



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

No. 111.—VOL. III.]

LONDON, MAY 17, 1872.

[PRICE ONE PENNY.]

GERALD MASSEY AT ST. GEORGE'S HALL.

On Sunday last, Mr. Massey gave the first of his course of four lectures on Spiritualism in the above place. The hall was well filled by an intelligent and appreciative audience, who, although the lecture lasted for nearly two hours, manifested the utmost attention throughout. It speaks highly in favour of the ability of a lecturer when he can so hold his readers entranced, as it were, for two long hours on a Sunday afternoon, listening to a prelection on that most tabooed of all tabooed topics, "Spiritualism." But we need to make no gratulatory remarks on Mr. Massey in introducing him to our readers as a lecturer on Spiritualism; he has already made his name known and his works admired in nearly all departments of literature, and, as he himself puts it, has "established his sanity with the world by work done in other departments," before coming out as an advocate of Spiritualism.

The subject of the discourse on Sunday was: "Facts of my own Personal Experience narrated and discussed, with various theories of the alleged Phenomena." The lecturer commenced by stating that he was no visionary, and that he had no predisposition to superstition; he had from an early age been obliged to earn his living, commencing with the pitchfork and ending with the pen, and so from youth upwards had been compelled to look hard facts in the face. His abnormal experience came unsought, by the visitation of God, as it was called. He had had no wish to "try the spirits;" they had tried him too much; but once being assured of a fact, he dared stand by it before the world even in the minority of one. It was popularly supposed that poets were born liars; he that as it might, he had spent twenty years of his life trying to tell the truth; but the world was so constituted that it was hard work getting a living by telling the truth. He had come of a race no individuals of which had ever been known to go mad; nor had he induced an acquaintance with one kind of spirits by too free a familiarity with another kind. He mentioned these things because they were looked upon by many as the "natural causes of the supernatural." Like Horatio, he began by doubting everything, and ended by doubting his very doubts. He considered the fact of Shakspeare's describing Hamlet as doubting the possibility of the continuation of existence, after having confronted his father's ghost only the night before, as one of the poet's profoundest insights. It was well known how hard it is to believe, even though one came from the dead.

The lecturer went on to say that the only facts he should make use of had come under his own notice, knowing, as he did, "how glory grows out of the haze of distance." Some two-and-twenty years ago he was invited to see a clairvoyante read without the use of her eyes. He was asked to place his finger over her eyes so as to prevent her from being able to see. He knew so little of what was expected of him that he placed his fingers so wide apart that she could see between them. This lady afterwards became his wife, and he found that this reading by abnormal vision was a fact. He had never properly understood it before. Since then, however, he had seen her read so hundreds of times and convince hundreds of people. Many persons had been prepared for the acceptance of Spiritualism by what they saw of her clairvoyance. Not only did she read books in this manner, but the human body itself appeared to be diaphanous to her. She had been made use of in the hospitals to diagnose diseases and prescribe for them. Her power was just the same whether her eyes were bandaged or not; in fact, if the eyes of the flesh were open she could not read at all. In elucidation of this wonderful faculty he adduced the following instances. A young man once asked her if she could see the pain

he had. She said that he must have suffered a fracture of the rib, as one bone was overlapping another. The young man replied that he had suffered such a fracture, and that he had always feared the bones had not been properly set. On another occasion an officer came with a friend. He was dressed as a private gentleman. He had lost a carpet bag, and wanted to know if it could be found by means of clairvoyance. She described the bag and its contents, amongst other things a brace of curious silver-mounted pistols of Indian workmanship, then a something which she could not identify. Turning to the officer, she uttered a scream. He wore an artificial arm; his own, which he had lost in action, was in the bag, and that was what she had described. Mr. Massey and the officer went to Liverpool in search of the missing carpet bag, but they could not convince the police that they had any clue or evidence to go by. One morning, on waking up, at seven o'clock, she informed her husband that his mother was dead. On being questioned as to how she knew, she said that she had seen the black-edged letter put under the bedroom door. At eight o'clock Mr. Massey himself saw the letter containing the sad announcement put under the door.

The lecturer here introduced a number of other remarkable instances of the clairvoyant faculty as possessed by his wife, and therefore coming under his own personal experience; but the facts of clairvoyance are sufficiently well known and acknowledged amongst Spiritualists to hardly need any corroborative evidence; although to the world at large, to whom all abnormal or spiritual gifts are a delusion, they are gigantic obstacles in the way of the so-called scientific explanation of things.

He then entered into some details as to the unfortunate malady of his wife, who through grief at the loss of a beloved child was afflicted with mental derangement, so that at times her mind was quite wavering. He felt certain that some forms of insanity are nothing but diseased somnambulism, that in reality there is no such thing as insanity of the soul; there was serenity and clearness in the depth of the spirit-life, while all was chaotic in the troubled life of the brain.

In 1863 this mental ailment took a peculiar turn. Hitherto he had been able to control it by Mesmerism. Now, however, he could not get her mesmerised in order to console her. One Sunday night the doctors insisted on her removal. He had held out against this alternative for a long time, but now his resolution began to waver. They had retired to bed, but she was still very violent. Suddenly he heard a strange noise. It was like a scratching and scraping and knocking on the footboard of the bed. At length the noise arrested her attention. He at first thought it was she who was making the noise with her feet against the hot-water bottle. She also thought it was he. The sounds increasing, he procured a light and removed the water bottle. The noise went on. It appeared as though a rat were in the room gnawing at the foot of the bed. Then he thought a dog was in the room, and was scratching on the boards. His wife insisted that there was a dog in the room. He turned up the bed and mattress, but without finding any explanation of the mystery. The scratching and scraping, occasionally culminating in a rap, somewhat like the brushing of a dog's tail against the footboard, still continued. His wife screamed that she could not stand it. He bore it for some twenty minutes. Once he wondered if it were possible that there could be burglars in the room below, and that they were giving them the benefit of an electric battery to distract their attention. But there was no one there. At length he called the servant, without, however, telling her the reason why. She sat down on one side of the bed. She now passed through similar stages of wonderment to what they had done. At first she seemed inclined to run away, but finding that he could stand

it, she fancied she could too, and so did not bolt as she had intended. Next the mother of the servant went and sat on the other side of the bed, so that there were now four of them in the room—Mr. Massey and his wife sitting up in the bed, and the servant and her mother on either side—and still the sounds on the footboard continued, if anything, in a more energetic manner. He thought of spirits, but the sounds were so grovelling and dog-like that he was disgusted at the idea. He made use of some expression adjuring the sounds to cease. Whatever it was, however, it would not be gone. At last he called out, "Is there a spirit here? If so, give three raps." There were three distinct raps. "We looked at one another," continued the lecturer, "and I dare say looked strange. I was not frightened, but felt white."

Communications having thus been opened, Mr. Massey put other questions, and learned by raps that his wife's mother and his little daughter were there. Then he asked, "Have you come on Jane's account?" Three raps. "Can you do her good?" Three raps. "To-night?" Three raps. The sounds continued, and the bed and bedstead throbbed. Then his wife sat straight up in bed, her face lighted up, and in an intense whisper she said, "Mother—Mary!"

That night they held a long conversation with the spirits, and he was told not to put his wife away on the morrow, though she would be worse, but that she would be better on the following Sunday night; and, true enough, on the said Sunday night she was nearly quite well. The lecturer here very aptly remarked that there could not be much of "epidemic delusion" about these experiences, seeing that they occurred unexpectedly and to a solitary group of individuals.

Such, said the lecturer, was his first initiation into spirit-rapping, although at first, he confessed, he could not make much of it. He had never in subsequent experiences had anything so clear as on that first night. It may be that the object was more important. On other occasions answers had as often been wrong as right, and the spirits seemed to glory in the fact. About this time a clergyman, a friend, who said he was a writing medium, informed him that he had invented a stool something like a planchette, only it was for reading, instead of writing. He brought it, tied a pencil to its foot, and he and the medium placed their hands on it, and the stool wrote, "Muller not guilty; robbery, not murder," followed by a tolerably good fac-simile of Shakespeare's signature. This was repeated in total darkness.

Space will not permit us to go over the whole ground of these wonderful revelations. Surprised by the above communication, which purported to come from Briggs, who, it will be remembered, was the man for whose murder Muller was subsequently executed, Mr. Massey examined into the evidence against the culprit, and finding that there was no conclusive testimony against him, he drew up a letter, which he considered the best piece of logical reasoning he had ever performed, had eight copies made of it, and sent them to the London papers. He never saw it in any of the dailies, and therefore concluded that it had never been published. This was before Muller's execution. After that cruel *finale*, the spirit came and thanked Mr. Massey for "trying to save my poor neck." Some months later he learned, through a lady who was interested in Muller, that his letter had appeared in the *Daily News*.

To turn to the subject of Shakespeare; Mr. Massey had just written an article on Shakespeare's Sonnets for the *Quarterly*. Here was what purported to be a spirit who ought to know something about this vexed question. He thought, "If this is true, now is my time." He put his questions accordingly, and was astounded at the intelligent replies he received. His wife knew nothing whatever about the question at issue, and had even not been able to help him in the least in his researches by her clairvoyant power. He had rejected the 138th sonnet, which came into print when Shakespeare was in his thirty-fifth year, and Herbert in his nineteenth. It purported to be "On Age in Love." Now, a man of thirty-five did not personify age in love. The answer he got to this difficulty was: "Carefully compare the two copies of the sonnets, and you will find that a line has been suppressed; it is ironical."

On comparing the two versions (sonnet 138 and the sonnet in the "Passionate Pilgrim") he found that the ninth line had been suppressed, and the entire sonnet was ironical with reference to the lady's age, and would naturally mean quite the contrary to what it says.

"There was evidence," said Mr. Massey, "as direct as I am giving to you. Of course, I could only make use of what I was able to correlate and find evidence for. The other day I printed a supplement to my work on Shakespeare's Sonnets, in which I dared to use the information I had received years before."

There must have been some person present who knew things that were not in his mind and could not have been in the medium's, unless there be a universal consciousness from whence we are able to draw supplies of knowledge. The lecturer here also remarked on the peculiar and varied types of individuals communicating. He considered that Shakespeare himself did not represent character more accurately than was done through this medium. Each spirit was distinctly characterised.

In 1866 his experience took another form. He had removed into a house which had been presented to him to live in rent free; but the noises in it were so fearful that their servant, a Scotchwoman, said she could not sleep in the night. The noises seemed as if made by the ring of the kitchen range being continually thrown down. She knew of the power he possessed through his wife, and asked him to

use it to fathom this mystery. He rather fought against it, as he did not want to be turned out of his house by evil spirits. Ultimately he had the room doors left open, and he was awakened by a sound like the falling of a key. At length he questioned the spirits, and learned that there was an unhappy spirit connected with the place. There had been a child murdered there, and it seems that the murderer in going to bury the remains of the little innocent one had dropped his key in the dark, and night after night, in rehearsing the fearful drama as a penance, he had to go through the performance of losing and searching for his key, which accounted for the noises heard. Mr. Massey had subsequently found sticking out of a crack in the earth a couple of bones, which to him appeared to bear a strong resemblance to the bones of a child. He said nothing about this circumstance to his wife, but hid them away in the cleft of a tree.

