calculated to instruct all.

This will be read by our London friends in time to enable them to secure places before Saturday evening. Applications for course tickets should not be deferred one hour. The specially-reserved seats are rapidly filling, and ordinary course tickets are being eagerly taken up. We might once more call attention to the family course tickets, admitting a party of four to the whole series for 12s. 6d. The cheap course tickets, at 1s., will not be sold after Saturday. They were intended only for the working classes, and have not been so well patronised as the higher-priced places. We hope to see a full attendance on Sunday, as it will be the only opportunity of knowing what the lecturer says, as the lectures will not be reported *verbatim*, yet we hope to give such glimpses of them as will convey to our distant friends some idea of their value and interest.

## THE JACKSON RELIEF FUND.

Since our last issue we have received the following sums on behalf of the widow and children of the late J. W. Jackson:—Mrs. Hughes, £2; Thomas Fairfax Maxton, £1; B., £2 2s.; also the following notification of contributions received from the members of the Anthropological Institute:—

DEAR MR. BURNS.—I have to report for the forthcoming number of MEDIUM AND DAYBREAK the following subscriptions to the Jackson Relief Fund:—The Baroness de Rothschild, £2; James Best, M.D., M.A.I., 10s.; John Evans, F.R.S., M.A.I., 10s.; C. Staniland Wake, M.A.I., £1 1s.; J. Tyrrell, M.A.I., 2s. 6d.; Captain Bedford Pim, R.N., M.A.I., 10s.—Yours faithfully,  
RICHD. KING.  
12, Bulstrode Street, W.

WE ARE INDEBTED to some unknown individual for a copy of that dingy and pompously written sheet, the *Manchester Critic*, which gives an account of an obscure group calling themselves the "Athenæum Debating Society," who on a late evening amused themselves with a discussion on Spiritualism. We are at a loss to decide whether the said society is composed of children or adults. We gather that an "old member quietly rose" and called an excited speaker to order, but whether the term refers to a "big boy" or an elderly gentleman we cannot decide, as it is not stated whether he wore a beard or had a bald head. Our difficulties on this point are due to the circumstance that the "discussion" appears to have been more a boyish pastime than a serious, earnest, intellectual effort. Children are prone to imagine themselves famous characters, and surround themselves with the appurtenances of wealth and social position when in reality possessed of neither. Such were the conditions of the harmless game enacted at Manchester. None of the members had any personal knowledge of the subject under discussion. The affirmative essayist read a wearisome catalogue of extracts from the books of Spiritualists, the authenticity of which he did not credit. The opposing speeches it may be imagined were of the same trenchant kind, and the valiant youths succeeded admirably in demolishing—nothing, leaving no traces of anything except their own unsullied valour. This schoolboy farce very properly ended in genuine orthodox fashion by a show of hands being taken on the subject—no doubt to ascertain if anybody had been convinced of the truth of Spiritualism from observing the childish folly of its opponents, when "to the honour of the society be it recorded that this latest stupidity and superstition did not receive from it the encouragement of a single vote, and in its presence even the essayist himself had not the courage to profess his belief in it." The grammar of this quotation will perhaps puzzle our readers as much as the motives which could have induced the little gentleman above referred to to abjure marbles and spinning-tops for such a slow game of "stupidity and superstition."

WE UNDERSTAND that Dr. Sexton is preparing for the press a new work on "Spiritualism in its Relation to Freethought and Human Happiness." The author has been for many years intimately connected with the workings of the Freethought party, and of late years has been an intelligent observer of the spiritual movement. Such a work is wanted, for every Freethinker ought to be a Spiritualist, seeing that it has facts, reason, and history on its side.

ANOTHER very interesting meeting took place at the Spiritual Institution on Wednesday evening, on which occasion Mr. Noyes read a long and elaborate paper on Revelation, Animal Magnetism, and other cognate subjects. The discussion which followed was so deeply interesting, and the paper was so full of matter, that the meeting was adjourned till Wednesday week, when "Inspiration" and Healing Mediumship will be the topics of discussion. All healing mediums should attend and be prepared to make statements.

WILL MR. CHR. COOK favour us with his present address, that we may send him "proof?"

## THE SPIRITUAL INSTITUTION.—TO SPIRITUALISTS.

To the Editor of the Medium and Daybreak.

SIR,—As my donation last year to the *Spiritual Institution* suggested Mrs. Hardinge's admirable appeal which induced many to come forward to the rescue at a time when I have reason to believe the Institution was tottering under the weight of accumulated burdens too heavy to be longer endured, I feel an impulse to say a few words to my fellow Spiritualists upon the subject, for I am strongly impressed that the contributions of last year were far too limited, both in number and amount, to place the Institution in anything like a safe or satisfactory state; and whilst every individual who wishes well to the grand spiritual movement of this age should consider himself bound to become a regular subscriber to the only general Institution which exists in this country, I think those especially who have the means and who have entered earnestly into the subject should feel themselves called upon to gather around the Institution, and by an *extra effort* bring relief to it in its embarrassed condition.

I certainly cannot agree with the letter of Mr. John Jones, in last week's MEDIUM, nor do I consider that by supporting the Spiritual Institution I am in any way identifying myself with the religious, political, social, or any other views of Mr. Burns. I obtain through the Institution, not only the MEDIUM and *Human Nature*, but also the *Christian Spiritualist*, the *Spiritual Magazine*, the *Spiritualist*, and all other publications as they come out, and surely it would be a very unworthy motive if I were to withhold my support to the Institution because I may happen to differ in general or special views with the manager. The large circulation of the MEDIUM proves that it answers to the wants of many minds, and it appears to me to be open to all who wish to find expression therein, whatever may be their opinions.

It must, I think, be apparent to all of us that the *Spiritual Institution* has done, and is doing, a successful and useful work; that the great progress which Spiritualism has made amongst us of late years is in a very great measure due to that Institution, and to the liberal, generous, and honest way in which it has been managed by Mr. Burns. I hope those who differ from him will no longer on that account look coldly upon the work which he is doing. His energy, ability, sincerity, and enthusiasm make him admirably fitted for the position he fills, and I submit that we ought one and all to help him.

I will willingly contribute £10 if nine others will join in equal amounts, and a further sum of £5 if nineteen others will do the same. This will produce £200, which, although probably inadequate, cannot fail to afford sensible relief. Many others can add smaller sums; and if all who feel interested will become *annual subscribers*, I think the object we have in view will in time be fully accomplished.—Yours fraternally,  
THOMAS GRANT.

Shirley House, Maidstone, May 4th, 1872.

## ANOTHER PROPOSAL.

DEAR SIR,—My last letter was written without contemplation or revision, under an impulse, or strong impression, that something ought to be done to assist you, and seeing that your repeated efforts to procure aid for the cause of Spiritualism were not responded to with that vigour they deserved, the idea of a testimonial presented itself to my mind, as a *new form or mode* for procuring the needful, and I am still of opinion that as far as getting in cash it would work as well as if not better than subscribing to the Institution, as scores would naturally have shown their appreciation of your services in that form, when they would not have noticed a call in any other way. My *true intent* was not to make it a personal affair, as you seem to judge it in that light, but for the furtherance of Spiritualism. I was certain (judging from past events) that you would devote the proceeds of the testimonial to it, and you will please note in my last the sentence (in proof) "to be used at his own discretion;" and again, in reference to the fate of the late J. W. Jackson, I was anxious to prevent, in my humble way, if possible, a repetition of the same in your case. I know your whole energies are spent for the cause of Progress, and I had hoped that my proposal would have assisted you in the work. Please understand I am no worshipper of men, but am totally opposed to anything of the kind. I honour principles, and am proud to see that you do not want any personal honour conferred on you. In whatever light my hastily-penned letter might have been read, believe me my *intent* was, and always will remain the same, to assist you in promulgating the truths of Spiritualism; but since you have positively refused any testimonial, with permission I beg to amend my former proposition, viz., that every Spiritualist in the kingdom become a member of the Progressive Library. A double advantage would accrue therefrom, for by assisting others, members could benefit themselves by reading all the best works on Spiritualism and Progress. I, for one, am willing to act as local agent or secretary for Llanely and district, and any person wishing to join the library may have books enclosed in my London parcels by giving me notice to that effect. I hope this hint will be taken up *at once* by friends in other districts. Members could readily have their parcels enclosed to tradesmen they are in the habit of dealing with—any reasonable person would oblige his customer in that way; or in cases where several club together and share the expense, the carriage would not be much. Mr. B. will no doubt be happy to send them to any house of business for enclosure within a reasonable distance. My respected friend, William Morris, furnaceman, Dafen, has just enrolled his name as member, and I have made arrangements with him for enclosures. Now he is an example of what might be done—a steady, thoughtful young man, a teetotaller from birth, works in one of our large tin works. It was not long since he presented the Mechanics' Institution with Emma Hardinge's History of Spiritualism, which has already been noted in the MEDIUM. I beg to enclose a cheque for 2 guineas—one for myself, and one for W. Morris. Please send two of the latest works of A. J. Davis to R. Hellaby and Son, 122, Wood Street, for enclosure, also a catalogue with price of same, and place our names as members to your library.—I am yours faithfully,  
J. F. YOUNG.

6, Stepney Street, Llanely.

[We have to acknowledge with thanks a few other letters containing remittances for various sums, and desiring the senders to be considered members of the Progressive Library and Spiritual Institution. Next week we may have something more to say on this subject.—ED. M.]



## 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.]

May 3rd.

(The first control was by TIEN-SIEN-TIE, the medium's guide.)

Q. What opportunities are there for undeveloped and uncivilised spirits to become developed and civilised, and what reason can be given for the non-acceptance of the reincarnation idea?—A. The means whereby an individual can improve himself in the spiritual world are strictly analogous to those used in the natural one. True salvation can only be gained by acquiring a knowledge of our being and destiny, and acting in accordance therewith. The mistake of the reincarnation theory is this—it denies progress on the spiritual side of life. We repudiate the doctrine entirely, it being at variance with our knowledge and experience. If this world were the only sphere in which an individual could gain that elementary knowledge of self which is the beginning of development, then, of course, reincarnation would be necessary. Those who had not reaped the full benefit of this world's experience would of necessity have to return to this or another planet, where they could supply all deficiency, since it would be otherwise impossible for them to achieve it in their spiritual condition. Such, however, is not the case; the same natural laws which obtain here exist in the spiritual state, so that the intellect of an individual can come in contact with the same phenomena there as here. Life is a continual change; but by death, though we ascend a step higher, we do not lose our hold on the natural laws which constitute existence here. Hence man's chances for culture exist in the spiritual world just the same as in the natural. There is a strict analogy between all states of existence. When a spirit leaves the sphere in which he has lived, he does not go to a sphere far remote, where everything is totally different, so that he really commences his education where he left off.