Until this time he had known nothing of the spirit thus manifesting. Now, however, the spirit of the supposed murderer frequently came and communicated, often swearing in a most blasphemous manner. The lecturer here gave a number of illustrations of these manifestations, in which the supposed murderer communicated many of the details of his crime. But we may inform our readers that the story of this fearful drama will be found in Mr. Massey's poem, "A Tale of Eternity," of which it forms the plot and groundwork; and we may add that to anyone wishing to read a tale of dramatic interest, vivid and weird description, pathos, and an insight that seems to dissolve the veil that divides the seen from the unseen, we can highly recommend this latest work of the poet. With this terrible expiator of his crimes done in the flesh Mr. Massey made a compact, agreeing to pray for him if he would promise not to frighten his children, which promise was given and faithfully kept. One time when searching the cellars he found an old rusty key. He thought to himself that it must be B's key, and, wishing to test the affair, he put it into a particular place called B's cellar. The next time the medium was entranced, she said:—"B. thinks he has found his key." On leaving the medium the spirit was in the habit of frightening her, to avoid which Mr. Massey was instructed to throw a handkerchief over her face at the moment when he relinquished control.

Another curious experience was connected with the death of Mrs. Massey, who died of heart disease. She turned on her side and passed quietly away; meanwhile her husband, who was by her side, not perceiving any change, continued talking to her. Subsequently, on his first sitting with Mr. Home, his wife informed him through the latter that, on the night of her decease, she kept on talking with him, but he did not answer, thus showing, he remarked, that the change is so gradual and imperceptible at first that we are hardly aware of it—that there is, in fact, no death. It is like, to use his simile, the spinning top when we say it sleeps; the soul seems to have attained the perfect motion.

The lecturer here made the remark that it was not his wish to tell a wonderful story. He would sooner set their brains at work inside the skull than make their hair stand on end outside. With reference to the spirit-lights, Mr. Massey considered that they were composed of the emanations from our bodies, with which also the spirits clothed themselves when they wished to render themselves visible. He had himself had glimpses of the glory seen round the heads of mediums in the past. He had seen halos about the heads of persons, and lights proceeding from the feet of some individuals walking in the dark. Some remarks followed on the relationship between matter and spirit, which we have no space to reproduce. Suffice it to say that he considered this world was continually being fed from the spiritual state, that bread and beef could not produce mind, and that, indeed, we do not "live by bread alone."

The latter part of the lecture was taken up with a consideration of the theories and arguments of Mr. Serjeant Cox and Dr. Carpenter, a few passages from which we give *in extenso* :—

If psychic force be soul force, then psychical children have larger souls or more potent soul forces than psychical men, whereas non-psychical people, twenty-nine out of thirty, ought to have no souls at all, and we have arrived at that period of creation when the soul is just coming into being, with Serjeant Cox as obstetricist. Naturally enough it would be born in the child! But, again, he argues that it is not a spiritual force, because it proceeds from the human organism. If so, he cannot include the spiritual in the human organism, so that the manifestations may not be at fault in demonstrating their origin as spiritual; only the Serjeant's previous conclusions, or present dubiousness on the subject of the spirit's existence. Given a non-belief in the spiritual absolutely, what amount of evidence will it take to prove its existence relatively? And if there be nothing spiritual in it, what then does Serjeant Cox mean by calling it Psychic Force? At page 37, first edition of his pamphlet, he informs us that the psychic is an unconscious agent—one who can neither command nor control the force of which he is the medium. It operates not only independently of his will, but does not even demand his attention. At page 44 he states that the force is controlled and directed by the intelligence of the medium—that is, by psychical consciousness acting unconsciously. The psychic does not know this, but Serjeant Cox does! In like manner the two German philosophers may not have been so far out. They sat watching the shower out of a window, in presence of a stranger; one said, nodding towards the falling rain, "Perhaps that is I making it rain;" "Or I," replied the other. The stranger sat and stared at the two singular aquarian specimens. At page 51 the Serjeant naively asks of his readers, "By what process is it that the unconscious action of the brain, asserted by Dr. Carpenter, who found out long ago how it was done, directs the psychic force to intelligent purposes?" Ay, there's the rub! If Serjeant Cox had asked that question of himself or his phenomena earlier, it might possibly have prevented his putting forth a theory that will be laughed at by men of science, and must be repudiated by Spiritualists.

When his psychical phenomena have been connected with "unconscious cerebration," and both harnessed on to Dr. Richardson's nerve atmosphere, we shall then be better able to show that the cause of all is spiritual. Not that we suppose there is an unknown force, more powerful in the child than the man, proceeding solely from the spirit or body of a psychic, capable of lifting a heavy table and knocking down a woman without the psychic's will, but that the spirit of the medium may be *en rapport* with vast and conscious spiritual forces which can make of it a centre of force for the purpose of effecting that which is performed. With them resides the intelligence to apprehend and the will that responds. Serjeant Cox supposes the psychic to be a centre to certain magnetic forces of the living bodies present. So it may be. But there is the obverse—that is, the spiritual—side to such fact. There would be no magnetic emanations of the body if it were not the seat of spiritual being. The origin of force is not in the human body. We do not originate the force we manifest. Everywhere and always there is that Beyond from which force is derived.

And we suppose the medium, by reason of the spiritual body acting more or less abnormally, to be the centre of operations for spiritual intelligences. Hence the force, as Serjeant Cox admits, is more like an influence, and the motions are unlike any known to matter. It is an influence from a power that is invisible—a will that is not embodied for us until the moment and in the act of manifesting the responding intelligence. Serjeant Cox says the conditions of the phenomena are wholly inconsistent with the spiritual theory. He does not point out one. He only assumes that if spirits be the cause, then no conditions that affect the psychic ought to hinder their operating at any time. But if spirits could act independently of mediumistic conditions, they would not need a medium, which we say is a *sine qua non* of these manifestations. Clearly, then, the conditions are the mediumship! On these the spiritual operators have to depend for certain manifestations. The phenomena demand an intelligent, conscious agency, which the Spiritualist theory supplies and the psychic theory cannot! The Spiritualists proclaim a force as old as humanity; they correlate their facts with the manifestations made in all times, amongst all peoples, and they account for them on a theory that has been extant for ages. Serjeant Cox proclaims a new force in Nature which cannot be correlated with any known force, mental or physical, by affinity or analogy, and one that is more powerful in a child than in a man!

I have only just glanced at Serjeant Cox's second edition, but I find that at p. 47 he says the Spiritualist theory "explains all the phenomena of Spiritualism"—I quote his own words; while at p. 60 he says, "All the ascertained conditions are inconsistent with the Spiritualist theory that these are the doings of the disembodied spirits of the dead." Again I quote his own words. Which of the two convey his meaning I do not know.

Let me not be misunderstood. I am discussing Serjeant Cox's explanations, not making fun of Mr. Crooke's experiments. They are real and right enough; and Spiritualists owe him a debt of gratitude for the patience he has shown in pursuing them, and his pluck in announcing the results. He has our sympathy under the foul play and malevolent or stupid misrepresentations from which he has suffered, although our alliance would be of no service to him in the scientific world.

That which our psychic-force friends have taken in hand will assuredly bear them off their feet, if they stick to it. Our psychic-force friends do but touch physically the veriest fringe of the phenomena. They have but made a study of one ripple registered on the sand by the great ocean that is out of sight. I fancy Mr. Crookes has seen a thousandfold more than he can scientifically demonstrate to others. If the force be spiritual, as we contend, it follows that physical science can only deal with that registered record in the sand of the ripple passed away.

I tremble lest some unfortunate psychic should be brought before Serjeant Cox, charged with killing a woman by throwing a table at her. He may plead irresponsibility—say he had no intention to do it, no control over the force, but that psychic force is the real criminal, instigated by Dr. Carpenter's "unconscious cerebration," aided and abetted by Dr. Richardson's "nerve-atmosphere." The plea would be perfect; the argument unanswerable, according to the Serjeant's overruling. How could he commit the man, when he has so committed himself?

Passing on to a review of Dr. Carpenter's statements and assumptions, the lecturer said:—

Dr. Carpenter repeats a story of a gentleman who had been thinking of writing the life of Young, the author of "Night Thoughts." He was sitting with his sister-in-law, who was a medium, when Young announced himself as present.

"Are you Young, the poet?" "Yes." "The author of the 'Night Thoughts?'" "Yes." "If you are, repeat a line of his poetry." And the table spelt out, according to the system of telegraphy which had been agreed upon, this line:—

"Man is not formed to question, but adore."

He said, "Is this in the 'Night Thoughts?'" "No." "Where is it?" "J O B." He could not tell what this meant. He went home, bought a copy of Young's works, and found that in the volume containing Young's poems there was a poetical commentary on Job which ended with that line. He was extremely puzzled at this; but two or three weeks afterwards he found he had a copy of Young's works in his own library, and was satisfied from marks in it that he had read that poem before. I have no doubt whatever that that line had remained in his mind—that is, in the lower stratum of it.

Well, supposing it did, what then? Does "unconscious cerebration" include tables as well as brains? Is it possible to have our own latent ideas unconsciously cerebrated for us through other people's brains and tables, on the way back to their natural owners who fumble within for them in vain, but receive them from without? You see, I hope, what the theory implies—that the questioner's unconscious knowledge caused the unconscious cerebration of the medium's brain, *i.e.*, his own unconsciousness unconsciously produced the consciousness of the fact unknown to him and to her, and the gentleman's memory acted through the medium's brain two or three weeks before it could make use of his own, and so the medium unconsciously rapped out the right words. When Daniel not

only interpreted but recalled the dream which the king had forgotten, how little he knew of the process whereby it was accomplished? He, simple man, thought it was revealed to him in vision, he being merely the medium; he never dreamed, I suppose, that the king's absent consciousness came to him and made him a present of the secret hidden away from the king himself, and so he returned the lost article to the king's memory. The starting-point for this theory also is the assumption that the mind must one way or another engrave every line we ever read deep enough for others to remember when we forget. And the author of this asserts that these communications represent nothing more than the ordinary workings of the minds and bodies of the mediums under conditions well understood by physiologists and psychologists. I must not call the writer a liar, though he does assume that we are all liars. But an article is an indefinite thing! And I assert that the article in the *Quarterly Review* was a lie from the beginning to end—a lie 52 pages long—and a lie was printed on every page. It was called "Spiritualism and its Recent Converts," when the very men who were meant to be injured had publicly, and in the pamphlet reviewed, guarded all readers against considering them as converts to Spiritualism. Serjeant Cox and Dr. Carpenter remind me of the two Wise Men of the East. They were very wise, but also happened to be blind. So blind were they that they could not see they were blind. They insisted on judging all things by the sense of touch alone, and would set up their opinion against that of anyone who could see, and preferred it too. One day they had wandered into a wood where they had never been before, and after knocking about for some time trying to span the girth of the trees, they stumbled on an elephant, or *vice versa*. Now, they had not only not seen such a thing, but they had never handled one before—or behind. The elephant was very large, and they were very small, of stature. So small were they that they could hardly span one of the elephant's legs without both joining hands and so getting round it. And the elephant was so tall, that when one of them knelt on the other's back and felt his way upward he could not reach the elephant's body; he found it was all leg so far. But by going in and out they discovered it was not all one leg. They had counted as many as four, and were going on counting, when the beast, no doubt being tickled, began to walk off with them. This motion, of course, multiplied the legs to an unaccountable extent, for as they tried to get out of the way the legs kept catching them, and in and out they tumbled till there seemed to be a living, moving forest of legs. At last they got clear of it and sat down to cogitate. Now there was a blind man of old who, with his first glimmerings of restored sight, saw men as trees walking. So it can be no marvel if one of these blind men with no glimmer saw an elephant as a wood walking. To him the trees were living, moving, and for the rest of his life he continued to assert that he had been in a walking wood. The other concluded the whole thing to be imposture, which he had practised on himself by means of "unconscious cerebration!" Subjective woodenness, he explained, had become an objective wood! It was a well-known phenomenon—quite common to the learned, caused by unconscious ideomotor power. "Add a letter," says the other pundit, "and make it idiot-motor power; that will suit it to a 'T.'" "Don't you halloo," says the first, "till you're out of the 'wood.'" When the mesmeric phenomena were announced in England, even the power of thought-reading was denied, in common with other facts which were ignored and derided. Now it is admitted to explain away the other facts of Spiritualism; but it is too late. Our scientific opponents,

"Like the hindmost chariot wheels are curst
Still to be near, but never to be first!"

TEETOTALISM AN AID TO GOOD HEALTH.—At the last general meeting of the Streatham Temperance Society, the Rev. Stenton Eardley, Vicar of Emmanuel Church, stated some striking facts respecting a Foresters' lodge that holds its meetings in his schoolroom. (1) In 1869 the lodge numbered 120 members, of whom twenty-two were teetotalers. The total amount paid to sick members during the year was £97. Of this sum the share of the twenty-two teetotalers would have been £17 15s. 8d., but the sum received by them was only £1 5s. (2) In 1870 the lodge had 136 members, of whom twenty-five were teetotalers. The amount paid to the sick during that year was £91. If the teetotalers had been sick in proportion to the other members, they would have received £16 14s. 6d.; the amount actually received by them was 14s. (3) In 1871 the lodge contained 150 members, including forty-five teetotalers. The sick money for the year amounted to £63. The proportion due to the forty-five teetotalers was £20 8s., but they (poor weakly fellows) did not claim or receive one penny. So much for teetotal sickness and the power of beer to keep up working men. It keeps them up to the mark in sickness, and causes the drinkers of it to be a burden on their benefit clubs.—*Temperance Record*.

WE HAVE HAD a letter from Mr. Charles Jeffries, 3, Park Terrace, Campsbourne Road, Hornsey, stating that the lights at the seances given by Messrs. Herne and Williams are caused by some luminous substance placed on their hands, and that he intercepted a hand thus employed. He ridicules Mr. Smith and Mr. Harrison for imagining they saw the face of a spirit, and he gravely impugns the honesty of the mediums. We have heard equally serious charges brought against these mediums and others when we knew there were not the slightest grounds for them, and the circumstances under which Mr. Jeffries observed were so peculiar, that but little reliance can be placed on his testimony, however honestly he may give it. It was equally difficult to know whether the lights were real or simulated. This shows that the arrangements were of an unsatisfactory kind. It is no treat to a sceptical investigator to pay half-a-crown to sit at a distance in a dark room while a select few spend the time to their own satisfaction. We know that Messrs. Herne and Williams are mediums, and can from our own experience substantiate almost everything that has been reported of them. We do not say that they are either honest or dishonest—but we have never caught them imposing upon us. We beg of all mediums to conduct their seances in such a manner that such complaints as we have alluded to will be rendered impossible. Mr. Jeffries should address his remarks to the *Spiritualist*, which contains a long account of spirits rendered visible not only in the dark but in the light. The question is not—Are the mediums honest? but—Do these phenomena occur?

THOUGHTS ON SPIRIT-PHOTOGRAPHY.

It is always a difficult matter to be well up in a subject that is entirely new, or judge of the merits of an article or production that we have not seen before. This is specially the case with spiritual phenomena of all kinds, which in every form so far transcend ordinary human experience that the most cultivated judgment is entirely at fault in respect to them. Spiritualism has necessitated a new education, a fresh departure, all along the course of which are phenomena of a novel and astounding character. The beholder is like a child opening his eyes on the world for the first time—like the veriest tyro contemplating with awe and incompetency the elements of a hitherto unheard-of science. What wonder is it, then, that the novice makes numerous blunders in his attempts to gain knowledge, that he deludes himself in his futile efforts to catch the prize towards which his labours have been directed, and that he is repeatedly made the victim of the dishonest pretender, or student equally ignorant as himself? Take the trouble to look into the archives of any known science, and it will be seen that such occurrences are frequent as daisies on the "gowan lea." Read the biography of any inventor, discoverer, or scientific experimenter, and what do you find? that his career of progress has been to be first ignorant; then to be impressed with an idea; next to make a blunder in the effort to realise its nature. Another step up the ladder is to rectify the errors discovered, and, after a series of such attempts, at last the truth is arrived at, humanity is blessed, and the untiring seeker is immortalised. Scientific dignitaries, learned doctors, and respectable common-sense people who know nothing except what they have derived second-hand from others, cannot endure such a process. Their mental backs would ache if put to the slightest task of real work, and their pride will not permit that intellectually they should toil for the bread of knowledge. Such good people do all they can to repress inquiry, that their well-rooted position may not be overwhelmed by the lava streams of new ideas. The truthseeker, on the contrary, welcomes defeat, and even ignominy, if it earn him the faintest glimpse of that for which his soul thirsts. As Thomas Hazard remarks in his instructive treatise on "Mediums and Mediumship," "in order to learn, I had to submit to be cheated." By striving to exercise his judgment before he had acquired facts, he frustrated the acquisition of these necessary facts, and his progress was stationary. When he laid aside his scruples and eagerly accepted all that presented itself, he had something to adjudicate upon, and at his leisure could sift and separate the true from the false.

The difficulties in the way of certifying the spiritual phenomena are an indication of their importance, and the mighty influence they will exercise in enlightening mankind when properly understood. Simple table-tipping has been objected to as easy of simulation, or it may be produced by some psychical power; the trance may be a psychological state merely; clairvoyance may be psychometry or thought-reading; and spirit-sight may be subjective, and not objective and real. These are grave obstacles in the way of getting at the facts of man's spiritual existence, but each exception is an important step in the ladder. If by the inquiry we arrive at the fact that tables can move by will-power, that psychological states and faculties are possibilities, then we have gained knowledge of the most important kind—all necessary before the grand object sought after can be attained; meanwhile, hundreds of false conclusions may have been arrived at, and thousands of unreal facts recorded; but every time that any of these delusions or deceptions are discovered is an important point gained, and another stone placed in the solid road leading to success.

The subject of spirit-photography is a case in point, and withal the most exciting subject at present occupying the attention of Spiritualists. Who knows aught of photography? Not one in many hundreds. Even its public professors are oftentimes lamentably deficient both in theory and practice. Here, then, is an ample field both for ignorance and fraud to revel in, more particularly when the matter of Spiritualism is associated therewith. The most experienced Spiritualist dare not say that the utmost limits of the possible have been attained in any department of phenomenal manifestations; hence the apparent credulity with which the most pretentious manifestations are accepted, recorded, reproduced, examined, and ultimately tested, is one of the most commendable features connected with Spiritualism. True, many most outrageous things may be perpetrated, supposed, spoken, or recorded, but what of that if it lead to the removal of ignorance from the minds of the people? Some cautious counsellors say, Do not publish so-and-so, no one will believe it; or, it is in such bad taste; but being subjected to public scrutiny, all supposed facts or opinions get ventilated, their value estimated, and the public mind is thereby strengthened and guarded.

During these last few weeks we have devoted a good deal of space to the subject of spirit-photography, the experiences chiefly emanating from various correspondents. There is nothing extraordinary in the statement that spirits may be photographed, or even that garments and textures may be made visible to the sensitive plate by spirit-agency. It has been repeatedly observed that spirits can not only make themselves materially visible so as to be seen by all, but they have been handled as indisputably as any object in nature. Nay, more—pieces of cloth have been produced by spirit-agency which have retained form and texture for a time, but to dissolve before the eyes of the beholders, thus proving the extraordinary nature of the phenomenon. Such being the case, the intelligent Spiritualist is prepared to credit that which the inexperienced would have grave suspicions of. When Mr. Hudson's spirit-photographs were first talked of, it was observed that they presented a more material appearance than

spirit-photographs had been supposed to wear; but then it is well known that no two mediums effect the phenomena in the same degree, hence it was supposed that the very powerful mediumship brought to bear on Mr. Hudson's experiments might give a more dense substance to the spirit-bodies and their accessories. If a spirit can be felt as a physical organism, if it can be seen visibly, and if pieces of cloth can be produced by spirit-power and knowledge, why not photograph these objects in a more tangible and decided manner than has been hitherto accomplished? Thus Mr. Hudson at once enjoyed a considerable amount of credit for productions quite novel from a spiritual standpoint. The intense physicality of his images was hailed as a more decided success than Mr. Mumler's efforts. Even though faces were not produced, it was thought that textile fabrics might be more easily presented by the spirits than the expression of the "human face divine." Again, the technicalities of "ghost photography" were but imperfectly understood, and combinations were accepted as wondrous simply because of the ignorance of the critics. Lately, a few wise and intelligent Spiritualists have been putting their wits and experience to good account in endeavouring to test the real merits of a spirit-photograph, and point out the peculiarities of sham imitations. It has been found that many of these groups obtained by Mr. Hudson might be produced without any spiritual aid whatever, and without the connivance or even knowledge of the sitter, though he went into the dark room and saw the whole process gone through. Indeed, some of the specimens are so unspiritual as to suggest the work of artificial fabrication, that the various hypotheses are no longer necessary as to the materialising power of spirits in respect to them. On the other side, it may be stated that there are specimens which defy the scrutiny of the skilled adept, and present peculiarities of the most reliable kind. These, when compared with the others, scarcely bear a family resemblance. Mr. Slater's letter in our last issue also places Mr. Hudson's honesty entirely out of question, seeing that Mr. Slater brought all the essentials with him, and watched every movement. The experience of sensitive mediums is also on the side of the spiritual theory. The peculiar sensations participated in by numbers of mediums who have sat at Mr. Hudson's all indicate the fact that there are genuine psychical, nay, even spiritual, influences in that studio. Communications from spirit-friends assert the genuineness of the power to take such spirit-photographs, but not of all which passes as a spirit-photograph. So it appears that Mr. Hudson is capable, under proper conditions, of taking real spirit-photographs in an initial stage of development; but shall we be warranted in proclaiming that all specimens issued by him are equally genuine? We leave investigators to decide for themselves, still believing, as we stated last week, that Mr. Hudson will develop the power to do the right thing, but that, if attempts are being made to impose, the sooner it is seen to the better. One good thing Mr. Hudson has done—his specimens have called forth that form of investigation which has made clear the various ways in which sham spirit-photographs can be produced. This kind of knowledge is particularly valuable at the present time when spirit-photography is about to be proclaimed as a fact. There are other workers in the field. Faint indications of the process have been obtained at Brixton. Mr. Guppy and Mr. Slater are at work making experiments; but we have received beautiful specimens produced by mediums quite ignorant of photography, which certainly look more spiritual than anything we have seen. These amateur photographers have nothing to gain by deception. They have at considerable expense operated under the direction of their spirit-guides from the first, and they are told that if they take money the power will be withheld from them. We do not advertise these gentlemen, as they would not be at all gratified by having their premises thronged with a crowd of curiosity-seekers. The scientific reality can be far better tested by a few non-mercenary experiments in private, than by throngs of non-photographic sitters being covered with spectral images, the cause of which they know nothing. Whatever may be the result of the investigation now going on in respect to spirit-photographers and their wares, no doubt useful lessons will be gathered therefrom for future guidance.