Q. Can you give me any information as to how and when, and upon what foundation, originated that extraordinary incomprehensibility, the "Heathen Mythology"?—A. The task your correspondent would set us is very great, and we must plead our incapacity to answer it satisfactorily this evening. As to the great incomprehensibility of the matter, that is the mere effect of our ignorance; were we to study them from the standpoint of their originators, all this difficulty of comprehension would vanish. The ancients possessed a knowledge of the truths and principles of nature far deeper than that possessed by the moderns. The various mutations and transmutations which have taken place in the sphere of thought during the lapse of centuries have produced the incomprehensibility your correspondent refers to. It no doubt originated in the effort to symbolise the operations of nature as perceived by the soul of man.

### A SPIRIT-MESSAGE VERIFIED.

To the Editor of the Medium and Daybreak.

SIR,—I was considerably startled, on reading my MEDIUM on Saturday last, to see a message from "Thomas E. Miller," who "passed away from earth at Ebbor House, near Wells, Somerset." The seance at which he gave the message was on the 26th April, and I had attended his funeral on the 25th, he having died on the 20th. He was my dearest friend, and if anything could console me for the loss of such a one it would be the receiving such a message as this. I feel that it was meant expressly for me, and that he knew it to be the readiest means of communicating with me. He was a clergyman of the Church of England, but, on account of ill health and having ample means, had not held any cure for many years. His age was forty-eight. He was a son of a Fellow of Trinity College, Cambridge, of the highest attainments, who held a college living till his death. I believe ill health from early youth alone prevented the son equalling the father. He had early in life become acquainted with Swedenborg's works, and had closely investigated all the phenomena of Spiritualism. He was one of the kindest, most amiable, and benevolent of men, thoughtful and considerate for everyone. His influence and example made his family and household the abode of the Christian graces. I hope he will again communicate at Mr. Morse's circle.—Yours faithfully,

A COUNTRY CLERGYMAN.

### MR. MORSE AT KINGSTON-ON-THAMES.

Last Sunday evening there was a crowded audience at the Temperance Lyceum to hear this great trance-speaker deliver an address. As was stated in your last issue, a series of Sunday evening services are held here; but this was the first occasion on which the hall was thrown open to the general public. The proceedings having been opened with singing and the reading of a chapter from the Bible, Mr. Morse was entranced, and delivered the following

#### INVOCATION.

O thou Mighty and Supreme, who ruleth Master and Lord of existence, once more, in the still hour of this Sabbath eve, we draw near unto Thee, praising Thee with the faint and feeble praise of human lips! O mighty King of Life, wondrous and powerful Lord of Death, grant thy servants here to-night strength of mind and health of body to show forth in their outward lives their inward aspirations! Shower down upon them boundless blessings! Fill their minds with Thy divine inspiration. And oh grant, Lord, that Thy ministering angels, those powers and principalities that minister with Thee, may come here this evening with flaming torches in their hands, and kindle that flame in the hearts of those assembled which shall bind them together in one brotherhood. Grant, O Father, that with the aid of Thy agents they may be brought to see that men are brothers, and that God is their Father!

In commencing his address, the controlling spirit, through Mr. Morse, said—How fares it with the good ship Human Experience? Does the sail along the waters of life gaily, free from care and unoppressed by doubt? Are her sails filled with the pleasant breezes of divine inspiration? Have her crew and passengers confidence in those

who direct her course? Is everything fair and prosperous? Does any passenger deny that the ship is going onward safely to her haven of rest? Or are there doubts and fears in the minds of passengers, crew, and officers? Do sunken rocks lie in the pathway of the ship? Are crags and promontories on ahead? Are adverse winds and raging seas about her? Is there doubt and tribulation aboard this ship, or happiness and safety? My friends, we fear to answer, because the answer partakes more of the latter than the former; and the facts revealed to us show that a great transformation is at hand—a more wonderful revelation than the world has ever yet experienced—a revelation of the spiritual, not of the material. The signs of the times are wars and conflicts of opinion; everywhere the present life is looked upon as the sole object, and the hereafter is deemed a mystery and neglected. May I say, Let us think of the hereafter when we find ourselves enjoying it; let us use the present, while we have it, for pleasure. Abroad, there is a doubt, wide-spread and universal, as to the continuance of life after the change of death. There is a hope in the minds of many that there may be a life hereafter. Alas! where is the knowledge which shall attack this want of hope and make men conscious that life is continuous and immortal? Change and conflicts of opinion everywhere, all point to the necessity of an elimination of all things gross, material, and obscure, that man may realise he is a spiritual being. Everything points to the dawning time when the new religion shall be heard in your midst; and to-night it is our special purpose to speak to this text of a new religion.