SHAM SPIRIT-PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

SIR,—With the tide of many impulsive Spiritualists running against me, who trust, but do not—perhaps cannot—trace from effect to cause, I refuse to take the advice of an ardent photographic Spiritualist to "denounce the fraud, the cheat, &c.," and will merely keep my own paddling against the tide of tongue and pen by saying: Many coffee-dealers have no faith in coffee, but a great deal in chicory; when, therefore, customers drop in for ground coffee, they are supplied with chicory at best coffee prices, it being considered by the sellers the better article.

Two out of the three parcels of spirit-coffee I bought at Holloway I found on testing were chicory. I am prepared to prove it before a magistrate.

It may be interesting to many, and it is desirable, that I should state that, being dissatisfied with certain photographs, I accepted the "desire to examine for myself." I twice took my own plates, bought at a glazier's, and my own sitters. I saw the operator go through his process in the darkened room. All was correct and straightforward, even to focussing the sitters; but, though on the plates were clearly-defined pictures of the sitters, there were no ghosts.

I have had shown to me, by supplied Spiritualists, photographs. I can only say I was not in the darkened room when they were produced. They show evident indications of "make-ups."

Mr. Josty, photographer, of Bristol, beats us in London. He will

supply any quantity of sham ghosts, of superior finish to ordinary pattern, and will allow the sitters friend to see the operation of coating, bath, slide, developing, &c., in the darkened room. I have before me four artistic ethereal shams.

JOHN JONES.

NOTE.—On Saturday I will send for exhibition at 15, Southampton Row, Holborn, a picture-frame full of ghost-photographs:—

First Row.—Hollow-way alleged ghosts.

Second Row.—Solid-way sham ghosts.

Third Row.—Cheapside sham ghosts.

The first row by Mr. Hudson; the second by Mr. Josty, of Bristol; and the third by Mr. W. H. S. Tate, of 45, Cheapside. J. J.
Emmors Park, S.E.

SUCCESSFUL SPIRIT-PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS.—The remarks made by our friend Mr. John Jones in your last issue would be understood by many persons to be an attack on the genuineness of the spirit-photographs produced at Mr. Hudson's. Now, although I cannot believe that the words used were meant intentionally to cast a serious imputation on Mr. Hudson, yet I think an allusion to his letter judicious.

I so far agree with Mr. Jones as to believe that in spirit-photography, as well as in every other phase of spirit-manifestation, there is a wide field open for the unprincipled to exercise their powers of deceiving the over-credulous inquirer. But those who are already aware of the reality of spirit-communion need not be told that simulated phenomena must require far more ingenuity and trouble to produce a clumsy imitation than it does under proper conditions to obtain a genuine manifestation. If spurious spirit-photographs can be produced, what difficulty can there be in avoiding their producers? There are many photographers and mediums whose characters are above suspicion, who, if they were tempted by a short-lived success, have no occasion to resort to a dishonest action. Such a one I believe Mr. Hudson to be, and from the proof of his capabilities to procure spirit-photographs, I think it incumbent on me to speak a word in his defence.

On the third of this month I went to Mr. Hudson's, at Holloway, and fortunately there met Mr. Williams, the well-known medium, a gentleman whom to know is to respect. Every facility was afforded me for examining the studio and apparatus, and the whole process was carefully scrutinised by me, not for my own satisfaction, but for the satisfaction of inquirers. On the first trial, a beautifully clear female spirit-form was the result, most artistically draped in white, the face and head being covered by a semi-transparent veil. Irrespective of the direct spirit-voice and other evidence, this figure bears unmistakable characteristics of a sister of mine who has been in the Summer-land for many years.

On the second sitting a still more clearly defined female figure was obtained: in fact, I believe this is one of the most perfect photographs yet taken of spirits. The attitude of this spirit is most graceful, the hands being folded across the bosom, the head thrown slightly back, and the eyes uplifted as in prayer. The hands, arms, and even the pupils of the eyes, as well as the details of the dress, are perfect. This was at once identified as my aunt, who has been in the eternal home nearly twenty-nine years, and she bears the aspect of one who, having passed through many tribulations and trials on earth, has truly realised beyond the veil that to her "former things have indeed passed away, and behold all things have become new." Purified by earth's trials and sufferings, made wise by her long experience in spirit-life, she has shown me in this picture how like she still is to what she was, and yet how changed! This spirit, in the attitude described, was seen by Mr. Williams as soon as the cap was removed from the camera, and I immediately felt the peculiar peaceful influence which the nearness of spirit-presence often brings. You may be sure we were glad to find on the development of the photo Mr. Williams's statement verified.—Yours truly,

Kingston-on-Thames, May 15, 1872.

HENRY E. RUSSELL.

To the Editor of the Medium and Daybreak.

SIR,—On Saturday week a letter of Mr. Henderson's, copied into your paper, charged me with making a photographic mistake. I did not make it. He quoted half I said and left out the other half, which made it look as if I had made a mistake. As many, but not all, of Mr. Hudson's pictures can be imitated artificially, I wish Mr. Henderson would send you a frame containing many kinds of sham ghost-pictures, with written descriptions of how they are made, and what tests Mr. Hudson ought to insist that his sitters shall apply, in order to prove, as he wishes to do, that the apparently doubtful ones of his are not made in the same way.

W. H. HARRISON.

HOW TO SEE SPIRITS.—Mr. J. Traill Taylor, the Editor of *The British Journal of Photography*, writing on the subject of spirit-photography, and the consequences, in a scientific point of view, likely to arise should its reality be established, says: "Hosts of scientific and so-called educated men are said to be willing and anxious to testify to the realistic character of the alleged phenomena; but what is wanted is a report by a few photographers of known reputation, whose testimony would go a very great way indeed if they established the fact that such pictures were obtained in their presence when one of their own number was operating—new glass and their own apparatus being used. If they reported upon its truth, I would then draw the following conclusion, which I will cast into a kind of philosophical argument:—If spirit-forms really do exist, and in a form in which—although invisible to our sense of vision—they emit rays which are visible to the delicate surface of the sensitive photographic plate, it then follows that the rays which are emitted must be those which lie in that end of the spectrum where there is the greatest refrangibility. These rays we know are—chemically speaking—very active and powerful, although to the organs of sense quite invisible. The next step in the inquiry is this: Can we by any known scientific appliance so alter the refrangibility of these invisible rays as to make them visible to our senses? If so, we have solved a problem, we have provided a means by which the spirits may be seen by the ordinary eye. We know that there are many bodies by which the refran-

gibility of light can be lowered, and rays previously unseen be made visible. If, for example, a glass vessel full of a solution of sulphate of quinine be interposed in the way of these rays they will become visible. Substances that possess this property are termed fluorescent bodies, and, as I have said, there are many of them. Glass coloured green by means of uranium, together with solutions of horse-chestnut bark, are all well known in this connection. Bearing this in mind, I suggest the following as a camera, on the focussing screen of which spirits, if they be present, ought to be seen. Provide a small camera lens of large aperture, and either outside or inside place either a plate of deep blue glass or a glass bath filled with a blue liquid, the object of this being to cut off as many of the visual rays as possible. This will allow of the transmission of the main body of the chemical rays, visible and invisible, the luminous rays being to a great extent barred out. This lens, attached to a camera, is to be focussed on the spot where the invisible visitor is supposed to be; but the focussing glass of the ordinary camera will be altogether inadequate to the retention of a spirit in visible form. The focussing screen must consist of a fluorescent substance, such as uranium glass, or even of a combination of uranium glass and some other similar body, such as quinine, both of which might be used together, by placing them in a very thin bath, the uranium glass being powdered. The usual dark cloth would have to be thrown over the observer's head, and if my starting premiss be correct the spirit will be visible. Professor Stokes has had passages at arms with some of his brethren of the Royal Society who are recognised as amongst the leaders of spiritualistic science; perhaps they may yet get their revenge on him by using his own beautiful investigations in the invisible rays to give him ocular demonstration of the strength of their position."

A LETTER FROM SALT LAKE CITY.—Mrs. Maine, of Bethnal Green, has received a letter, from which we are permitted to extract. After cordial greetings to one who has "braved the storm, faced the bigotry of creed-bound souls, entertained angels, proclaimed freedom to the captive and redemption to the sorrowing," the writer proceeds—"I saw your name, with a slight sketch of your untiring work in the spiritual gospel, in No. 100 of the MEDIUM, in which appears a suggestion that residents in the East End of London should acknowledge the grateful tribute of their hearts to you for your noble self-sacrificing services in the grand truth of spirit-communion. Being a native of Bethnal Green, my earliest recollections are centred in the spot where your shop is located. I became a Mormon, and sailed for America in March, 1860, thinking surely I was going to Zion. Awful fallacy! I have passed through many strange vicissitudes, but have gained a grand experience; prophets, priests, and kings no longer enthrall me. Eight years ago my attention was arrested by a copy of the *Banner of Light*, and after various struggles with my priest-ridden conscience, I at last openly avowed myself a Spiritualist, and, although extremely poor, obtained a few pamphlets on the subject, also the *Banner* weekly, which I lent around amongst a few secretly, until I got one or two others who also purchased a few tracts, until at last we were enabled to open a circulating Spiritual Library. Now we have about sixty books and pamphlets in our first library, known as the Tenth Ward Library of Progressive Spiritualists, Mrs. Lloyd librarian. I have also just begun to form another one at the other end of this city, in the Nineteenth Ward, Mrs. Robson librarian. Another party of citizens under Mr. W. Godbe [who spoke in Cavendish Rooms a few months ago.—Ed. M.] have built a large and beautiful hall in this city. They also publish a daily and weekly paper in opposition to Mormonism. They are Spiritualists. I have obtained the situation of keeping their hall. I am indebted to Brother James Burns, 15, Southampton Row, for a regular supply of the MEDIUM.—WALTER MANSFIELD."