The controlling spirit then continued in an eloquent and graphic manner to show the necessity for this new religion—a religion which was in reality, however, not new, but old as the mighty Power which formed all things, yet as fresh as the divine love. It was the blossom and the flower of this season, the root of which was sown in the last, yet there were certain things in connection with it which would strike those in the world as being new. It was shown that according to the experience men had so were their religious ideas formed, and, as a consequence, when by the length of time the human race had peopled the earth, greater experience was gained, the barbarous rites of the first inhabitants would be transcended by the more developed religion of a later age. Thus the ceremonies and customs of the past were insufficient for the present, and facts were thus in favour of a continuous revelation. It was explained that the new religion which was destined to accomplish such a great revolution, placing the ship Human Experience in a safe haven, was Spiritualism; and the latter portion of the address was confined to an explanation and elucidation of the workings and teachings of Spiritualism, and the effect it would ultimately have on the human race.

Altogether the address was most excellent, and the audience listened with earnest attention to the eloquent language which fell from the lips of the medium.

### MR. MORSE'S ENGAGEMENTS.

Mr. Morse will deliver an address in the trance at Mrs. Spring's Dining Hall, 2, Cornhill, Wapping, Liverpool, on Sunday next, May 12, at seven p.m.; he will remain in Liverpool during the week for the purpose of holding seances. On Sunday and Monday, the 19th and 20th, he will lecture at Manchester; from thence he expects to go to Bradford and Birmingham.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I see Mr. Morse contemplates a tour to Birmingham and the North soon. If our friends at Leicester would like to see him there, this would be a good opportunity for him to first go to Birmingham, then to Leicester, then to Loughborough, Quorndon, or Mountsorrel, and probably from thence to Nottingham, &c. I should like this very much if it could be arranged, and if the Leicester friends think so, they will probably write you or Mr. Morse, and if they fall in with it, I will then try to arrange for this neighbourhood.—I am, Sir, yours truly,

Quorndon, May 7, 1872.

[Address Mr. Morse, for the ensuing week, care of Mrs. Spring.]

### MANIFESTATIONS AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Yesterday I was sitting at luncheon. Mr. Herne came in with Miss Flora Cook. They joined me, and it was afterwards proposed that we should go to Mr. Hudson's studio to see what we could get in the way of spirit-photographs. Miss Cook, it appears, had not hitherto been successful. When we arrived, we found Mr. Hudson was at home, and this delighted us, for previously Mr. Herne felt sure that he would not be there, or at all events we should not be successful, and so it proved, for the stupid man—I can use no other term—and those who know him can well understand how he looked when he brought forth an empty bottle and declared he was so sorry, but that he had no chemicals, and therefore could do nothing. Mr. Herne, with his usual kindness, ran away to see if any chemist was open, but being church time there were none. We had two or three physical manifestations and then came away, not a little disappointed. We now ordered the coachman to drive home, going round by Primrose Hill, instead of which he took us an immense distance, keeping us out till six o'clock. It was two o'clock when we left. I directly ordered tea, and was going away to take my jacket and bonnet off when I was impressed to take Miss Cook by the hand, and walked into the dining-room, a room I had no occasion to go into. Immediately I took my seat, Mr. Herne on my left, Miss Cook on my right, and as she was reaching for a chair, the spirit-voice called out—"Never mind a chair; kneel." Directly we heard the jingle of glasses, and presently a wine-glass was put in my hand with a biscuit before me; the same in Miss Cook's. In Mr. Herne's a stopper was put. The decanter was then put before me. I was desired to fill the glasses, as I had been too much exhausted. I then sent for the housekeeper, to see what had taken place, she being a medium, and taking a great interest in my seances, when her astonishment was more than great to see the decanter of wine on the table, wondering where it had come from. She then explained that an hour before that the cook required wine for some dish she was preparing, and on going to the cupboard for it where it was kept, she looked for it in vain, at



which she was much surprised, as she was in sole charge of the place, and had left it there. I wonder if Professor Pepper would come to my house exactly under the same circumstances and get the same result. I am quite willing that he should try, and will act exactly by him as I do by my medium.

I have now given Mr. Hudson liberty to print and sell as many as may be required of my spirit-photographs. I have asked him not to sell them at his studio, but to send them to your office; therefore those who desire them must send their orders to you.

I am rather sorry you did not insert the account I sent you respecting the spirit-form I saw at Mr. Hudson's. I have nothing to do with what others saw or did not see, but answer for myself and a little child that was standing by me.

CATH. BERRY.