Mrs. LAW is a lecturer on "Secularism." She is announced to lecture "Against Modern Spiritualism," in Darlington, on May 28, 29, and 30. We heard her on the same topic in Bradford a few years ago. At that time she was lamentably ignorant of the whole subject, but filled up the gap with random statements, some of which were not of a very refined character. Her style of announcement does not reveal the fact that she has improved in her knowledge of that which she says is "better known as 'modern humbug.'" The Darlington Spiritualists are invited to "reserved seats," and they are desired to instruct the audience by "defending their faith." This is a wise provision, but Mrs. Law and her friends must not expect too much from it. Spiritualists are "free-thinkers," if Mrs. Law is not. They dare to know the merits of that which the multitude pleases to call "humbug," and having found the truth, they do not force it upon Mrs. Law or anyone else. Spiritualism can well afford to wait till Mrs. Law and her Darlington friends have the intellect and hardihood to make its acquaintance. Meanwhile the noise being made will do Spiritualism good, by calling attention to its existence and exposing the weakness of its adversaries.

SONG.

Into the silent land!
Who guideth us thereover?
Already us the shades of evening cover,
And every day more troublous grows the strand.
Who guideth us with gentle hand
Thereover, ah! thereover,
Into the silent land?

Into the silent land!
To you, ye fields Elysian
For the ennobling! Tender morning vision
Of beauteous souls! the pledge of future grand!
Who doth life's battle truly stand
Will find his hope's fruition
In the silent land.

Ah land! ah land!
For all whom storms bestead;
The gentlest of Fate's messengers so dread
Doth beck us with reversed brand,
And guideth us with gentle hand
Into the land of the mighty dead—
Into the silent land!

SALIS.

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Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curtille & Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

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

FRIDAY, MAY 17. No seance, Mr. Morse being in the country.

SUNDAY, MAY 19. Lecture by Gerald Massey, at St. George's Hall, at 3 o'clock. See advertisement.

TUESDAY, MAY 21. Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 23. Mdlle. Huei'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 17, 1872.

MR. MASSEY'S LECTURES.

Spiritualists have so little confidence in the appreciation of the public that, even when backed by the best names in literature, their faith is scarcely sufficient to inspire them with trust in the most auspicious efforts. Previously no omen had presented itself calculated to inspire distrust as regards the meeting on Sunday at St. George's Hall, but rather the reverse. All the specially reserved seats had been taken up, and a large number of the reserved places were retained by persons whose names are quite unknown to the archives of Spiritualism. Notwithstanding these favourable indications, the managers of the meeting were not at all prepared for the pell-mell torrent of eagerly expectant listeners which besieged Langham Place on Sunday afternoon. Several persons were necessary to serve out tickets, and the reserved places and balconies were quickly crowded, and soon it was reported that seats were only to be obtained in the extreme portions of the hall. Though the Spiritualists gave Mr. Massey a hearty and generous welcome, yet the audience was by no means a Spiritualistic one, except in certain portions. It is not our purpose to hold up to the public gaze the names of those who have dared to attend a lecture on Spiritualism; but we may observe that the audience contained illustrious selections from the higher grades of the social system, intelligence being in all cases more unmistakably indicated than the mere accessories of social position. In short, the audience would have paid a handsome compliment to any lecturer or any subject. The lecture was listened to with the utmost eagerness, and the frequent salvos of applause—which, being Sunday, was more faintly expressed than felt—were not met by the slightest indication of dissent. The large assemblage seemed to have met to appreciate rather than criticise, nor was it any remarkable virtue on their part thus to conduct themselves. As an entertainment, Mr. Massey's psychological experiences are of the most thrilling description, and told in a style which, if offered as a work of fiction, would command a high value in the literary market. To the science of Spiritualism such charmingly set gems are infinitely more valuable, being, as the intelligent student of spiritual phenomena well knows, facts true as consciousness, pointing to hidden treasures of mind-powers placed deep within humanity's being, but which the investigation of Spiritualism is day by day discovering. The lecture was so varied in its excellences that it is difficult to describe, without a general review almost as extended as itself. Such passages as the prayer for Müller inspired with feelings of real devotion the crowded audience, causing a stillness in which thought could almost be felt. Again, after an earnest and minute description of facts, would come the sparkling pun, the apt witticism, merciless "allegory," the logical yet half-sarcastic argument, and profound philosophy, all floating in a "medium" of sweetly-flowing poetical diction.

THE PRESS.

We do not know how our weekly contemporaries may treat the meeting of Sunday, but the dailies appear to have main-

tained silence, all except the *Globe*, a writer in which has been rash enough to tell its readers that he has been "among the Spiritualists!" and in doing so gives expression more to a possible animus and ignorance of the subject than indications that he understands what he writes about. The writer supposes that every Spiritualist must have experiences like those related by Mr. Massey as the result of their conversion. If so, then the study of physiology and the laws of health must entail upon its devotees all manner of pathological symptoms. Oh, wise leaders of public opinion! The best policy just at present will be for the Press to treat Spiritualism with respectful silence. The wind is rising, and when strong enough, the weathercocks must turn. Meanwhile, if they do notice us, and attempt to report our doings, let them try to tell the truth. Where is the use of lying? Or what purpose can it serve to say, as the writer in the *Globe* does, that two or three hundred Spiritualists met to hear Mr. Massey lecture? The attendants at the hall would have told him that the place seats 900 people, and, as everyone there knows, it was filled. The only seats empty had been sold, and might have been filled over and over again. Mr. Massey could not begin punctually by ten minutes, in consequence of the crowding in. Or how does the writer know the audience were mostly Spiritualists? Is Professor Blackie a Spiritualist? We might name scores of well-known persons who were among the Spiritualists on Sunday, but who are not usually accounted of them. The Spiritualists did well. Every specially-reserved seat was taken by them to begin with. For the rest, the audience was one of the most motley possible, and contained brains from all quarters. We do not hesitate to assert that it was the most intellectual gathering that day in London. The consensus of the audience was not the result of unanimity of thinking, but the interest of the subject was obviously potent. The man who treated it was evidently in earnest, and the audience was welded into one, and held together for two hours in an unmistakable manner. If any came to dissent, they did not express it. Nobody doubted, there and then, that Mr. Massey had come to testify to facts, not falsehoods. The *Globe* writer's conclusion, that a man who delivers his lectures in "terse, vigorous English, and with the racy, humorous good sense which is characteristic of his style, suggests the idea of a man of real intellectual power degenerated into a hopeless craze," was not inspired on the spot! "The style is the man," says Buffon. Ergo, if the man be crazed, the style must be crazy. Pray God the writer in the *Globe* may speedily become as crazed, if it will only give him such a style! It would be worth a fortune to him, devoted to the support of things as they are.

Since the above was in type, the following letter has been received from a gentleman whose opinion ought to be respected:—

To the Editor of the Medium and Daybreak.

I see that the *Globe* has been trying to be facetious over the lecture on Sunday. This paper, which would fain represent the *Globe*, but only misrepresents a very small segment of it, appears to have dispatched to St. George's Hall one of those anomalous individuals known by the name of *Flâneurs*, a being whose prime attributes are laziness, shallowness, mental opacity, and overweening conceit, and whose existence is a continuous round of dressing, loitering from café to theatre and from theatre to casino, reading the latest novel or the newest comic paper, smoking, boozing, and snoring off the results of dissipation. This individual, having no reputation, has no respect for the reputation of others; feeling the necessity of no principle himself, has an utter disregard for that of the persons with whom he comes in contact; and living in a false position, sustained by false customs and notions, he cares not a jot for the truth; nay, it is his duty to squelch it when he does happen to get a glimpse of it. Such an individual it must have been who, on Sunday last, feeling the full weight of the *Globe* he fancied he bore, Atlas-like, on his shoulders, made his way to St. George's Hall. We fancy we see him, with his supercilious stare, listening to the experiences of Mr. Massey, and revolving in his shallow pate how he could best hash up the facts he heard so as not to let the *Globe* know the truth.

It would be far better for the *Globe*, or any other paper, to keep silence on a subject, or to say plainly it does not care to have anything to do with it, than either to give a wrong idea of a thing or falsify it altogether. The *Flâneur* of the *Globe*, however, as is the habit of his tribe, preferred the latter course. He could not even tell the truth with reference to the audience, reducing it to at least one-third of its actual number. In the next place, he says the lecturer "frankly confessed yesterday that his anxiety for the young lady's success overcame for once his love of sincerity and truth, and that he purposely opened his fingers to enable her to see through." Now, we listened very attentively to Mr. Massey's words, and can positively assert that he made no such statement; ergo, Monsieur *Flâneur* was either in that state in which the brain persists in seeing all things topsy-turvy, or else told a wilful falsehood.

The fellow gives a morsel of faint praise in speaking of Mr. Massey's Shakespearean experiences, which he says "are not entirely void of practical utility," and adds: "There really is some sort of sense in a manifestation of this kind." What an illumination for a *Flâneur*! Had he had the wit of a child or the honesty of a man, he would at least have seen and acknowledged that there was a strange "utility" in the majority of the lecturer's occult experiences, whether he was willing to concede the sanity of the narrator or not.

Sir, I should not like to accept as gospel all the so-called experiences of Spiritualists; but I consider it a villainous thing when the pretended enlighteners of the people stoop to wilful misrepresentation.—Yours, &c., CASTAS.

MR. MASSEY'S SECOND LECTURE,

announced in the advertisements as "Spiritualism or Animism," will be in some respects more interesting than the first. The clause in the syllabus "Concerning a Spirit-World Revealed to the Natural World by means of Objective Manifestations," carries the inquiry considerably further than a discussion of the conditions of

the phenomena simply. To those who do not believe in spiritual existence, it must be cruelly hard work to admit of spiritual manifestations. This lecture, then, will attempt the demonstration of the most cardinal feature in our philosophy. The other clause announced for discussion is "A New Theory of the Tree of Knowledge of Good and Evil." By a series of erudite investigations, Mr. Massey has arrived at a knowledge of what is meant by the term, "Tree of Knowledge"—in fact, can identify the plant, and from psychological phenomena connected with the use of said plant, demonstrate the consequences embodied in the phrase, "fall of man." We hope we are not anticipating too far the deep interest which will attach to this lecture in making these remarks. That the Mosaic myths on these subjects had an historical meaning cannot be doubted, involving the philosophy of the Hebrew system in its entirety. This arcanum Mr. Massey professes to have discovered by the study of literature contemporaneous with these early ages. We hope no available seat will be left unoccupied, and if our friends can induce Bible students and philosophical religionists to be present, no doubt they will merit thanks for the effort.

As the excursions and holidays induce a number of our country friends to visit London, we recommend them to devote the Sunday afternoon to Mr. Massey. They should call at the Progressive Library on Saturday evening, or sooner if possible, and get supplied with tickets, as by that means better places may be secured and crowding avoided on going in to the lecture. The doors will also be opened in advance of the time stated, so that those who come early may be enabled to take their seats comfortably. The holders of reserved seat tickets will also be allowed to enter from Mortimer Street.

THE J. W. JACKSON FUND.—We have to notify the following receipts since last week on behalf of the above fund:—A. Kyd, Esq., £1; A. v. H., £15; J. F. C., 5s.