### LUMINOUS SPIRIT-FORMS.

*To the Editor of the Medium and Daybreak.*

SIR.—It would appear that we are about to experience a somewhat remarkable and particularly satisfactory phase of spiritual manifestations, viz., that of appealing to our senses of sight, feeling, and hearing. This evidence is now being obtained through the mediumship of Messrs. Herne and Williams as professional mediums, Miss Florrie Cook as a private medium, and others. On Saturday evening last, the 4th inst., I attended a seance at Messrs. Herne and Williams's chambers, Lamb's Conduit Street, W.C., and was pleased to see a large party of persons present, amongst whom I met many friends. After the first sitting was over, during which John and Katey King had conversed with the sitters in their usual satisfactory manner, it was agreed to devote the second sitting for obtaining the spirit-faces, as reported in your columns by Mr. Henry Clifford Smith in your issue of the 26th ult. The gas having been turned off, and the folding doors closed, all hands were joined, and phosphorescent lights immediately were observed darting in a most erratic manner about the room, and John King was soon as busy as possible in various parts of the room, touching and conversing with different persons. In a short time two lights approached where I was seated, with Mr. W. H. Harrison and Mr. H. Clifford Smith next to me, when we observed that the lights were attached to the fingers of two hands, and by a peculiar movement of the fingers a stream or flame of light was obtained sufficient to illuminate a face slightly behind and between the two hands. I carefully observed the face, it being particularly pleasant to gaze upon. It repeatedly came within a few inches of my own face, and then floated towards Mr. Harrison and Mr. Smith, the latter gentleman evidently recognising the features on the lights being unusually bright. The spirit at my request moved her hands in such a manner as to permit of my clearly discerning her features, and I noticed the bright though somewhat fixed appearance of the eyes, as well as the shape of her nose, mouth, and chin. Moreover, we had the unmistakable gratification of hearing her speak words of loving entreaty, and at the same time I heard the two mediums in conversation. The spirit appeared able to retain the luminosity on her fingers for about thirty to thirty-five seconds, when it gradually subsided, and a fresh supply apparently had to be obtained by a process of rapid motion about the room over the heads of the mediums and sitters. The spirits finally wished us all good night, and invoked the blessing of God upon us, to which a hearty Amen was responded. John King spoke of the efforts of his Katey in a tone which showed how fully he appreciated her success in making herself seen, as well as the success of the spirit Alice, recognised by Mr. Smith. I feel sure that such evidence of spirit existence and intercourse with us while on earth must tend to make us feel grateful to God for granting us such blessings, and having received such evidence, it should be our duty to make the most of it for the advancement of our fellow-creatures.—I am, Sir, yours faithfully,

THOMAS BLYTON.

*Line Cottage, 74, Navarino Road, Dalston, E., May 6th, 1872.*

### J. M. PEEBLES'S PRACTICAL CREED.

(From the *American Spiritualist*.)

MR. PEEBLES.—You may not remember me, but I recollect you and some of the things you said when lecturing in the Universalist church in our place upon "Spiritualism." You were writing then a sketch of "Mr. James's life;" what misfortunes the poor man has had! But he is on his legs again, so far as health is concerned, and is prospecting for oil. I hope he will succeed. Are you ever coming this way again? I was not much of a Spiritualist then, but am now, from head to foot, and what is more, am clairvoyant. The *American Spiritualist* is the best Spiritualist paper published.

I have just finished reading a biography of "Spiritual Pilgrim," by J. O. Barrett, and I was more fascinated than folks generally are with novels.

Such a life must help others. I hope it is not yet half lived. Though liking Mr. Barrett's flowery way of writing and moralising, I wish he had not told so much about travels in Europe and Asia, and given more details of your daily life.

Do you smoke? What do you eat? What drink? Do you sleep with your head to the north? Do you fast before speaking? Do you play *cuchre*? Do you get angry and storm like a tempest?

I like to know the inside make-up of our representative men. You may think it none of my business, yet I wish to know, that I may approximate the good.

Others' lives help us, and in writing yours Mr. Barrett has done good service to Spiritualism. When going West you must stop and speak to us. I keep track of you through the papers.—Respectfully yours,

*Titusville, Pa.*

E. S. WELLS.

### REMARKS.

Your questions, to say the least, are pointed. We do not smoke, nor use tobacco weeds of any kind; eat no swine's flesh nor meats, not even "yellow-legged chickens;" drink neither wines, tea, nor coffee; sleep with the head in every direction, because necessitated to do so while a pilgrim and a traveller; play *cuchre* sometimes on board ship, when there's nothing else to do; fast frequently, because the foods put before us are swimming in "grease;" never get angry, but occasionally become righteously indignant.

J. M. P.

### REMARKS ON PUBLIC SEANCES.

The genuineness of certain forms of spiritual phenomena is frequently the cause of much discussion. One party may even give a flat contradiction to that which another party said was true. This is sometimes the case when seances are held in the light, but more particularly do we meet with such dissensions in the dark circle. May we be permitted to ask, are such disputes a necessity arising out of spiritualistic investigations? In a modified form such may be the case; but we think that, in numerous instances, the difficulty might be averted. In other departments of science, bickerings, contradictions, and jealousies have obtained to a far greater extent than they have as yet in Spiritualism. There is scarcely one science in the whole category but presents numerous instances of party disputes arising out of distinctions at the time but imperfectly understood. One body of scientists would take up their peculiar view of the matter, while another body would entertain quite opposite opinions, and because of the comparative ignorance of both, it was possible for them to get very angry and abuse each other heartily.

It should be the glory of Spiritualists that, having attained to the study of a higher domain in the phenomenon of existence, they should deport themselves in a more cool and rational manner than other classes of scientific investigators. They should remember that they are students of the humblest and most elementary character, merely striving to gain an acquaintance with the lowest forms of this higher state of existence. Their labour should therefore be characterised by patience, deference, and caution, quietly awaiting the occurrence of facts, prudently guarding against self-deception and illusion, and, with the largest charity, excusing the personal incapacity of their brother investigators. Actuated by such a spirit, Spiritualism might rapidly advance on its scientific career, and therefore supply the only basis for personal agreement and unity amongst Spiritualists.

And now for a few suggestions as to how this desirable result may be brought about:—First, investigators should be absolutely certain not only that the phenomena do take place, which is the first thing to be decided, but also that spirits participate therein. In order to gain this knowledge it is necessary that all manifestations, especially those which take place in the dark, should occur under test conditions. The important duty of deciding the occurrence of manifestations is generally misunderstood both by sitters and mediums. The impression prevails that it is the honesty of the medium which is being tested. Not so. The medium's personality should be forgotten altogether. He is simply an instrument or necessary element in the investigation. His honesty or dishonesty should under no circumstances be permitted to actuate the investigators or modify their decision. The seance should be arranged and the experiments conducted so that the medium could not possibly add to the effect, even were he ever so willing to do so. But what is the general practice? It is, we are sorry to say, of the very opposite kind. A number of miscellaneous people, with all sorts of characters, motives, and degrees of intelligence, are crowded together in a dark room with one or more individuals whose interest it is to create astonishment and give their clients something for their money. Can such a farce be called investigation? or can the results be considered creditable to Spiritualism, the mediums, or those who patronise them? Not that the public seance is altogether an unprofitable method of investigation. Far from it. We have seen dozens of such seances that have been productive of the most desirable results. In these cases the visitors have been truth-seekers, conducted themselves intelligently, and controlled the movements of the mediums. The phenomena evolved were therefore indisputable, and unanimous satisfaction was the result. In many other instances we have seen a motley herd conduct themselves utterly regardless of their own interests or those of others, and, with no love for Spiritualism or desire for truth, they have permitted the evening to pass, often amidst din and confusion, during which it was impossible to see whether spirits manifested or some vulgar visitor simulated the phenomena. Every such seance should be regulated by strict rules, and the proceedings should be placed in the hands of a chairman or director to see that these rules were thoroughly carried out. It was the difficulty we experienced in attending to this matter which prompted us to discontinue, for the present, dark seances at the Spiritual Institution, and not because we had any objection to the mediumship of Messrs. Herne and Williams, or entertained any suspicions as to the genuineness of their manifestations. We found from experience that, by favouring such an anomalous form of false investigation, we were neither doing our duty to the mediums and the cause, nor to the investigators.

It cannot be expected that the public are sufficiently intelligent as regards the laws of mediumship to be able to arrange the conditions of the circle. Mediums, however, are experimentally acquainted with what is required; and though they are by no means to be left to dictate as to how the seance should be arranged, unless they give sitters full control over their movements, yet they may be able to advance important suggestions, and every medium before he sits down should adopt such means as will enable the visitors individually and collectively to justify his faithfulness.

Frequently, however, phenomena will occur which are very difficult of certification. One of the most disputed is that of the spirit-light. Those we have seen at Mr. Everitt's circle have been non-luminous, yet bright, somewhat resembling the inside of a shell. We have seen them alight on the table and even on objects we were handling. Other investigators testify to another class of lights, with a more lurid colour, and giving off fumes and a luminosity similar to phosphorus. This may be a more material light, derived from the physical elements of the sitters; but, like all others, its existence and the conditions under which it manifests itself should be scrupulously put to the test. Then there are the luminous faces of spirits now being occasionally manifested at certain circles. Any thoughtful person will at once perceive that such a manifestation cannot be satisfactorily witnessed except by those who are able to get a near and full-face view of the spirit. It may also occur that a person who has sympathy with the spirit, who sits frequently in the circle, and is partially clairvoyant, may observe the lineaments of the countenance more particularly than any other person who is not, so to speak, interspersed with the spirit, or who has not even the rudiments of psychical sight.

Mediums can gain nothing by deception, except swift destruction.



The spirit-world is anxious to teach us, and readily adopts any means we present for doing so. By faithfulness, intelligence, and due regard for the improvement of their services, mediums may gradually increase in power and sympathy with the spirit-world; but we earnestly urge upon them to hold no seance except under the most stringent test conditions. Where the visitors are numerous, an intelligent committee whom the audience could trust, unconnected with the medium, might be nominated to superintend the arrangements. Statements which have recently appeared in the *MEDIUM* and in the columns of contemporaries have been impugned, we do not venture to say satisfactorily, and hence we think it is time the above considerations were brought before the notice of mediums, Spiritualists, and investigators.

#### DURING SICKNESS.

By J. H. POWELL.