IN CONSEQUENCE of annoyance and reports, Mr. Hudson declines taking any more ghost or spirit-photographs unless under special conditions.—177, Holloway Road, May 15.

HEALING MEDIUMS are respectfully solicited to attend the adjourned discussion to take place on Wednesday evening, at the Spiritual Institution, when their experience will be gladly listened to. "Inspiration" is the other topic awaiting discussion. Tickets may be obtained at 15, Southampton Row.

WE REGRET that it is not in our power to state definitely Mr. Morse's appointments in the country. He appears to be so well received and so much occupied that it is not necessary to have recourse to any special publicity. He is to be in Manchester on Sunday, and in Halifax, if we mistake not, on Sunday week. Our friends will do well to take as much advantage of his presence amongst them as possible.

WE have much pleasure in extending a cordial invitation to our friends from the country, who may be in London during the next few days, to make free use of the Progressive Library and Spiritual Institution. The rooms are open all the time, to the use of which all are heartily welcome. Appointments may be made, letters addressed, or rest taken, when tired with looking at London. We cannot promise our friends much personal attention, as the apostles of Spiritualism are not allowed any holidays, and, indeed, can ill spare a moment with a friend, however agreeable the occasion might be.

THE *Echo* thus reproaches society because of the criminal population:—"We speak of ourselves as living in a civilised age and country. But really when one comes to think of it, it is only the upper crust, so to speak, of our society that is civilised. What the well-off, and the learned, and the godly have been about during these ages, it is scandalous to think of. They appear to have attended a good deal to their own happiness, and to have thought that charity limited to pernicious almsgiving, rather than education and the lessons of self-help, absolved them of their responsibility, and would shield them from the enormous loss entailed by a criminal population."

COMMENTING on the fact that the friends of Mazzini have put his dead body under a process of petrification, so as to preserve it to the gaze of future generations, the *Standard* observes:—"We cannot but regard it, however, as peculiarly revolting that this idolatry of the dead matter, in defiance of the spirit, should be resorted to in the case of a man whose whole life was an example of a religious piety of the most exalted and spiritual kind."

As we go to press we have received from Mr. E. Aubrey Taunton, a letter sent by him to the *Globe*, in reference to the unjust notice of Mr. Massey's lecture, which appeared in that paper. Mr. Taunton's letter was refused insertion. It is also too late for our purpose, but it will be seen that the matter has not been overlooked; in fact we might have occupied much space with similar communications.

SPIRITUALISM AT BRISTOL.—An interesting lecture was given on Spiritualism, by Mr. Beattie, of Clifton, to the Mechanical and Chemical Association at the Athenæum. There was a full attendance of the members and friends. At the end there was an interesting discussion.—*Bristol Paper*.

R. H. FRYAR (Landport) writes in high appreciation of Andrew Jackson Davis, particularly his autobiography entitled "The Magic Staff."

MR. ASHMAN has opened a Psychopathic Institution for the cure of diseases, at 254, Marylebone Road. We hope to have something to say about this effort in an early number.

A PACKET of beautiful photographic specimens and a letter from Mr. Ames, Landport; also a number of other communications await our attention.

Miss Lottie Fowler's Tuesday evening seances are well attended, and the medium is very successful in giving tests.

THE *Perthshire Advertiser* gives a series of extracts from Mr. Farquhar's lecture on the "Philosophy of Revelation," recently delivered at the Cavendish Rooms, which was printed in *Human Nature*, and since then in a separate form. It is a tract well worthy the attention of all religious thinkers.

THE ROYAL SOCIETY AND MR. CROOKES.—The Council of the Royal Society have expressed to Mr. Crookes their regret at statements publicly made by Dr. Carpenter concerning papers transmitted by Mr. Crookes to the Society detailing certain experiments on "psychic force." These statements are described in the resolution of the Council as incorrect in point of fact, and unauthorised. This, however, does not go far to affect the scientific facts of the case, as to which Dr. Carpenter is probably right.—*British Medical Journal*.

MR. THOMAS LEES, of Cleveland, Ohio, who recently forwarded an interesting article to this paper, has just arrived per steamer from New York, on a visit to London, his native city. Mr. Lees brings with him letters of introduction from the leading Spiritualists in America, with whom he seems to sustain a very high character. We shall have occasion to refer to his visit more particularly next week, when describing some beautiful photographs of leading Spiritualists which he has been kind enough to bring with him to adorn the walls of the Spiritual Institution.

WE ARE pleased to learn that numbers of our provincial friends intend spending the Whitsuntide holidays in London. Mr. J. T. Markley, who in these columns expressed his thanks for kindnesses received on his last visit, will be glad to have invitations to sit at circles during his stay in London. His address during Whit-week will be 5, Bedford Terrace, Andover Road, W. Some of our country visitors are intelligent Spiritualists, who live in districts where mediumship is unknown; and it would be a pleasing arrangement if opportunities for witnessing the phenomena could be more frequently afforded them on their visits to London.

THE *Liverpool Mercury* gives upwards of a column of sensation particulars respecting the exploits of "Jack Todd," the spirit which manifests through the mediumship of Mr. Fegan, at Liverpool. The spirit insisted that a sitter had matches in his pocket, after his declaration to the contrary, and caused them to be destroyed. Persons in the circle were then touched. The tambourine was carried about the room jingling. The table rose repeatedly. A stick was brought out of the other room. The door was opened and closed by invisible means; and Mr. Fegan was entranced, and gave an address. Such is the substance of the article referred to.

WE HAVE RECEIVED a letter from our venerable friend, J. M. Spear, by the hand of Mr. Prentice Mulford, a member of the Californian Press, who is at present on a visit to England. Mr. Spear observes: "We have now been in California more than two years, and we begin to feel that before long we may leave for the Eastern States. Mrs. Spear is now in the Pacific Commercial College, teaching and being taught a thorough business education, with the expectation that she may get a good position in the mercantile world." Mr. Mulford states that Mr. Spear begins to show more and more the impress of age, and having experienced some severe attacks of disease, he is not so robust in health as he was when he went out West. Mrs. Spear is busy as teacher and student, preparing herself for an independent and useful position. Mr. Mulford will be glad to avail himself of any opportunities to lecture on California or Progressive subjects.

"NOT A SPIRITUALIST," whose communication was posted at Spring Street, Paddington, informs us that she used to suspend a gold ring by a thread, when, by an involuntary motion, it would strike on the side of a glass placed near it, when desired to do so. We have seen the same experiment done with a shilling or a sovereign; but a difficulty always arises as to whether the hand has not been imperceptibly moved. For such experiments we recommend the magnetoscope, an instrument composed of an upright shaft, a porcupine's quill as a crossbeam, from which is suspended a small ball of wax by a thread of raw silk. When the finger is applied to the brass disc on the perpendicular portion of the instrument, the pendulum describes circles in different directions, according to which finger is applied. Some people have power to use it, while others have not. Mediums seem to be able to influence the pendulum better than non-mediums; but we have no reason to suppose that spirits have anything to do with such movement. Our correspondent and others should become members of the Progressive Library, and read Reichenbach's, Leger's, Rutter's, and other interesting works on this subject.

THE *American Spiritualist* says we are not "posted" as regards the merits of Mrs. Woodhull's advocacy of Spiritualism, Social Freedom, &c. We never supposed we were. In alluding to Hudson Tuttle's paper in *Human Nature*, in answer to her anti-marriage deliverances, we stated that he had demolished her arguments. This our American contemporary does not deny, but shifts the base of operations by quoting something else said by Mrs. Woodhull somewhere else. It is not what Mrs. Woodhull said or did not say—did or did not do—but on quite another ground than that of special utterances or personalities, that Hudson Tuttle based his analysis to which we refer. The fact is, Mrs. Woodhull's statements don't harmonise, and some of her American friends are determined not to see it. They are "posted;" that is, pinned to their idol's apron-string, and it is an act of the deepest sacrilege to attempt to comprehend in an independent way what she is driving at. She is an agitator, and as such may be doing a grand work; but persons of that type are notoriously incoherent, and to follow them is to put them to a bad use and be led astray. Mrs. Woodhull will soon require as many commentators as John of Patmos. This is her defect; but, strange to say, our "posted" friends are bound to do it in terms of adulation, or be marked men, as Hudson Tuttle has been. Talk of personalities—has he not been the victim of them? Our contemporary denies that the American association has compromised Spiritualism by having Mrs. Woodhull for its president. We have read talk implying an opposite issue, but we allow them to know their own business best, while the criticism of Mrs. Woodhull's speeches is a matter of more extended importance. Mrs. Woodhull's defenders are characterised generally by a gallantry-intoxicated, hot-headed vehemence, and inflated expression, which must damage that lady more in the estimation of the independent-minded than any defects in her own labours.

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.]

[Mr. Morse being in the country, there will be no seance this evening, May 17th.]

May 10th.

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

The audience was mostly composed of strangers who were opposed to the subject of Spiritualism, and it was a considerable time before the medium was entranced. The spirit answered a number of questions readily and satisfactorily, one of which was concerning the power of a circle to summon spirits.

A. While on earth men are proud of their intellectual power, which they would not willingly place at the disposal of anyone. Such men die, as it is called, but their intellects do not die. Hence their peculiarities follow them into the spirit-world. If they would not be slaves here, neither will they there; nor will they come to earth to tilt tables and make amusement at the bidding of anyone. With the same pride and stubbornness they will still own allegiance only to self. How then can we expect the spirit-world to be at the beck and call of anyone, seeing that spirits have the power to come or stay if they please? Yet, if they are requested in a respectful manner they will give immediate attention, if the power to do so is at their command. If the object for which spirits are thus desired is a paltry one, only those of a low order will respond, and dissatisfaction and failure will be the result; but if the motive be a high one, and be suggested by goodness and intelligence, spirits of that class will be attracted, producing results of an appropriate kind.

THE STROLLING PLAYER,

in a long address, pointed out the advantages to be derived from spirit-communion. To fill men's pockets and do their work for them was not the object of Spiritualism, but rather to infuse into men's minds the principles whereby they would be enabled to help themselves. Spiritual and intellectual culture, which were valuable commodities in that state of being, were with us of no account whatever.

He conveyed the following message from the spirit of the Rev. Thos. E. Millar:—"A. W. A. is thanked for his kindly recognition, and his request will be borne in mind."

A stranger endeavoured to control, but after considerable effort it could not express one word through the medium, and it relinquished the attempt, because of the peculiar conditions of the circle. It was stated that if the surroundings had been favourable J. W. Jackson would have communicated.

MR. MORSE'S VISIT TO LIVERPOOL.

To the Editor of the Medium and Daybreak.

A few brief words in testimony of the gratification we have received from the visit of Mr. Morse may not be unacceptable to your readers. The Liverpool Psychological Society having made arrangements to open a series of Sunday evening services, to be held the first Sunday in each month at Mrs. Spring's large dining hall, Mr. Morse kindly offered us his services gratuitously on the occasion of our first meeting on Sunday last. A much larger audience assembled than we expected, considering no public announcement had been made. There were about one hundred persons, principally strangers, present, who listened to the address delivered through Mr. Morse with close attention and interest. The chair was occupied by Mr. John Chapman, who opened by giving out a hymn, and afterwards read the 14th chapter of Romans. Mr. Morse was then controlled by his spirit-guide, and gave an eloquent address, very suitable for the occasion, upon "The Evidence, Philosophy, and Teachings of Spirit-communion."