I suffer pangs that language cannot paint;  
The laggard hours I count with feelings faint.  
O God! on Thee I call with anguish deep,  
And pray in vain for one brief night of sleep.  
Why was I born to see myself undone  
Ere the prime course of manhood's race is run?  
Do I pay penance for pre-natal sin?  
Is there a demon throned supreme within  
To break my spirit on the rack of pain,  
While Death looks on with cynical disdain?  
Or is the cause in youthful follies found?  
Whate'er it be, O God! I kiss the ground,  
And aching tears start from my sleepless eyes,  
While Hope deceives, and Faith, unfeeling, flies.  
Twelve lingering months of never-ceasing pain  
Excite the nerves, and rack the restless brain.  
'Tis well to call Philosophy to aid,  
When Wisdom rules, by all the soul obeyed;  
'Tis well to ask Religion to bestow  
The balm of Bliss to soothe one's constant woe;  
But what can proud Philosophy avail  
Where life is tortured by Disease's snail?  
Religion, too, with all its heavenly power—  
Can that assuage the body's pangs an hour?  
Ah, yes, when angel ministrants attend,  
And bid Disease depart, or pain to end.  
Ah, no, when left to suffer—nought is found  
To soothe to sleep or heal the body's wound.  
'Tis vain to will the sweet return of ease  
When strife but binds the faster to Disease.  
The strong may struggle with the ills of earth,  
And gain in strength and win some boon of worth;  
But only let the weak presume to fight  
The foes that fret, they fall full soon in sight,  
And teach the truth that man is but the slave  
That serves his Master right into the grave—  
Ay, e'en beyond, in mansions of the blest—  
Yet Freedom smiles, and man is cheered at best.  
When rosy health bids laughing youth good day,  
And earth is gladdened by the sun's red ray,  
Oh, then life looks the picture of the skies,  
Radiant, and rich, and pure as Paradise;  
But when fell sickness robs the face and soul  
Of beauty—joy's full hopes—let honours roll  
In chasm of dead forms. No joy hath power  
To give back beauty to the faded flower.  
I sense the glory of the Coming Day,  
When earth-care, crust-like, falls at length away.  
I know that dear ones passed beyond the veil,  
In seraph robes return and cry, "All hail!"  
I know that spirit eased in flesh will rise  
And triumph in the halls of Paradise;  
I know that God is good and I am weak,  
And all too sinful I, impatient, speak;  
I know my failings, and I trust my Lord,  
Though gashed and conquered by His mighty sword;  
Yet strangely I am wont to fret and wail  
When pangs of pain like heartless fiends assail.  
God give me strength to bear the body's weight!  
I live, despite of pain, in constant hate  
Of Wrong, and love of Right, the king elect,  
Who reigns supreme without the walls of sect.  
I know that all is well in God's Great Plan,  
Although I fail to feel less weak than man.  
If I am doomed to drain this cup of woe  
While earth-life lasts, I pray, O God, to know  
How best to act in view of 'proaching death.  
I pray to feel resigned to yield my breath,  
In full assurance of the world to come,  
Where angels dwell in perfect peace at home.

179, Copenhagen Street, Caledonian Road, N., Feb. 25, 1872.

BISHOP AUCKLAND.—Mr. Fawcett's circle is now held in Princes Street, he having removed to a more convenient and commodious house, solely with a view to advance the interests and spread the many blessings of spirit communion. The first seance under the roof of the new domestic temple was held on Thursday night, when various interesting and encouraging messages were communicated. Mr. Meek, controlled by the spirit of Dr. Nixon, spoke in the trance, on the laws of health and cognate subjects. He urges the necessity of attention to all such matters as pure food, fresh vitalising oxygen, abstinence from all animal indulgences, smoking, or drinking; and is warm in his condemnation of vaccination, which, from a spiritual standpoint, is an abomination. Mr. Fawcett desires it to be known that he is willing to admit truth-seeking investigators to the circle, not more than two each evening, but cannot do so unless some intimation is made to him previous to the time of sitting.

#### SPIRITUALISM IN MORLEY.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Knowing that it gives you much pleasure to hear of the progress of Spiritualism, I am happy to inform you that we are progressing very favourably in Morley, though our medium has been very ill for several weeks; and it is rather singular to say that, however ill she has been, when the meeting time has drawn nigh she has been as it were brought out of bed, and we have had some excellent addresses, when otherwise she would not be able to leave her bed. But, thanks to our Spirit-Father, she is improving very favourably, for on Sunday evening, May 5th, we had an excellent address, through the mediumship of Mrs. Butterfield, by her spirit-guides, on "Man, know thyself," in which the results of ignorance, such as superstition and vice, were pointed out; but we only wish we could give you the address in full, as it would have been interesting to the readers of the *MEDIUM*. The house was full of friends from Cockersdale, Farnley, Beeston, and the surrounding neighbourhood, all of whom seemed to appreciate the address very much, but they cannot as yet see into the spirit theory, as it is contrary to their theological teachings.—Yours truly,  
Morley, May 7th, 1872. B. BRADBURY.

DISCUSSION AT PORTSMOUTH.—On Wednesday evening, April 30th, we concluded the discussion on Spiritualism, continued from the two previous Wednesday evenings, at the Unitarian Chapel, St. Thomas Street. The chair was occupied each evening by the Rev. John Ellis, who acted in a very fair manner, considering he is not a man of independent means. In fact, on the first evening he so much favoured the Spiritualists on the Bible argument that he incurred the anger of one of his congregation, and on account of which we were not so highly favoured with his support on the other two evenings. As to the discussion itself little can be said. No new theory was brought forward to explain the volumes of personal evidence advanced by the Spiritualists, not what they had read or heard as having occurred to others, but what they had seen, heard, and felt with their own senses. We had expected that amongst such an enlightened body as the Unitarians, such poor, ignorant creatures as Spiritualists would have learned something; but in that we were disappointed. We were considerably amused, however, by such simple and common-place puerilities as "Why do not the spirits do this, say that, come here, go there?" &c. When our facts and arguments on the laws of spirit-communion became too powerful for our opponents, they made short work of the matter by incurring the degradation on themselves of characterising truth-seekers as cheats, humbugs, and the victims of delusion. I do not think our time was entirely lost, as the Unitarians have been induced to form a circle for themselves, and if they will only give the subject a fair amount of attention, they will undoubtedly be convinced that there is something more in modern Spiritualism than their previous convictions have embraced.—G. SMITH, 32, Hertford Street, Landport.—[We are amused that a consideration of a man's "means" should influence his defence of truth. This is the evil of the churches. They do not employ preachers to tell them the truth, but to keep their hearers in the same very respectable, orthodox, chronic state of ignorance. Once upon a time Mr. Ellis would not have been so easily intimidated. "Reverend" is a term of evil omen.—ED. M.]

THERE is a haunted house in the parish of Hunton, about five or six miles from Maidstone, which is attracting much attention. Rappings are heard on the ceiling of a room for about an hour every Monday, Wednesday, and Friday evening, commencing at half-past seven to eight o'clock. Crowds of people assemble before the house, and policemen have been employed to guard it, and if possible find out the cause. I may be able in a few days to send you further particulars.—THOMAS GRANT.

MRS. DE MORGAN is at present engaged in the preparation of a work by her late husband, Professor De Morgan, entitled "A Budget of Paradoxes," in which the author's convictions on Spiritualism will find a place. It is expected to be ready for publication in the course of two months.

WE have received the newly-amended rules of "The Dalston Association of Inquirers into Spiritualism." Those who think of establishing a similar institution should send a stamped envelope for a copy of these rules, addressed to Mr. T. Blyton, secretary, 74, Navarino Road, Dalston, London, E.

SPIRIT AUTOGRAPHS. *Human Nature* for March contains an Illustrated Sheet, bearing facsimiles of the following Autographs of Spirits, through the mediumship of Charles Swan, a boy 14 years of age, while in the unconscious trance. A number of them are accompanied by pen-and-ink illustrative sketches by VANDYCK:—

#### PAINTERS.

W. V. Prento,	with a sketch—Pineapple.
A. Vandyck,	" A Lady's Hand.
J. S. Ruysdael,	" Waterfall.
W. M. Turner,	" Landscape.
J. Simpson,	" Negro's Head.
C. L. Eastlake,	" Lady's Portrait.
J. Di Credi,	" Moonlight Scene.
Edward Williams,	" Portrait.
W. Hogarth,	" The Beadle.

#### CONTROLLING SPIRITS.

Mary Wilson,	sketch—A Hand Writing.
William Wilson,	" Medicine Bottle, Skull, and Crossbones.
John Wilson,	" Plane, Nail, and Hammer.
H. Seymour,	" A £5 Note.
Henry Angus,	" A Tin Teapot.
William Angus,	" A Coffin.

#### ALSO, THE AUTOGRAPHS OF

Wm. E. Channing	Robert Hare	Isaac Newton
J. Wedgwood	F. Jos. Gall	Cuvier

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PROFESSIONAL ASTROLOGY.—MR. A. GREVILLE now being restored to health, after a protracted and severe illness, begs to thank his numerous patrons for their past favours and kind forbearance during his painful sickness. Now that benefic influences again prevail, he will gladly attend to any commands with which they may be pleased to favour him.—48, Cardigan Road North, Bow.

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PRESCRIPTIONS given for the SICK, through Mr. WOOD, TRANCE-MEDIUM. Charge, 1s. When Herbs are prescribed they may be had of JOHN HORSFALL.—Address, Gibbet Lane, opposite the Union Gates, Halifax.

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MESSRS. HERNE AND WILLIAMS, SPIRIT-MEDIUMS, beg to inform investigators that they are at home daily to give private seances from 10 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residences of investigators. Address, 61, Lamb's Conduit Street, Foundling, W.C.

MRS. POWELL, HEALING AND DEVELOPING MEDIUM, 179, Copenhagen Street, Caledonian Road, N. A Developing Circle every Tuesday night at 7.30.

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MISS LOTTIE FOWLER, Medical and Business Clairvoyante and Test-Medium, from America, can be Consulted Daily, at 24, Keppel Street, Russell Square, W.C. Hours from 12 till 8. Terms, 21s.

MDLLE. HUET, under Spirit-Influence and by Mesmeric Power, treats the Sick, on Tuesdays and Fridays, at 39, Duke Street, Grosvenor Square, from 1 till 5 o'clock p.m. Private Seances—terms: one, 5s.; six, £1 4s. The Sick are received on the same days, free of charge, from 10 till 12 o'clock a.m., at 78, Edgware Road.

JAMES V. MANSFIELD, Test-Medium, Answers Sealed Letters, at 361, Sixth Avenue, New York, U.S.A. Terms, One Guinea. Letters may be left with J. BURNS, 15, Southampton Row, with 6d. for postage.

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## SEANCES IN LONDON DURING THE WEEK.

SATURDAY, MAY 11, 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, MAY 12, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, MAY 13, 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, MAY 14, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

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

WEDNESDAY, MAY 15, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, MAY 16, 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, MAY 10, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, MAY 12, 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. 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.

BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.

MONDAY, MAY 13, 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, MAY 14, 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, MAY 15, 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 16, 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.

BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.

\*\* 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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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."

## SECOND LECTURE,

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.

PRICES OF ADMISSION AT THE DOORS:—Reserved Seats, 2s.; Back Seats, 1s. and 6d. Doors open for each Lecture at Half-past Two o'clock.

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