He first showed that a strict analysis of the human being gave evidence that he was a trinity in unity, having a physical or natural body, intellectual faculties, and a spiritual nature.

Science had speculated on the first, philosophy had inquired into the second without solving the deep problem, and both had failed to show the existence of the third. How was man, then, to prove that he has a spiritual existence? First we turn over the leaves of tradition, the sacred and profane history of the earth. The secular history of the world abounds with accounts and histories of spiritual visits, and sacred history comes with still more plain evidences, and all are founded on the same. Revelation implies a revelator—hence, if true, relates to something external to our own senses, but not supernatural. Philosophy knows no such word. The object of such revelation was to prove to the listening minds of men the fact of a future existence—that the death of the physical body was not the annihilation of the spiritual.

The various methods of revelation, or spirit-communion, were then treated on, and the lessons to be derived from them enforced with logical eloquence and power. The address lasted about forty minutes, and on its conclusion a cordial vote of thanks was tendered to Mr. Morse for his services.

On Monday evening the Society held a seance at their room in Stafford Street. Mr. Morse was first entranced by "Tien-Sien-Tie," who chose for the evening's lecture the subject of "Guardian Angels and Evil Spirits," after which a number of questions were propounded from the audience and replied to by the controlling spirit. The "Strolling Player" then gave us, with his usual humour, a discourse upon cheeses and men, drawing a parallel between different classes of mankind and different makes of cheese. This was very cleverly done, and the sarcastic hits that were made created much amusement. The evening was a great success, and all expressed the pleasure they had experienced.

On Wednesday Mr. Morse attended a seance at my house, when we had a scientific dissertation on the "Origin of Man, Physical and Spiritual," and another from the Strolling Player upon "Clothes." Space will not permit any details to be given, however. On Thursday night Mr. Morse will attend at a private seance in the town, and on Friday will open up new ground at Walton, a suburb of Liverpool, where Spiritualism is beginning to attract attention.

In conclusion, we would strongly recommend the various societies of Spiritualists to procure the services of Mr. Morse, and thus make his wonderful gift of mediumship of more extended usefulness. It is an intellectual treat such as is seldom to be met with, and will well repay any outlay incurred in doing so.—Yours very truly,

E. BANKS, Secretary.

REMARKS GIVEN THROUGH MR. MEEK, IN THE TRANCE, AT THE BISHOP AUCKLAND CIRCLE, MAY 9TH, 1872.

"It may be truthfully affirmed that the end of man's existence is harmony and happiness."

"Bodily disease is not natural to man. Had people lived as they ought, children would have been born healthy, lived happily, and departed this world as they came into it, without pain, simply because the body had done its work—was worn out."

"Consider man spiritually. Man is dual; his functions work two ways—first, externally, to form the body and carry on all the actions of physical existence; secondly, internally, to the formation of the spirit-body, which is to constitute the abode of the spirit in the after-life. There are many false theories and erroneous doctrines abroad arising from inharmonious bodies. An unhealthy body cannot see facts as they really are. A body overworked, over or under-fed, and living under bad sanitary and social conditions, cannot produce healthy spiritual action. An unhealthy body impedes the spirit's progress in the after-life, causing misery after death; hence the desirability of living to the glory of God by observing his laws."

Mr. T. Fawcett described the appearance and impressively gave the names of various spirits present, relatives of an elderly lady who visited the circle for the first time, almost all of whom were recognised, although they were entirely unknown to Mr. Fawcett.

MAY 12TH.

"You are conversing with the (so-called) dead. You are told that people die—what think you of death?"

"It seems a stumbling-block, this change called death—there is in it really nothing awful; 'tis a glorious transformation."

"Go to 'Orthodoxy,' and it will tell you two different stories—one of eternal punishment, the other of eternal happiness. It is ignorant of the facts of the spirit's career knows not of progress among the departed. Scientists stand aloof, the Church knows not, and philosophers are puzzled."

"Death comes gradually with old age. Link after link is loosened that connects body and spirit; one by one they sever, until the spiritual is withdrawn from the physical, the jewel from the casket, and the man is free to enter the state which he has laboured to prepare from his infancy."

"This is the real resurrection; not the raising of the material body, but simply the raising of the spirit-body from that material body. Give more attention to your own rather than speculate on the world's resurrection. Let every man bear the effects of his own sins, not hang them on any other man's shoulders. Live well here, and all will be well in the life to come."

MRS. BASSETT'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

SIR,—Kindly grant me a few lines in your valuable columns for the purpose of giving testimony in reference to the voice phase of spirit-mediumship as developed in the person of Mrs. Bassett, of 15, Thornham Grove, Leyton Road, Stratford, Essex, of whom very many of your readers may probably have either heard or had the pleasure of sitting in seance with. On Wednesday evening, 24th April, in company with Miss M. J. S. Bear, I paid a visit to Mr. and Mrs. Bassett, who gave us a cordial welcome. After a short but most interesting conversation upon their experiences in connection with Spiritualism, the window shutters were closed, and Mrs. Bassett, Mr. Bassett, Miss Bear, and myself formed a circle, when the lamp was removed, and the room thus rendered perfectly dark. After singing, distinct rappings were heard in various parts of the room, and soon the spirit "James Lombard" spoke with remarkable clearness and power, having improved considerably since I had last heard him.

In conversing with us mortals he exhibits considerable power of observation, and has a vein of humour which renders his remarks both instructive and amusing; while it is worth noticing that his conversation is of an elevating character, and does not trench upon our ideas of morality. Many of our questions were answered in a very ready and apt manner, and he remarked that he received both benefit and pleasure in returning to earth and communicating with us in the flesh. He, moreover, explained to the best of his ability the means used by himself in manifesting. A second spirit, whose name I do not retain in my memory, spoke several times in the course of the sitting in a most pleasing and satisfactory manner; while the tenour of the short discourses was of a lofty and inspiring character. Both spirits reminded us of the exceptional privileges we enjoy in this intercourse between embodied and disembodied spirits, and admonished us how thankful we should be to God, the Great Spirit of All, for granting us such opportunities; and pointed out how that we sometimes fail to appreciate as we should the ordinary blessings of life.

Bright points, and at times clusters, of light were very frequently seen by all of us during the seance; and Miss Bear discerned a hand holding such lights, which was corroborated by the spirit "James Lombard," who stated that they were thus thrown off. He then told us to look out, as something was coming, and in a few seconds there was thrown upon the table a book which had been taken from a bookcase in the room. We were also frequently caressed with spirit-hands, and Miss Bear was entranced by a spirit which "James Lombard" described to us as that of a lady friend, intimating that Miss Bear would become a good medium if she were to sit for development.

The spirits speak without any tube, from a point a little above the head of the medium in the case of "James Lombard," and about level with the right shoulder of the medium in the case of the second spirit herein referred to. In both cases the articulation is clear and distinct, equal in volume to that of any man speaking aloud. Mr. Bassett informs me that as many as six or seven spirits have spoken in this manner at one sitting.

Apologising for the length of this letter—the satisfaction which we felt, and the probable pleasure many of your subscribers may feel in perusing it, must be my excuse for intruding thus upon your space.—I am, Sir, yours very respectfully,
THOMAS BLYTON,
74, Navarino Road, Dalston, London, E., 11th May, 1872.

[We are glad to have the opportunity of favouring our readers with some account of Mrs. Bassett's mediumship. We heard the spirit-voice in its first phase of development with her at Islington, which circumstance we reported, but since then another occasion has not occurred.—Ed. M.]

ARE THE CURES EFFECTED BY OR THROUGH OUR HEALING MEDIUMS MIRACULOUS?

To the Editor of the Medium and Daybreak.

SIR,—It is believed by some of our fellow-travellers in the ranks of Spiritualism that the cures effected by or through healing mediums are miraculous. But I cannot as yet bring my mind to that position, and as I am of opinion that they are not fully justified in making their assertions, I will quote a few of the marvellous works of antiquity which are really worthy of being counted miraculous, viz., that fire and brimstone were rained down from a spiritual country to consume the inhabitants of Sodom and Gomorrah—that Moses turned the waters of Egypt into blood, and caused frogs, lice, flies, and locusts to appear in the land, such as were never before known for numbers—that an angel of the Lord did in one night cruelly massacre all the first-born, from the infant on its mother's breast to matured manhood—that every Hebrew woman did, at least, bear six children every year, from their going down into Egypt to departing from it, to enable them to number so many—that Moses by striking the waters of the Red Sea caused them to cleave asunder, that his people might pass through on dry land—that the walls of Jericho fell down at the sound of ram's horns—that Joshua made the sun to stand still, that the day might be prolonged, so that the Israelites could accomplish an extra day's work in butchering the plodding colonists, that they might seize their lands, their flocks, their houses, and their all—that Samson tied three hundred wild foxes' tails together, that he slew one thousand men with the jawbone of an ass, that a stream of water was made to flow from the same jawbone to enable that illustrious personage to quench his thirst—that amphibious Jonah was swallowed by a whale, and rode serenely in his model cabin for three days in the bosom of the waters—that Jesus * walked upon the water—that the tempestuous billows of the sea of Galilee became still at his command—that he conjured the tribute money from the mouth of a fish—that he turned the water into wine at the marriage feast—that he fed five thousand with five barley loaves and two small fishes—that the great king of devils showed him all the countries of this globular world from one of the hills of Judea—that on the day of his crucifixion the solar orb was totally eclipsed, so that darkness veiled the land—that the rocks were rent asunder, the graves opened, and the saints came down from the golden streets of the New Jerusalem, reanimated their physical bodies, and again trod as in days of yore the cold hard pavements of the old one—that Jesus also again donned his material body and made his exit from the sepulchre while the soldiers were asleep, so that nothing but the linen clothes were left—that he ascended up to heaven Elijah-like, accompanied by the same physical body that he reanimated in the sepulchre, to which unbelieving Thomas especially could bear ample testimony. I think I have now produced a fair sample to show what I consider is worthy of being counted miraculous, including the marvellous performances of the holy priests and prophets of the Lord, the revengeful and bloodthirsty warriors of the olden time. I might have quoted the mighty works wrought by Hercules and other Pagan Samsons, but knowing the utter aversion my orthodox friends have towards the miracles recorded in profane history, I decline doing so at present, and have quoted entirely from that part labelled "sacred." I will now briefly philosophise on the wondrous doings of these modern days. It is believed by some that what are to them the miracles of to-day are wrought in like manner and by the same local Jehovah that performed the mighty works which I have quoted, and which have been transmitted to us from the distant past.

My opinion on the philosophy of healing, or miracle-working, as our Christian brethren are inclined to designate it, is as follows:—An individual who is possessed of a very powerful and sensitive organism may be rendered what is termed a healing medium, and can, by working with discretion, be made instrumental to a great extent in curing and alleviating the diseases which, alas! are so rife amongst us. Faith is considered by certain parties to be absolutely necessary to be exercised, both on the part of the operator and the person operated upon, in order to work the cure. But I entertain the idea that the good results which accrue from the magnetic influence generated through and from the medium depend (if not entirely) in a great measure on other conditions, and that faith has very little to do with the matter. For instance, if a healing medium operates upon a sick person who is far from being of a sensitive nature, the same amount of good cannot be arrived at as if the patient had had a highly sensitive organism, because the magnetism which is generated by the medium through his attendant spirits can be but slightly infused into the sick man's body, consequently is of little service in accelerating a sluggish circulation. But when the case is *vice versa*—when the individual upon whom the spirits diffuse their blood-propelling influence is very sensitive to their powers, it drives the fluids of the body energetically through their channels, and thereby helps Nature to overcome or throw off the obstruction that had impeded her action, and hence raises the vitality by speeding the main wheel of the machinery of the body, placing the patient in a better position to help himself. Magnetism, whether generated from embodied or disembodied spirits, accelerates the circulation of the blood, operates as a vitalising, energising power, or imponderable force, making subservient to its action a more ponderable

one, for I have on many occasions heard mediums speak of being very hungry after a seance.

I asked a spirit who communicates at our circle his opinion respecting the philosophy of healing. He stated that to work an extraordinary cure they must have the requisite conditions, and the essential elements necessary were the magnetism they threw off from their own spirit-frames, coupled with that given off by those in the flesh present—if good and well disposed, the greater the number the better. This they gather and direct through the tube, the medium, along with the magnetism that is generated from the medium's own body or spirit during the concentration of his will upon the afflicted person. He said if the disease were of a chronic nature it required a series of operations to expel it from the system, or rather to help nature to do so. He also stated that the result depended on the physiological characteristics of the person operated upon, and the amount of vitality he possessed; also upon the physical condition of the medium. It is cherished as absolute truth by some of the sects of Christendom, that the cures effected by what is called in biblical language the laying on of hands, is done under the supervision and by the express power of Deity, each sect believing the miracles (so called) to be a proof that their belief is of divine authority; for they say God sanctions their faith as the only true one by working the miracles of which they bear witness. Such cures, in my opinion, cannot establish the truth of any religious opinions; as any tribe or people, according to their endowments, may do the same, irrespective of their ideas of God, for truth is universal.

The spirits inform me that they enjoy the same freedom in the spheres as we do on the material plane—that each follows the bent of his inclination. A spirit, who was a mesmerist or psychologist when clad with his physical habiliments, takes a delight in exercising his power upon mortals, and does so with advantage whatever their creed may be. They also further make known to me that there are thousands, nay, millions of spirits in the ethereal world who have not outgrown their crude and bewildering beliefs, whose minds are besmeared with the *débris* of man-made creeds, who may be said to be mentally bilious, and having been so long accustomed to ride passively in the car of orthodoxy, they have no aptitude for seeking knowledge or attaining to self-improvement, and remain in a stationary or spiritually infantile condition, in some cases for centuries, before they begin to climb the ladder of progress. These spirits entertain the idea that all things or events that happen, whether on the terrestrial plane or in the more refined or sublimated zone lands above, are always done by the direct power and under the express supervision of God. Such spirits, in their communications with their earth-bound friends, teach the same doctrines they were taught and believed when fettered with ponderable matter, however antagonistic such may be to the dictates of reason and nature. They are actuated with the old desire to save the souls of others by faith rather than knowledge.

J. PITT.

Thackley, March 10th, 1872.

THE CHILDREN'S PROGRESSIVE LYCEUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—It is with great pleasure that I announce through the columns of your valuable paper that the officers and leaders of the Children's Progressive Lyceum have agreed to hold their anniversary on Sunday, June 30, and on Monday, July 1, will hold their annual picnic. At the anniversary, the members of the Lyceum will give singing, readings, and recitations; they will also go through their gymnastics, and the principal features of the Lyceum Session. I will give more particulars in due course in the MEDIUM.

In concluding my short letter, I earnestly wish for all Spiritualists to notice the time when the picnic takes place, and to patronise by their presence the anniversary and picnic of the first Children's Progressive Lyceum that was established in England.

All communications to be addressed to the secretary,

JOHN B. HEROD,

No. 19, Robin Hood Terrace, Nottingham.

Nottingham, May 12.

[We hope a good gathering will attend. We shall refer to this again.—Ed. M.]

DISCUSSION AT PORTSMOUTH.

To the Editor of the Medium and Daybreak.

SIR,—Under the above heading a paragraph has appeared in your paper. Will you allow me, as one who was present at that discussion, a few words in reply to Mr. Smith, the writer of the said paragraph.

As one of the opponents of Mr. Smith and his friends, I am ready to testify to his and their earnestness, and, to me, perfectly honest belief in what they call Spiritualism. Allow me also to say that I am extremely surprised at that portion of Mr. Smith's report relating to the Rev. Mr. Ellis. The innuendo conveyed I believe to be unwarranted by the conduct of the gentleman in question. His behaviour was highly impartial, and entitled him more to respect than sly hints about his position. But Mr. Ellis does not need me to defend him; I will therefore pay attention to Mr. Smith. "No new theory," says that gentleman, "was brought forward to explain the volumes of personal evidence advanced by the Spiritualists." True! but the Spiritualists were asked to prove that what they professed to have "seen, heard, and felt with their own senses," was the production of spiritual agency. And how did they answer such a natural question? Simply by asking another, to wit, "If the things seen, heard, and felt, are not produced by spirits, can our opponents show them to be the effects of any other cause?" The opponents did not pretend to do anything of the kind, but simply asked if it was fair, because no natural cause was apparent, to conclude that it was supernatural. Mr. Smith says also that himself and friends were considerably amused by the simple and common-place puerilities of the non-Spiritualists. I can assure Mr. Smith there was a wonderful reciprocity of feeling on this particular point. One of my own puerilities was to ask for a definition of the word "spirit." The answer proved that they knew as much about spirit in the abstract as a goose does of the law of gravitation.

Mr. Fry, who took upon himself to answer my puerility, informed us that spirit was matter of a very ethereal nature.

* It is my opinion that the biblical account of Jesus and other pure-minded spiritual reformers of antiquity is simply forgery founded upon facts. The Bible being palmed upon the world by kings and priests, it is highly probable that such were its authors, and gathered what they could from the Spiritualism of their day to enable them to build up the crude fabric of orthodoxy. In short, they planted their great upas tree of theology in spiritual soil, to shelter them and their interested coadjutors from the searching tornadoes of truth and justice.

With Mr. Smith, I don't think the time lost when it is spent in compelling Spiritualists to abandon their pretensions to knowledge of abstract things, and to confess themselves Materialists.

When Mr. Smith says his opponents made short work of the matter when himself and friends expounded the laws of spirit-communication, he is nearer the truth than he probably intended; but the short work was not made by flinging second-hand mud, but by replies containing as much honesty, good sense, and love of truth, as himself and friends could lay claim to. How many times the appellation, *ignorant*, was hurled at my own head I will not pretend to say, but if the discussion should be renewed in the future, I hope to receive evidence, and not to be pelted with words that are generally as applicable to one side as to the other.

In conclusion, I beg to say I am not one of the enlightened body of Unitarians whom Mr. Smith sneers at, but one who does not think they have incurred any more degradation than Mr. Smith and his friends are to be credited with.—Yours respectfully,

G. COOPER.

8, All Saints Street, Landport, Portsmouth, May 15, 1872.

[If not much light, there seems to have been a great deal of heat in this celebrated discussion. We are quite at a loss to know what is the real difference between Mr. Smith and Mr. Cooper. It seems to be chiefly as to the cause of the phenomena. There is a wide range between the terms "spirit" and "goose;" the Spiritualists believe in the omnipotence of the former, while our correspondent's criterion of intelligence is the latter. Between these opposite poles there are innumerable facts and operating influences, filling the universe with life and intelligence. Get at the facts, then, as a necessary basis. Do the so-called spiritual manifestations occur? Form circles and try, and in future cogitations be guided by your findings; meanwhile, don't make such a noise in school, and all of you avoid calling names.—Ed. M.]

A NOTE FROM A SUFFERER.

DEAR MR. BURNS,—I find myself day by day growing worse, and, to tell truth, get an *increase* rather than decrease of pain from following the advice of the doctors. *I wish some powerful Mesmerist would take compassion on me.* I often exclaim, How long, O Lord, how long? But my terrible agony continues. Spiritualism affords me consolation, but no relief.

Nor are my physical sufferings alone a trouble to me. I fear for the future for my family; and seeing that I cannot hope to be able ever again to battle for them, I have collected the poems I have written during the past seven years, which have not appeared in book form, hoping by the sales to secure a trifle for the family. The work is in the hands of the printer, and will be ready for delivery to subscribers in a few weeks. In the meantime I am anxious to receive names and subscriptions, so that there may be no delay.

I may here state that the work will be uniform with Massey's "Concerning Spiritualism," and contain about 200 pages of solid Brevier. The first poem, "Life Pictures," contains about 3000 lines, and is a digest of the Spiritual Philosophy.

I enclose prospectus, which I would like inserted, or the substance of it, if not encroaching too much on your space.—Yours truly,

J. H. POWELL.

It will be seen that the verdict, according to the medical certificate appended to my prospectus, is that my heart is displaced. When I was at Barnet, some months ago, I received a letter (which I have unfortunately lost) stating that a spirit had been sent by the writer to examine me, and it returned after doing so, with the statement that my heart was out of its place. I ought to have acknowledged the letter, but did not. Perhaps the gentleman who wrote that note to me will communicate.—J. H. POWELL.

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THE OBJECT of the present issue is to secure (if possible) means, from its sale, to enable the Author to support his family. He has now for FIFTEEN MONTHS been growing daily less able to perform any kind of labour, owing to a disease which keeps him in continual pain. His medical attendant says that his case is one not to be met with in a lifetime.

The Author feels that he has little CHANCE EVEN FOR AN HOUR OR TWO'S CESSATION FROM PAIN THIS SIDE THE GRAVE. Thus at the age of 42 he is by the hand of affliction rendered almost helpless.

MEDICAL CERTIFICATE.

No. 1A, Penton Place, King's Cross Road.

This is to testify that Mr. J. H. POWELL is suffering from a Fibroid Contraction of Lung, producing displacement of the Heart, and that his condition is one which requires almost absolute rest, and will also necessitate a nearly constant medical supervision.

(Signed) T. ROBINSON, L.R.C.P. Lond.

May 7th, 1872.

HUGH KER, M.D.

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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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SATURDAY, MAY 18, 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 19, Mr. Cogman's Seance, 22, New Road, E., at 7.

MONDAY, MAY 20, 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 21, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

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

WEDNESDAY, MAY 22, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, MAY 23, 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 seances 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 17, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, MAY 19, 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.

SOVERBY 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 20, 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 21, 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.

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

WEDNESDAY, MAY 22, 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 23, 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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